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T H E
ENGLISH REVIEW;

O R A N

A B S T R A C T

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FOR THE YEAR M,DCC,LXXXV.

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T H E

ENGLISH REVIEW,

For JULY, 1785.

ART. I. *Recherches sur l'Origine, l'Esprit et les Progrès des Arts de la Grèce;* sur leurs connections avec les Arts et la Religion des plus anciens peuples connus; sur les Monumens antiques de l'Inde, de la Perse, du reste de l'Asie, de l'Europe et de l'Egypte. 4to. 2 tom. 3l. 3s.

ART. II. *Supplement aux Recherches.* Contenant des observations nouvelles, sur l'origine des idées employées dans les anciens emblèmes religieux; sur les raisons qui les firent choisir; sur les suites du Déluge universel: sur les origines des scythes, des Chinois et des Indiens; sur la religion primitive de ces peuples; sur celle des anciens Perses, &c. &c. 4to. 15s. coufu. Appleyard, London, 1785.

ART. I. *Inquiries into the Origin, the Spirit, and Progress of the Arts of Greece;* into their Connexion with the Arts and Religion of the most ancient Nations; and into the ancient Monuments of India, Persia, the rest of Asia, of Europe, and of Egypt.

ART. II. *Supplement to the Inquiries;* containing new Observations, &c.

THE antiquarian has been too often deservedly the object of ridicule from the littleness and futility of his pursuits; and all the faults of the votary have been unjustly ascribed to the study itself. But a work like the present leads the mind

to form a sounder, and more impartial conclusion, to discover a source of much important knowledge in a well-directed study of antiquity.

Mr. D'Ancarville, in these volumes, enters into an extensive and interesting field of inquiry, where the antiquarian, the philosopher, and the theologist will follow his steps with equal profit and entertainment. He endeavours to investigate the origin, spirit and progress of the arts of Greece, and of all the nations of the old Continent; he points out the intimate connexion between theology and the arts; and having found that the ancient emblematical representations of the divinity and his attributes are spread over Europe, Africa, and Asia, and were every where received under the same acceptation, he concludes that the inhabitants had originally the *same* religion, probably the *same* language, and that they all sprung from *one* parent stock. Our author finds it necessary to begin his inquiry with the origin and progress of coinage; because the legends, or symbols on the greek medals ascertain of what cities they are, because we sometimes discover on them statues, described by authors, who give us the names of the artists, and the times in which they lived; and because these medals, being employed as current coin, were issued by public authority, and that different circumstances in the history of the Greek cities will aid us in fixing the times when the *types* which appear upon these coins were engraved. Mr. D'A. has endeavoured with the utmost care and attention to form an interesting *suite of types*, and hence to determine the state of engraving and design at different precise periods. This he assures us is the only certain foundation on which to build the history of the arts, and that part of the science of antiquities to which they are allied.

Having established the importance of medals with regard to the object of his pursuit, our author informs us that the reverses of many Greek medals represent those great masses of stones which, before the invention of sculpture, held the place of statues, and were considered as representations of the Divinity. They likewise have preserved to us the representations of many of the statues erected from the time of the discovery of sculpture to the period when the medals were struck. The temples which contained these ancient representations of deity are also to be found on coins, and enable us to recognize edifices of the same kind, which still subsists in different parts of Europe. Many of the holy stones that, from their size, were intended to express the immensity of God, are still to be met with throughout the whole extent of Asia, in Sweden, Denmark, England, Germany,

Germany, and Poland, and ancient authors assure us that they were formerly to be seen in Greece, Italy, Spain, Gaul, and even in the interior parts of Africa: a striking proof of the universality of this primitive religion. As mankind endeavoured to express the immensity of the divinity by the enormous mass of the representative, they likewise essayed to express his other attributes, or the titles employed to call them to remembrance, by mystical arrangements, or emblematical forms. Hence the *conical* and *obeliscal* form of the stones to be met with on the Greek medals, the *ternary* arrangement of them, and the moving stones in the west of England, and in the province of Fokien. Every thing in nature, the elements, the stars, plants and animals, were afterwards called in to aid this emblematical representation. Fire, one of the most powerful of natural agents, under the form of a cone or pyramid became an emblem of the first principle of all things. Light, represented by the obeliscal form, was the symbol of the sun, which itself was the emblem of the great Creator; and aquatic plants of the *tamara* kind conveyed an idea of that Being, whose spirit, in the beginning of things, brooded on the face of the deep. The mystical emblems of the Ox and Serpent, which represented the Creator of the material world, and the author of life, were the most ancient of those taken from the class of animals; they maintained their ground the longest, and were the most extensively diffused. Traces of them are to be discovered every where, on an immense number of medals coined in every part of Greece, on many marbles and other monuments of ancient Italy, of India, Egypt, Syria, Japan, China, Persia, Tartary, Scandinavia, and in all the former habitations of the Celtes. In that part of Asia into which the religion of Mahomet has not yet penetrated, they have the same acceptance as when they were first invented: The Israelites, a nation so singular, and so very different from every other, seem yet to have possessed an inconceivable attachment to these emblems, and to have persisted in the worship of them, in spite of all the punishments which were drawn upon them by their obstinacy. The head of the ox appears to have been among the heads of the cherubims, and the brazen serpent was considered as the symbol of life. Jesus Christ even mentions it as the type of his exaltation on the cross, or of the salvation of the human race.

The universality and duration of the emblems of the ox and serpent appeared at first sight the more extraordinary, as there seems to be no supposable resemblance between the original and the representatives, But the more they shock every rule of analogy, the less could chance contribute to

their invention by so many, and so distant nations. "Founded," says Mr. D'A. "not upon the analogy of *things*, but of *names*, these two emblems came from the same people, from whose *language* they sprung:" and being unanimously adopted by almost the whole world under the same acceptation, it follows that the *language* of such a variety of nations, at present so different, as well as their *ideas upon this subject* must have been formerly the *same*. Distance of time and place, alterations in the state of society, and in the manners of nations produced a variety of changes; yet still, however disfigured, however disguised, enough of the original emblems, and the ideas which accompanied them remained, and now remain to point out their common source.

Mankind wishing to represent the supreme Being, and his attributes, multiplied attempts to arrive at what is not attainable. Hence the variety and combination of emblems which we discover. These continued endeavours led to the discovery, progress and perfection of the arts. The emblematic ox, after an infinity of changes and combinations, gave place to the human figure; which, at first, was rude and monstrous, having many heads, many bodies, many arms, &c. according to the symbolical idea that was meant to be expressed. At last the genius of Greece conceived the idea of adding *beauty* to the attributes of the Gods. Every uncouth emblem was laid aside, and harmony of proportion, with regularity and nobleness of form and aspect were substituted to represent *divine beauty*. Something beyond nature, though not contrary to it, was added; this is known by the name of *ideal beauty* to the lovers of the arts. Thus did sculpture attain to its utmost perfection; and if it did not represent the supreme Being, produced at least figures the most fitting to represent him.

This is a sketch of what the author has advanced in his preface; to which we shall add his own brief account of the objects of his inquiries. They are "The means employed by the spirit of the arts; the reasons of the forms which it made use of at different times to express the ideas of the primitive theology preserved in the mysteries of Greece; and those of the mythology which became the popular religion; the origin of that spirit; its relations in the various countries where it was introduced; its influence on the monuments of different nations, and especially on those of Greece."

Having thus given our readers an idea of the researches of the author, we could with pleasure follow him through his learned and laborious investigation, did we not foresee that we must have greatly exceeded the limits prescribed to us,
had

had we attempted to do justice to Mr. D'A, by giving a clear and satisfactory abstract to the public. The variety of matter, and the length of illustration necessary to establish some of the leading principles, would render every thing short of a bulky analysis meagre and incomplete; and many things would be unintelligible without the plates which accompany the work. Instead therefore of attempting what is incompatible with the nature of our Review, we shall endeavour to make our readers acquainted with the author's manner by an extract, which contains some part of the history of the emblematic ox.

"The emblem of the Ox, antiently employed by the Arabs, under the names of Urotalt and Adonæus, by the Israelites under that of Adonai was likewise known to the Persians under the denomination of Mithras, or the *Lord*. The Greeks gave it the names of Dyonyfius or Bacchus, and the Egyptians knew it by the appellations of Mnevis or Apis. It is not known under what name it passed amongst the Cimbrians, who transported it from Asia into the North of Germany, and from thence into Italy. This emblem still exists in Japan, India and Tartary; and is likewise to be found in China in the temple of *Ma-ka-la-tyen*, which word signifies *the palace of the horned Ox*. There was formerly in the island of Eubœa a cavern excavated in the rock, similar to one in the island of Elephanta, which was called *the temple of the Ox*. This cavern, which gave rise to the fable of Io and Epaphus, shews that, in remote antiquity, it served the same purposes in Eubœa, with the Pagoda of Elephanta among the Indians, and the temple of *Ma-ka-la-tyen*, in China. According to Kempfer, the doors of the houses inhabited by the common people in Japan, are usually disfigured by paper images of their tutelary gods; and the image which is most frequently to be seen is that of the *Giwon* called *Godsu-Ten-Oo*, from a word which signifies *the ox-headed Prince of Heaven*. Traces of the *Protogonos* or *First-born* of the Grecian Cosmogony, are to be discovered in this God; for he was likewise the *Prince of Heaven*, and one of the tutelary Gods of families. The figure of this *Giwon* given us by that author, represents him with horns; but the name attests that, antiently, he had the head of an ox, though at present the horns alone remain. The same reason procured the name of *Corniger* to Bacchus, who was likewise represented by similar figures; and it is not to be doubted that the figure of the *Giwon*, is a way of representing, under a human form, the generating Being, whose emblem now exists in Japan.

"The Banians of India adore an Idol of a form similar to the *Giwon* of the Japanese. Mandelslo, who has taken it
for

for a representation of the devil, has described it with four horns. The horns being a symbol of force, or power, as the head was that of intelligence, by multiplying these in the figures of the Gods, their superior power and wisdom was pretended to be displayed. This idol of the Banians has the feet and tail of the ox, and the head of that animal in its lap; A figure of exactly the same description is to be found among the idols of that part of Germany formerly inhabited by the Saxons and Cimbrians. These latter, like the Scythians, the Japanese, the Indians, and the Greeks, employed the emblem of the Ox; as is evident from their transporting it with them into Italy. Among all these nations we discover it gradually assuming the human form, and among them all still preserving the horns, the tail, and the feet of the ox.

“These observations discover the progress of the sculpture, and the theology of the ancients. That theology acknowledging a supreme Being, considered by it as the *invisible Father* of all things, represented him by the emblem of the *wild Ox*. The terms *Theo*, or *Theo*, expressive of that animal, produced the word *Theos*, from whence comes *Deus*, which signifies *God*; because his emblem was primitively represented under the form of the individual of which that word is the name. Sculpture, in imitating the figure of that animal, expressed the theological idea. That idea appointed the object, which perhaps gave birth to that ingenious art, or, at least, encouraged its first attempts.

“The *invisible Father* begot a *son*, who was his *supreme force*, and his agent in forming the world out of the chaos. This supreme force, was the *virtue*, the *word*, which expressed the *power* of the Creator. This metaphysical Being, this secondary Agent, was soon personified, which made him be considered as the *principle* of all things. He was then regarded as the *Germ*, the *Seed of Feeling*, the *Source of Intelligence*, and the *Origin of Light*. As he was born, like other beings, he was believed to be *visible* like them; having ventured to represent him, men gradually accustomed themselves to render to that visible Being the honours which at first were paid only to the *invisible Father*, thinking they beheld the Son, the Father, who was not seen, was forgotten; and the emblem which represented him changed its object. To render this object more sensible, sculpture, preserving in some measure the figure of the *Ox* *Theo*, blended it with the human form: the one part served to mark, to point out the *divinity* attributed to the other; and when these figures came at last to be considered as actual representations of the Deity, artists suppressing the *form* of the *Ox*, contented themselves with preserving the *character*, and bringing it to remembrance in all their future representations.

tions. From this time the original emblem, once considered as an attribute of the new God, became an accessory, subordinate to the figures which represented him."

Mr. D'A. then informs us that the Eleuth Tartars, who, about thirty years ago occupied the country of the ancient Sacæ, preserved the traces of the symbolical Ox in the images of their *Erlick-Khan*, or *Lord King*. "The Sacæ," says our author, "might boast that they descended from no other people. Possessors of that country which was said by the Scythians to be the first habitable spot upon the globe, they invariably preserved the primitive manners, and led the life of shepherds. They pastured their flocks in that vast country from whence spring the sources of the Selinga; near the most elevated part of Asia.* In this country, inhabited by the most ancient known people, the worship" (of the emblematic ox) "took its rise, and spread over every part of our continent. It appears to have extended every where, like the rivers which, from these heights, pour down on every side, and lose themselves in opposite seas." [Tom. I. chap. 3.]

We flatter ourselves that the reader will, from this extract, be enabled to form an idea of the spirit and object of the present performance. He will discern in it the origin, spirit and progress of the arts, the connexion between them and the theology of the ancient world, and by the manner in which the source of both is traced to the highlands of Tartary he will be able to judge with what laborious ingenuity the author has employed his knowledge of antiquity to guide him through the Labyrinth, and lead him to the conclusion that the inhabitants of the old continent, as they had formerly the same religion, and the same language, necessarily had one common origin. This conclusion is farther confirmed by the author in his supplement, where he renders it probable that the Ararat of the scriptures, on which the ark rested, is that elevated part of Tartary that gives rise to the Orka and Selinga.

As the following extract has a relation to the general subject, while it gives a juster character of the Greeks than the

* He afterwards shews that the part of Asia from whence the Orka and Selinga take their rise is higher than Chimborazo in the Andes, or than any other known elevation on the face of our globe. That a country thus rising so much above the level of the sea should be fertile and populous, while regions of inferior height, and nearer the Equator are covered with eternal snow, is a singularity hitherto unaccounted for, though some attempts have been made to assign the reasons.

one which the bulk of mankind has adopted; we shall lay it before the public. We at the same time congratulate Mr. D A. that his intimate acquaintance with the talents and genius of that nation has not blinded him to their vanity; which led them to arrogate to themselves not only the *perfection*, but the *invention* of every art and science.

“The Greeks, superior in talents and genius to almost every ancient nation, surpassed them all in vanity. The name of *barbarian* was bestowed on every one who did not speak their language; hence the epithets of *Agriophoni*, and *Barbarophoni*, is frequently employed by Homer. Yet, it was from these barbarous nations that the Greeks had received, along with their music, the principles of harmony.* Strabo confesses that it came to them from Asia, by means of the Thracians. The names of most of their instruments were *barbarous*. Even their *Lyre* was called Asiatic; and the same author informs us that when the Thracians consecrated the most of Asia, even the length of India, to Bacchus, they brought from thence the greatest part of the music of the Greeks. That part which they did not bring exists at present near Japan; where the portion of the *Asiatic Cosmogony*, which seems to have been wanting in Greece, is likewise preserved. Pollux says that they took the *Pentachord* from the Scythians; and, according to Atheneus, the Phrygians were the inventors of harmony: but the Thracians and Phrygians were Scythians, and always wore the habit of the people from whom they were descended.† These nations were not then so barbarous as the Greeks would wish us to believe. They seem to have considered the Scythians in the same light as we do the Tartars. These latter are looked upon by many as wholly barbarous without exception, because some hords are really so; but the fact is that, amongst them, the arts and sciences were cultivated at a time when the first principles of them were hardly known in Europe. When St. Louis reigned in France, the *Tartar* Koublai-Khan, who at the same time governed China, sent for *Tartar* astronomers and geographers: he brought mathematical instruments from Balk, situated in the ancient Bactriana, opened the great canal which ends at

* It is doubtful whether *harmony*, in the present sense of the word, was known to the Greeks. R.

† The writer of this article has now in his possession a drawing, done in Iceland in 1772, representing the dress, manners, and commerce of the inhabitants, where the *Scythian cap* or *bonnet*, exactly as it is represented in the last plate of the supplement, is to be seen on the heads of all the male figures.

Nankin, and ordered observations to be taken as far north as 55° , and to 16° south of the Equator. At that very time, there was hardly a gentleman in Europe who knew how to write: some of the Tartar nations were then; at least in that respect, less barbarous; and the sciences, as well as the arts more anciently cultivated by the Scythians than by any other people, appear always to have subsisted among their descendants, their history, which is not sufficiently known, would be more so, were not our own in its infancy." [Tom. I. p. p. 172, 173. note 48.]

The supplement contains farther inquiries into the antiquities of India and Persia, with a view to carry on the investigation which the author has pursued through the two former volumes. Here, amongst much curious matter, we meet with an explanation of a drawing brought from India by Mr. Boughton Rouse; which represents the holy cataract of the Ganges, according to the traditions of the sect of Vichonou; and an ingenious inquiry into the nature of that immense mass of building which now passes under the name of the ruins of Persepolis. The reader will likewise find in the supplement a long appeal to the public against the criticisms of Mr. Maty: of this controversy we leave him to judge for himself.

Though we are much obliged to Mr. D'A. for the entertainment and information he has given us, we cannot help being of opinion that there is a want of order in the work which throws an obscurity on some parts of the subject, and leads to too frequent repetitions of the same idea. This has contributed to swell the book to a size that was not perhaps absolutely necessary. As it is however, it must be considered as a production of uncommon labour, ingenuity, and learning, and we hope will procure the author that notice and encouragement which his abilities deserve. It gives us pain to observe with what incorrectness the volumes before us are printed. We are sorry that the author's state of mind prevented him from superintending the press with the attention that the importance of work required; but to go over his book with care, and to print an *errata*, very different from what now appears, are duties which he owes to the public.

Eighty-five plates, accompany this publication; all indifferently executed, except the engraving from the beautiful Cameo * in the possession of Mr. Roger Wilbraham, which does justice to the excellency of the original.

Before we conclude this article it may be necessary to inform our readers that the two volumes and the sup-

* Pl. xviii. v. 1.

plement now published do not complete the work? and we hope that Mr. D'A. means not to desist from his inquiries.

ART. III. *Lyric Odes for the Year 1785.* By Peter Pindar, Esq; a distant Relation to the Poet of Thebes, and Laureat to the Royal Academy. 4to. 2s. 6d. Jarvis. 1785.

PETER is as droll, severe, various and abundant in allusion as ever. He deals his blows around without respect of persons, spares neither high nor low; and though painters are the principal objects of his satire, yet the politician, poet, antiquarian, persons of almost every denomination smart under his poetical lash.

He justly praises Sir Joshua Reynolds, but joins the public voice in lamenting that his works are,

————— like beauty of rare quality,
' Born soon to fade!— too subject to mortality!'

He is no friend to Mr. West, and still less so to Mr. Wright of Derby. Sir William Chambers attracts much of the poet's attention, as he seems to suspect that he has been instrumental in bringing the academy into disgrace by the introduction of improper members: he therefore advises him to 'mend his manners,' and concludes with saying,

' Tho' thou midst dullness may'st be pleas'd to shine,
' Reynolds shall not fit cheek-by-jowl with swine.'

The 12th ode on the death of Mr. Hone is equally witty and severe. His criticism on the French taste in painting is just, but several of their painters must not be included in the author's general satire. The good advice that Peter gives to the young artists we are afraid will be thrown away: in spite of all he has said, it is to be feared they will continue their quarrels and abuse; for painters as well as wits, are game-cocks to each other*. The 15th ode will be no unfavourable specimen of the writer's talents, though the sarcasm towards the conclusion does by no means meet with our approbation: but we have already said that Peter is no respecter of persons.

' No giant more rejoiceth in his course,
Not Count O'Kelly in a winning horse;
Not Mrs. Hobart to preserve a box,
Not George the third to triumph o'er Charles Fox;
Not Spain's *wife* monarch to bombard Algiers—
Not pillories order'd by the law's stern voice,
Can more rejoice
To hold Kitt Atkinson's two ears;
Not more rejoiceth patriotic Pitt

* The public will be much obliged to him, if what he has said to Mr. Gainborough should prevail upon that respectable artist to appear again in the exhibition.

By patriotic grocers to be fed,
 Not mother Windfor in a fair young tit,
 Nor gaping deans to hear a bishop's dead ;—
 Not more reform'd John Wilkes to *court* the crown,
 Nor Boydel in his aldermanic gown,
 Nor common councilmen on turtle feeding ;
 Not more rejoice old envious maids, so stale,
 To hear of weeping beauty a *fad tale* ,
 And tell the world a reigning toait is *breeding* :—
 Than I, the poet, in a lucky ode,
 That catches at a hop the cynic face ;
 Kills by a laugh its grave bubonic grace,
 And tears, in spite of him, his jaws abroad.
 And are there such grave dons who read my rhimes ?
 All gracious heav'n forgive their crimes !
 Oh ! be their lot to have *wife-talking* wives ;
 And if in *reading* they delight,
 To read, ye Gods ! from morn to night,
Will. Whitehead's birth-day sonnets all their lives.
 Perhaps, reader, thou'rt a tinker, or a tanner,
 And mendest kettles in a pretty manner ;
 Or tanneest hides of bulls, and cows, and calves,
 But if the sauce-pan or the kettle,
Originally be bad metal,
 Thou'lt say, it only can be done by *halves* ;
 Or if by *nature* bad the bullock's skins,
 They'll make vile shoes and boots for people's *skins* ,
 Then wherefore do I thus abuse
Will. Whitehead's *hard-driven* muse
 Who merits rather *pity's* tenderest sigh ;
 For what the devil can he do,
 When forc'd to praise—the *Lord knows who* !
 Verse *must* be dull on subjects so damn'd dry.'

A poem 'to Cynthia' is inserted in the middle of the 16th
 ode, which we give as a specimen of very different talents in
 our author, and which proves that he is capable of something
 much above the stile of what may be called the Hudibrastic
 ode.

' O thou ; whose love-inspiring air
 Delights, yet gives a thousand woes ;
 My day declines in dark despair,
 And night has lost her sweet repose ;
 Yet who, alas ! like me was blest,
 To *others*, *er* thy charms were known ;
 When fancy told my raptur'd breast,
 That Cynthia smiled on *me* alone.
 Nymph of my soul ! forgive my sighs,
 Forgive the jealous fires I feel ;
 Nor blame the trembling wretch who dies
 When others to thy beauties kneel.
 Lo ! theirs is ev'ry winning art,

With fortune's gifts, unknown to me!
 I only boast a simple heart,
 In love with INNOCENCE and THEE.*

We cannot conclude without observing that Peter seems to have his partialities. We agree with him in the demerit of West's landscape, but why should he, after telling us that 'More damned stuff was never seen by eye,' add that it 'equals Derby Wright's.' This latter artist has confessedly very considerable merit in his line, we can meet with no one that will allow a single grain of it to Mr. West's landscape. Mr. Fuseli seems to be a favourite, who sometimes indeed has *dreadfully-happy* conceptions; but he should learn both to draw and paint, or commit the execution of his ideas to some other hands. Has not the aversion of the author to Frenchmen induced him to treat Mr. Rigaud with too much severity? 'To atoms *tear* that Frenchman's *trash*.' His Samson, put up in the council-room of the academy this year, certainly deserves a better name and a milder fate.

Upon the whole we are pleased with the odd originality of Peter Pindar; but the part he has chosen is a part of danger, and we should not be surprized if some day or other a brawny painter compelled him to mix trembling with his mirth.

ART. IV. *Elementary Lectures on Chemistry and Natural History*, translated from the French of Mr. Fourcroy. By T. Elliot, with many Additions, Notes and Illustrations by the Translator. 8vo. 2 vols. 14s. Elliot. Edinburgh. Robinsons. London. 1785.

THE plan of this work was originally formed by Mr. Bucquet, the predecessor and instructor of Mr. Fourcroy. Much too of the execution belongs to him. This joint labour however of the pupil and teacher falls very far short in our opinion of the work of M. Macquer, and still farther of that planned and in great measure executed by M. Morveau*, which we do not hesitate to recommend as exhibiting the best design for an elementary book of chemistry that ever was yet formed.

Among the general defects of the present work may be mentioned a total want of that precision which the Swedish chemists, improving upon Marggraf, have principally contributed to introduce, and which has given to chemistry almost a new form. Mr. Fourcroy indeed has sufficiently explained this circumstance in a later book by intimating that

* *Elemens de Chimie de Dijon*, a work not enough known in this kingdom.

he can scarce give credit to the accurate analogies of those philosophers,—*because he has not himself been able to perform them!!!* His history of chemistry, superficial as it is, contains several mistakes. He tells us that Isaac Holland, father and son, are persons little known. He ought to have added, in France,—or at least to Mr. Fourcroy, who indeed has confounded their names with that of Holland, styling them Isaac *les Hollandois*. He says that Paracelsus was born near Zurick; and, *indignor referens*, in that subdivision which is intituled, *pneumatic chemistry at the present time*, he was not able to find room for the name of BLACK. But though want of information and want of experience frequently discover themselves in these elements, yet they deserved a better fate than to fall into the hands of such an *unphilological unphilosophical* translator. If there could subsist any doubt of his total inability, we might engage to fill half our pages, as he has filled all his own, with blunders of different kinds. These might be arranged under the heads of *ridiculous, offensive, and calculated to mislead*, which with their complications and subdivisions might be branched out into a long table. Thus we cannot see without some disgust our worthy countrymen all converted into *Monsieurs* as M. Priestley, M. Ellis; those of the author however are used no better, the translator having contrived by a happy neutralization to make them neither French nor English, as M. le Count de Milly, M. le Count de Lauraguais and half the remaining *M. M. les Counts* in France. will bear us witness. Can we err in asserting that a person who could translate *physicien*, physician and *pinte* pint, has not even a schoolboy's acquaintance with the French language? But of what use can it be to follow the translator through pages strewed with inelegance and error? It would only serve to shew that an indifferent has been converted into a bad work. We shall easily gain credit, after the *speaking* instances just quoted, if we assure the reader that the present translation is a perfect thesaurus of Gallicisms and Scotticisms.

The notes contrary to what is said in the title, are in the preface announced to be given by Mr. Russel, a surgeon in Edinburgh. We are only sorry they are not in better company. Besides some very proper additions from other writers, they exhibit a few ingenious original observations. Among these the idea of making muriatic æther, by dephlogisticating the muriatic acid is the most striking, and the proposer of it believed, we doubt not, but that it was new; but the truth is, that it was published in Germany three years ago by Mr. Wiegleb.

ART. V. *An Apology for the Life of George Anne Bellamy*, late of Covent Garden theatre, written by herself. To the fifth Volume of which is annexed her original Letter to John Calcraft, Esq; advertised to be published in October 1767, but which was then violently suppressed. vol. VI. 12mo. 3s. Sewed. Bell.

IN this volume Mrs. Bellamy has inserted several anecdotes which had formerly escaped her recollection; and she has corrected several mistakes into which she had inadvertently fallen in her apology. It is, of consequence, to be considered in the light of a supplement to her work; and like her former volumes it is easy, polite, and agreeable. Her imprudence and misfortunes, her vanity, her taste for pleasure, her turn to moralize, her passions, sensibilities, and adventures, form a motley but interesting picture. In attending to the pages before us we experienced similar sensations to those which arose in us upon the perusal of the preceding volumes of her performance*; and we beg to recommend to the public this new effort of the pen of Mrs. Bellamy.

With a view to amuse our readers we shall lay before them a few short extracts from the present volume.

The two Miss Gunnings, since so celebrated for their beauty, and the honours it procured them, having been mentioned in the first volume, I must beg your permission to relate to you a singular anecdote concerning them and myself, which I have lately recollected. I say, *beg your permission*; because whilst the incident seems to carry with it the appearance of great credulity in me, the relation of it here, will look as if I expected to find some degree of the same propensity in you.

But as the fact really happened, and I can vouch for the truth of it, I will give you the circumstance of it, just as they arose, without endeavouring to account for a prescience, the verity of which has since been confirmed with the most extraordinary punctuality. Her grace of Argyll, who was one of the *trios*, will, I doubt not, readily recollect the adventure.

The eldest Miss Gunning, conscious of her charms, even at that early period of her life, and wishing to know whether they would procure her that elevation which her youthful vanity taught her to hope for, prevailed upon me to accompany her and her sister Betsy, to a sybil, alias a female fortune-teller, who, from some lucky discoveries she had made, (probably through her having privately acquired a knowledge of the parties) was considered as an oracle throughout the whole city of Dublin. So great was the fame she had acquired by her reputed skill in prognostication, that she was dubbed with the pre-eminent title of *Madam Fortune*, as if she was the blind directress of events herself, or her immediate representative.

That we might avoid, as much as possible, giving the prophets

any clue by which to judge of our real situation in life, we all three habited ourselves in mean attire, and instead of going in the carriage, walked to her house. To add to the deception, I put on a wedding-ring, which I had borrowed of a friend for that purpose.

Upon Miss Molly's being ushered into her presence, she without any hesitation, told her, that she would be *titled* (so she expressed herself) *but far from happy*.—When Miss Betsey appeared, she declared that she would be *great to a degree*, and that she would be happy in the connections which conduced to that greatness; but from a want of health, (which alone can give value either to riches or grandeur) she would find a considerable abatement to that happiness.—When your humble servant presented herself, she said, I might take off the ring I wore, as I never was, nor never would be *married*, unless I played the fool in my old age. To this she added, that opulence would court me and flattery follow me; notwithstanding which, through my own folly, I should be brought to indigence.

I will not, as I said before, pretend to account for this extraordinary instance of anticipating future events; but a retrospection of the five preceding volumes of my life will prove, that the old sybil happened to be right in her predictions of the future fate of my two visitants as well as myself. But so little heeded by me were the admonitions they ought to have conveyed, that I thoughtlessly run on the rock I was cautioned to beware of, and unhappily split upon it.

I would not by this story be thought to countenance the numerous impostors, who, under the name of fortune-tellers rob the credulous and unwary of their money and time. Far be a wish from me to add to the credulity which at present reigns among the weaker part of my own sex. Such is not my design in relating it; nor will it, I trust, have that effect. And in order to mollify any censures which may arise, from my introducing into a work intended to instruct as well as entertain, any thing that seems to have a contrary tendency, I shall, (as you have hitherto been pleased with my quotations) conclude the anecdote with the beautiful description Otway has given of one of the divining fraternity, and shelter myself under so long established a precedent.

"Through a close lane as I pursued my journey,
 "I spy'd a wrinkled hag, with age grown double,
 "Picking dry sticks and mumbling to herself;
 "Her eyes with scalding rheum were gall'd and red;
 "Cold palsy shook her head; her hands seem'd wither'd;
 "And o'er her crooked shoulders had she wrapp'd
 "The tatter'd remnant of an old strip'd hanging,
 "Which serv'd to keep her carcase from the cold;
 "So there was nothing of a piece about her.
 "Her lower weeds were all o'er coarsely patch'd
 "With different colour'd rags, black, red, white, yellow,
 "And seem'd to speak variety of wretchedness.
 "I ask'd her of my way which she inform'd me;
 "Then crav'd my charity, and bade me hasten
 "To save a sister."

The following paragraphs have a reference to theatrical matters.

‘ I informed you in my twenty-eighth letter, of the little *fraca* that happened between Mr. Quin and myself, relative to my playing the part of Selima in ‘ *Tamerlane*,’ and my triumph upon the occasion. But notwithstanding I had thus gained Mr. Quin’s assent, the pleasure I received from the attainment of my wishes soon found an abatement. An accident happened during the representation, which had nearly rendered me a female *Polypheme*, and reduced me, like Lady Pentweazel’s aunt, to one *Piercer*.

‘ Mr. Lee, who performed the character of *Axalla*, approaching with too much violence to embrace me, and not being attentive to the position of his sword, which he held in his hand, the point of it ran into the corner of my right eye. It is usual for the performers to wear *foils* upon the stage; but by some mistake or other, that which Mr. Lee then used was a sword. The wound did not indeed prove to be a dangerous one; but Mr. Town of whom I have frequently made mention, observing the accident, and apprehending that the consequences of it would be worse than they really were, he ordered in a peremptory manner, the curtain to be dropped, and the piece to be concluded.

‘ Mr. Lee’s name bringing it to my remembrance, I must relate an incident to you that happened some years after. Upon the demise of the late Princess of Wales, I was applied to to speak a monody which had been written upon the occasion, in conjunction with that gentleman, at Carlisle House, then under the direction of Mrs. Cornellys.

‘ With this request I complied, and made every needful preparation for fulfilling the duty I had undertaken, with all the powers I was mistress of. But alas! when the trying hour approached, I found to my very great mortification, that my feelings totally bereaved me of those powers. The occasion revived in my mind, in such strong colours, the partiality her Royal Highness had formerly honoured me with, and the loss the public had sustained by the death of so valuable a personage, that I was unable to go through the melancholy task.

‘ The same season in which I had left York, at the request of Mr. Quin, to make my appearance once more at Covent-Garden, after my temporary retreat with Mr. Metham, Mr. Rich got up a new pantomime, which he called “ *The Fair*,” the most indifferent entertainment of that species he had ever fabricated.

‘ In it he introduced a celebrated wire-dancer; a measure which greatly disgusted Mr. Quin. So much displeased was this gentleman, that after saying it was an *insult* offered to a Theatre Royal to put it upon a footing with Sadler’s-Wells, he declared that if the event took place; he would not appear in any piece that should precede it. Mr. Rich, who was, as I have already said, the most resolute of men, when once his natural indolence had permitted him to form a resolution, however, persisted in it, and it was accordingly brought out.

‘ In order to make her court to the great man, Mrs. Worthington likewise

likewise refused to appear. Mr. Quin had not, at that time, come to an open rupture with her, as I informed you he soon after did. The refusal of this lady was reckoned the more extraordinary, and drew on her the greater degree of censure, as there was a report current, that when a child she had been what is usually termed a *make-weight* to Madam Violante, the first wire-dancer that ever appeared in Ireland.

Mr. Rich having met with this opposition from two of his capital performers, began to be apprehensive that I should follow their example. But I soon put an end to the manager's apprehensions on that score. For as I always considered it to be a duty incumbent on every performer to submit to the direction of their employer in all his justifiable commands, I informed him, I had never entertained a thought of that nature. At the same time, as Mr. Lee then belonged to the company, I advised him to revive the play of "Romeo and Juliet," as altered by Mr. Sheridan, from Otway's "Caius Marius."

This advice Mr. Rich pursued, and found it to answer his purpose, as that piece ran many nights. And on his requesting me to appear upon the stage in the pantomime, I readily complied, and never received such reiterated applause in any character I ever performed. The success the manager met with in the prosecution of his plan, notwithstanding their opposition to it, made the two seceding performers, I have reason to believe, heartily repent of their nicety; for as it was evident, from the incessant plaudits the audience bestowed upon me, that they approved of my compliance, it is but reasonable to suppose, they were displeased at the non-appearance of Mr. Quin and Mrs. Woffington.

The last season I was at Drury-lane theatre, the success of the "Mourning Bride," in which, I played Almeria, had been so very great, that Mrs. Clive was induced by it to appear in the character of Zara. And in my opinion, she played the part with infinitely more judgment than Mrs. Pritchard. But from some reason or other, for which I could never account, the public in general are seldom pleased when tragedians or comedians go out of their usual line of acting.

Mr. Woodward once gave me a proof of this, by informing me, that in his youthful days he was cast for the part of Charles in the "Nonjuror;" but notwithstanding he performed it with the utmost propriety, the audience had been so accustomed to his appearing in ludicrous characters, such as Slender, Wittol, &c. &c. &c. that the moment they saw him come on, with the serious face the part required, they burst into an universal laughter, and continued to do so throughout the whole performance, whenever he appeared. This reception determined him never to attempt the buskin in future, but to keep to the sock, in which he was so justly admired.

To the same cause I attribute the inimitable Clive not succeeding, as I have just informed you, according to her merit; for she always spread the face of joy and pleasure as the favourite daughter of Thalia. Mrs. Pritchard, in a certain comic line, possessed unrivalled merit; but I could never entertain the partiality for her, as a celebrated author, now living did; who always chose her for the heroine

of his pieces, in preference to the first tragic-actress that ever trod the stage, Mrs. Cibber, with whom Mrs. Pritchard could never be put in competition.

But opinion in these points is arbitrary, and we often adopt ideas from different causes; sometimes we do it from caprice; sometimes from a partiality for the person; and I have known several, who have persisted in what they first asserted, though directly contrary to their judgment, lest they should incur the censurable charge of instability.

Of the moral turn of Mrs. Bellamy there is a curious proof in what she terms '*Reflections on my Pillow.*'

'As this solemn silent hour of night, when all is hushed and undisturbed by the past business of the day, thought has liberty to revolve, look into every recess of the mental faculties, and expatiate at large. Can there be matter for greater contemplation, than when we think of that great, that important delegated trust committed to our care by the all supreme I AM. A trust too often neglected for levity and folly, bringing on sin, and death, when the grave, the sea shall give up their dead; and that tremendous hour arrive, when we are summoned to appear before him, the Son of God, who suffered for our sins, whose precious blood was our propitiation, what can the sons and daughters of riot say, answer me you thoughtless: alas! I must also answer; say, do we not hold mankind in detestation, that despise and ungratefully treat a friend, since 'tis a general maxim, call a man ungrateful, you call him every thing base by treating ill a worldly friend; what shall we say to our best of friends, the Redeemer of mankind, when with strictest truth he may alludge, look on those hands, those feet, this side, my brow crowned with the prickling thorn, the contempt I bore for you. Could you not think, when you gave way to pleasures, false in themselves, to sensuality, avarice, hardness of heart to your brother, that catalogue of sins the prince of darkness spread over the world, enemy to God and man; I say, could you not think you crucified me anew, or did you feel the archangels, angels, cherubims and seraphims, who are continually in prostrate adoration before the throne of God; their sorrows for their brethren of the earth, drawing on them wrath divine. Was you not intrusted with a soul, the spirit of ever living life, which ne'er can be annihilated, when its covering of earth shall moulder to its natural dust, where was that care required of you to render it unpolluted to the throne that gave it.

How have you applied, how hid your talent under a bushel? how shall we bear that terrible sentence, go you children of the devil into everlasting torments prepared for his angels. Dreadful sentence, yet a ray of hope runs through my bosom; the lenient hand, the balm of comfort is held out to us; we are assured a timely repentance may reconcile us to the Father of all mercy, and that there is compassion for the weakness and frailty of mankind; and joy in the regions of beatitude and bliss, amongst the heavenly powers, on the return of a repentant sinner. At this hour of night, at all hours, grant it, oh heavenly Father, in the name of thy only

See the immaculate Emanuel. Thou hast promised it to us, that when sinners from their heart shall repent thou wilt hear us, and grant us mercy! may all merit that mercy, as well as thy penitent servant.

To this volume there is annexed a piece called 'The Sons,' written by the late Mr. Woodward. This drama has little merit; and, perhaps, it ought to have been suppressed. For it cannot serve to add to the reputation of its author. A more extraordinary addition to the volume before us consists in the reprinting of the different criticisms of the *Apology of Mrs. Bellamy*, which made their appearance in the literary journals. Among these the first place is allotted by Mrs. Bellamy to the article which was published in the *English Review*. And this we suppose from the circumstance that our journal took the lead in characterizing her performance.

ART. VI. *Essays Historical and Moral.* By G. Gregory. 8vo. 6s. Johnson.

THE subjects which have attracted the attention of this author are useful, curious and important. He treats of the progress of society, and of the influence of physical and moral causes. He offers remarks on superstition, on the character of the present times, and on moral prejudices. He holds out observations upon language, the female sex, government, religious establishments, education, and suicide. He enters into an examination of slavery; and in fine he inquires into certain causes which may prove subversive of British liberty.

We must acknowledge that we opened this work with a considerable degree of curiosity. But any hope of value which we had conceived from the author's selection of his topics speedily vanished. It appeared to us that he had no opinions of his own; and while he had nothing original to communicate, his reading was confined. He is equally a pretender to penetration and to erudition. His remarks are all trite and common. His vanity at the same time, is very considerable; and though he is destitute of the profoundness of philosophy, he can ape its formality. He affects the pre-eminence of a sage delivering instructions to mankind. An air of ridicule thus spreads itself over his performance; and discerning readers perceive its futility, and smile.

It is to be observed, however, to the honour of our author, that he appears to be fully convinced of the doctrines of our most holy religion; that his morality is pure; and that his heart swells with an extensive philanthropy and benevolence. Our respect for the virtues of his heart excites

regret in us for the feebleness of his understanding; and it is one of the most painful tasks of criticism to exercise its duty in a just reprobation of works which with the happiest intentions, display every possible defect of execution.

But while we point to the demerit of our author, it is proper that we submit to our readers a specimen of his performance; and for this purpose we shall select what he has said on the subject of alphabetic writing.

Of all human arts, the most curious, and apparently the most difficult of invention, is ALPHABETICAL WRITING. The use of written characters is with tolerable certainty traced back into the hieroglyphic, or picture-writing; but the analyzing of sounds, and the distinguishing and marking of their simple and uncompound parts, is an effort of human genius which seems above the capacities of man, in those early periods, from which the invention is dated.

It is easy on this, as well as on any other subject, to have recourse to a miracle; but since there is no such miracle recorded in holy writ, this hypothesis can only be esteemed an artifice of indolence, or a chimera of superstition. If the deity had taught or revealed such an art to mankind, why is it not explicitly noted in that complete history of revelation, which inspiration has handed down to us? The writing on the tables at *Mount Sinai* is not spoken of as a new invention; and if it had been such, and particularly if it had been the immediate act of the deity, is there the least probability that so important a fact would have been omitted by the sacred historian?

The invention of the alphabet is thought by *Hobbes* to have proceeded from a watchful observation of the motions of the tongue, the palate, the lips, and the other organs of speech. If music was much cultivated, as an art, before letters were invented, one might almost conjecture, that the desire of retaining a favourite piece of music would engage some person of a very nice ear to analyze it, and mark down in characters the variations of the tune; the decomposition of language, and the use of letters would afterwards prove easy. But we have no evidence to alledge in support of such an hypothesis; and we must look for the invention of an alphabet upon simpler principles, and by more easy and natural gradations.

It has been remarked in these essays, that the ornamental may be traced into the necessary arts. *Painting*, as a fine art, I have little doubt is indebted for its origin to *picture-writing*, or to the necessity of conveying to distant parts certain representations or descriptions of facts.

In the infancy of language, there were few abstract terms; and even these, being obviously metaphorical, easily admitted of a sensible representation. Since it is not improbable that *picture-writing* might be taught as a science, and generally practised, almost as soon as invented; from the incapacity of some, and the indolence of others, it would necessarily happen, that the figures would frequently prove very coarse resemblances of the realities. Indeed, utility being the only end, the speediest means of making themselves understood would be attempted by all; and it was certainly of little consequence

sequence whether the figures were exact resemblances or not, provided they were generally accepted as the marks or representations of things. A few strokes of the pen or pencil, therefore, served to furnish the idea of a *house*, a *man*, or of any particular *animal*; and thus every word in the language would have a distinct sign correspondent to it, and which served to represent it in writing. This is even at present nearly the case in *China*; there the alphabet is very extensive; or, to speak more properly, the characters are very numerous; as must be the case where the language is copious before the introduction of picture-writing. It is therefore probable that the *Chinese* never would have attained the art of simplifying their written language, and indeed so many circumstances must concur, that the invention, even according to the theory, which I am about to advance, may be pronounced almost fortuitous.

It has been asserted, upon what authority we are not informed, that a vocabulary of *twenty words* is equal to all the purposes of some savage nations. The language of *Otaheite* is said not to consist of more than one thousand words: that of the *Hottentots* is almost destitute of articulation. It is, indeed, generally allowed, that in original languages the radical sounds are few, and the bulk of the language is formed by composition. The radical sounds too are found to be very simple, chiefly monosyllables, and all of them significant. — This account of language appears to be consistent with nature and reason; but if the possibility of it, even in one case, be admitted, it is a sufficient ground for the hypothesis, by which I shall attempt to explain the invention of the alphabet.

Now, supposing *picture-writing* to be introduced into some country, where the language was not copious, and where it remained uncorrupted by an intercourse with other nations; and supposing the *picture-writing* there to deviate into a character like the *Chinese*; there would then be a necessity of using compositions of character upon the formation of a new word, as the *Chinese* do in some instances; for the character by which they express *misfortune*, is compounded of two characters, the one signifying *house*, and the other *fire*. In such a language therefore, each of the sounds, which served to compose the words, being in itself significant, and, as such, having a mark or character correspondent to it; men would easily observe the same sound wherever it occurred; and would represent it when it occurred in composition, by the character which corresponded to it when alone; and by thus simplifying the art of writing, they would be able considerably to lessen the labour of study.

Successive improvers, when the idea was once started, would proceed rapidly in simplifying the art of writing. The vowel sounds are all of them words in rude languages; these would be easily discerned in composition, and would soon be disjoined in the alphabet from the several consonants, or powers that serve to vary their signification.

This hypothesis, concerning the invention of letters, is not inconsistent with the best accounts, which are furnished by history. It appears that the first essays in the alphabetical art were very imperfect, and that successive improvements brought it to that degree of perfection, in which it existed in *Greece*. Those traditions,

which assign the invention of letters to a particular nation, are not to be discredited; for so many circumstances must have concurred to conduct to the discovery, that it appears to have been almost casual: and the order of all alphabets being nearly alike, is an additional proof, that the art was by all nations derived from the same source.

It may be objected, that in many rude languages, the words are in general polysyllables; and that some languages which bear the marks of original and uncompounded languages are very copious in radicals. To this I answer, that if the possibility (and I believe the probability will scarcely be denied) of a language existing, of which the radicals were simple and few, and which was not copious at the time of the introduction of picture-writing, be admitted; it is sufficient to give to this theory the merit, at least, of a very probable conjecture, respecting a subject, upon which, I fear, no evidence more satisfactory can be obtained.

The manner of our author is uniform and cold. He excites no interest, and can fix the attention by no graceful allurement. His language is an image of incorrect conversation, and does not rise into style. He never aims at the elegance which is esteemed a requisite so essential to the essayist. And indeed it may be said that the emptiness of his manner has a corresponding propriety in the insipid frivolity of his diction.

ART. VII. *The Life of Jacob: in ten Books. 2 vols. By M. P. Reddie. Crown Octavo. 5s. sewed. Goadby, Sherborne.*

WE learn by the preface to these volumes that the writer's chief aim is to induce the young generation to cultivate an acquaintance with the sacred records; that could she obtain this object, she would esteem it a greater reward than the most unbounded applause; and that in her own opinion, the composition, which she wishes to produce this effect, is crude and imperfect. It has notwithstanding brought her a list of near three hundred subscribers, among whom are a number of very respectable individuals.

The work is composed in a kind of measured prose, and founded in the story of the patriarch Jacob, as recorded in the book of Genesis. The life of this venerable and illustrious progenitor of the whole Jewish nation is delineated in this poem with a glowing and delicate pencil. His birth, his education, his mother's partiality, his father's deception, his brother's disappointment, his own pilgrimage, his personal trials, and domestic troubles, the resentment of an injured brother, and the suspicion which Laban entertained of his conduct are all wrought up in a manner equally elegant and interesting.

The struggles of Esau and Jacob commence at their birth, and continue by a series of no common incidents to discriminate their characters, and shape their future fortunes.

The whole poem takes its colouring from this circumstance. The incidents which depend on the poet's imagination are various, and she generally introduces and supports them with propriety. In no instance does she overlook the simplicity, the truth, and the effects which distinguish the facts as detailed in the scriptures. She sometimes imbibes the spirit of the original, and even imitates with success the vivacity, the pathos, and the nature which marked the minutest operations and emanations of intelligence in those earliest and purest of times.

Perhaps the delicacy of the sex may not on all occasions be alike favourable to the liberal exertions of genius. In describing Jacob's disappointment, when he beholds *Leah* where he expected *Rachel*, we find none of those vigorous and rapid ebullitions of passion which in that situation a man of his sensibility must have felt.

It is still customary among the eastern nations to conduct the bride to the bed of her husband with profound silence, in perfect darkness, and covered from head to foot with a veil. Jacob, on this memorable and interesting occasion, had been artfully amused with all the apparatus of a marriage feast, and reposing the fullest confidence in the fidelity of Laban, suspected nothing of the imposture. The comments of Sterne alone are adequate to the text—*In the morning beheld it was Leah.*

We give, as a short specimen of the work before us, Jacob's soliloquy on this discovery.

—“At length the day approached, when my servitude should have expired; when my unalterable affection should have met its just reward: ardent I flew to claim my destined bride, when lo! shewn, chagrin'd, I found her Leah; for tyrant custom had decreed the youngest ne'er before the elder should unite in love's indissoluble bond.—Yet think not Leah destitute of charms; though less beautiful than Rachel, an amiable benignity was diffused over her air, and in every action the mild domestic virtues were displayed—I had ever felt for her a pure esteem; the sentiments she had inspired were those of the warmest friendship, yet distinct from that soft sensation which owns a tenderer name. My heart had long been devoted to the lovely Rachel: it could not be another’s.”

We have only to add that this passage considering the incidents to which it refers is in our opinion among the worst in the performance.

ART. VIII. *An Examination of Mr. Robinson's of Cambridge Plea for the Divinity of our Lord Jesus-Christ.* By a late Member of the University. In a preface, a part of Mr. White's of Oxford's, Appendix to his late Bampton's Sermons is considered. 8vo. 3s. 6d. Sewed. Johnson, 1785.

IT has ever been a subject of regret to wise and good men, that religious differences, which are altogether unavoidable wherever free inquiry is permitted, should have been productive of any animosity or hatred, and attended with such pernicious effects to civil society. Happily for the present age this spirit has in a great measure subsided. Of this change we have an instance in the author of the performance before us, who seems to be a man of temper, and who treats his subject in a more cool and dispassionate manner than any of his predecessors who have entertained nearly the same opinions.

It is necessary to observe that Mr. Robinson of Cambridge, and Mr. White of Oxford belong to that class of divines who assert the divinity of Jesus Christ; that he is the Supreme God, possessed of the same nature and attributes with the deity; the Creator and Governor of the world. Our author on the contrary imagines, that Jesus Christ was a mere creature, though favoured with many extraordinary communications of divine wisdom and power. Hence his whole book is employed in refuting the arguments of Robinson and White, who support the divinity of our Saviour. He sometimes displays considerable strength of argument, and finds no difficulty in shewing the weakness and absurdity of his antagonists; and we imagine that his arguments might be overturned with equal facility.

We think our author might have saved himself the labour of his performance, as it seems to us to contain little that is not to be found in Clarke, Whiston, Whitby, Peirce, and other celebrated writers on the same side of the question. He considers a belief of Christ for the Supreme God to be a popular error. Yet it is very certain that this opinion has been asserted and upheld by many men of the first abilities, and of the most shining and distinguished characters in the christian church.

ART. IX. *Medical Cases, with occasional Remarks;* to which is added an Appendix containing the History of a late extraordinary Case. By R. W. Stack, M. D. 8vo. 2s. Johnson.

THIS pamphlet belongs to that order of books, which, according to Lord Bacon, are to be turned over rapidly, neither requiring, nor deserving much attention. Some of the

the cases are remarkable and worthy of being recorded: but the observations are many of them puerile, as those for instance in pages 62—65, and the defence of inoculation seems quite superfluous, and the judgment formed by the author of the nature of the disease, and the effects of remedies, may be disputed. Thus it seems very doubtful, whether the recovery in the first case, was effected by the Kermes mineral. The patient's extremities were cool and clammy, his breathing laborious, his expectorations suppressed, his strength so much impaired that he could not move himself in bed nor speak loud enough to be heard at any distance: the pulse too could scarce be felt. In this almost desperate state of things, Kermes Mineral in the dose of 3 grains every third hour is prescribed, a blister is applied and the patient rapidly recovers. The author's opinion in the 7th or 8th articles is still more disputable. The fever which is said to have been attended with unusual symptoms, and to have been occasioned by a worm in the stomach, seems to have been a regular typhus, and the worm to have had little share in the business, except in producing those symptoms which happened on the 4th day, and which evidently had no connection with the preceding fever.

The 8th article, intitled, *A Case of remarkable Dissolution of the Blood*, seems to be merely an account of a relapse which the same patient (Art. 8) underwent; nor is there any thing remarkable in it. This is what we find chiefly reprehensible in the present pamphlet. The contents are

“An Account of an extraordinary Recovery from a Peripneumony, by the use of Kermes Mineral.”

“The History of Kermes Mineral, with some Reflections on the infrequency of its use in these Kingdoms.”

“The Method of preparing Kermes Mineral, with some occasional Remarks.”

“Some Account of an uncommon Ailment, seeming to proceed from a Redundance of Acidity in the Stomach.”

“Of an alarming Inflammatory Fever, occasioned by suddenly stopping an Hemorrhage from the Nose.”

“Of a Lypothymia, or Fainting Fit, occasioned by some Blood which, during Sleep, had trickled back from the Nostrils into the Stomach.”

“Some Account of a Fever, with unusual Symptoms, excited by a Worm in the Stomach.”

“A Case of a remarkable Dissolution of the Blood.”

“The History of an uncommon Putrid Disease.”

“Thoughts on the foregoing Case.”

“A singular Case of a rapid Dissolution.”

“The History of a Nervous Atrophy, or Consumption, occasioned by an Affection of the Mind; and unexpectedly cured by an extraordinary Accident.”

“Reflections on the foregoing Case.”

"Some Account of a Dropfical Disorder, flowing from an un-
suspected Cause."

"Some Account of an Anomalous Disorder, occasioned by a Ta-
pis, or Tape-worm."

"Thoughts on the foregoing Case."

"An Account of alarming Symptoms, occasioned by a Worm,
during the process of Inoculation."

"A Case of a retarded Fever after Inoculation."

"An Attempt to vindicate the Practice of Inoculation from some
Charges which have been made against it."

"Some Account of the Efficacy of Warm Bathing in the
Small-pox."

"The Appendix."

ART. X. *An Inquiry into the Fine Arts.* By Thomas Robertson,
Minister of Dalmeny, and Fellow of the Royal Society of Edin-
burgh. Vol. 1. Quarto, 18s. Boards. Cadell, London, 1784.
(Concluded)

WE come now to chapter 4, in which the author treats of
the history of Music. He proposes "taking mankind
and music in connexion," and shewing what reciprocal ef-
fects each has upon the other. The music of rude nations,
he finds to be loud, harsh, and monotonous, accompanied
by dancing and violent gesture, first confined to the voice,
alone, and afterwards accompanied by some instrument of
the pulsatile kind. In this stage of society its effects are
greater than at a more advanced period; it excites or fosters
all the violence of passion. The character of national mu-
sic, we are told, arises from the different arrangements of so-
ciety. In the finer climates, where kingly power is generally
established, a mild and soothing music prevails, suitable to
the genius of indolence and slavery. Under a ruder sky,
where we meet, for the most part, with more equality and
independance, and where a fiercer and more warlike turn of
mind takes place, the music is of the rousing, or animating
species. From causes which he assigns he thinks that
it attained to no perfection in Egypt till the introduction of
the Grecian music, under the Ptolomies. Mr. R. takes no-
tice of an idea of Mr. Bruce, the Abyssinian traveller, which
contradicts his account of the state of music in ancient
Egypt. Mr. B.

Having found in a grotto, behind the ruins of the Egyptian
Thebes, a painting in fresco of a person playing, and in a masterly
manner, upon a Harp consisting of thirteen strings, and constructed
with great elegance and ingenuity: he conceives it to have been
the Theban Harp at the time of Sesostris, the same with Sesostris, ac-
cording to Sir Isaac Newton; and hence concludes that Geometry,
Drawing, Mechanics, and Musick, were at their greatest perfection
when that Harp was made."

Our author alleges

That we cannot, with any certainty, conclude from viewing this Harp, that Music was in a state of extraordinary refinement at the time it was made. The thirteen strings may, several of them, have been only unisons to one another.

There is something in the passage first cited we could wish to be explained. We have no conception how from a painting, it can be so clearly determined that the person represented is playing in a *masterly manner*. The eye in such a case, is by no means a competent judge; we have seen many a fine lady thrum her guitar with all the ease and elegance of a master, and yet produce sounds that would have shocked the Idæi Dactyli themselves. Yet such must be the sense of the expression; it does not mean that the painting was executed in a *masterly manner*, for we are afterwards told, "that it might have come from a good sign-post painter in Europe." From our author's account of the Chinese music, it seems to be in no advanced state; while we see, from their giving "different names to the same note, according to the different instruments on which it is sounded," much of that laborious littleness which has ever characterized that singular nation.

The author next proceeds with all the warmth of enthusiasm to the music of Greece; which he says was "loud, slow, simple, chaste, pious, severe," till it "came to be separated from poetry; then the genuine music of Greece declined, though the art itself was improved." The Lacedæmonians were rigidly attached to the more severe species of music; the Athenians and other Greeks allowed themselves a greater latitude; hence the Lacedæmonians are called the *Presbyterians of Greece* by Dr. Burney. Mr. R. objects to the justness of this appellation, 'for, the Presbyterians,' says he, 'in place of having the *merit* to love music, as the Lacedæmonians did, rather regard it, especially in religious service, with aversion and fear.' It is singular that a minister of the *Kirk of Scotland* should have so far forgot himself. The Presbyterians have been always remarkable for their love of psalm-singing. Their passion for psalmody often exposed the French Calvinists in the time of the league to all the fury of their enemies; a *psalm-singing rascal* was a term of reproach which the Cavaliers bestowed on every Presbyterian, and our author must know that not only in the public service of their church, but likewise in family worship psalms make a part of their devotional exercises. It is true that they cannot so easily be reconciled to the more complex music employed in cathedral service; nor to the light and intricate airs we too often hear from the Organist, but in this they imitate the severity and chastity of Spartan taste, which delighted only in the

καλὴ ᾠδή, the good song, considering the more refined species of music as unfavourable to virtue, and ill-suited the purposes of religious worship.

In nothing, it is said, are ancient and modern music more different than in the mode of performance. In modern times, a few performers are hired to please the ears of a languid, and, in general, an ignorant audience; but the Greek music, if we except that of the theatre, was performed by chorusses of all the men and women of the place. Hence the powers of music, acting almost without ceasing upon the whole nation, may be conceived to have produced the most wonderful effects. They certainly had much influence in Greece, the regulation of them therefore became an object of the legislature, and they were directed to moral and political ends. This public music, where the poetry, the airs, and rythmi were all calculated to answer the purposes of the legislator, may be easily conceived to promote good conversation, dispositions, and habits, honourable desires, and the best of actions: and it is in this sense that the ancients speak, when they hold forth music as the source of patriotism and of virtue. In this qualified sense we are willing to subscribe to its utility, but are by no means disposed to go the lengths of our author, and boldly to pronounce without distinction, or exception, that in Greece, *Music was Religion.* The odes of the *bon vivant* Anacreon, and of the *tribade* Sappho were undoubtedly sung; we would ask Mr. R. what impressions he thinks the sentiments they contained, accompanied by air and rythmus, would make on the glowing frame of a Grecian?

The Romans, as in all the other fine arts, were inferior to the Greeks in music: The Diatonum being the only genus; and the flute the only, or chief instrument of the Romans; however excellent in themselves, shew the limited compass of the art among them. Our author, when treating of ancient music, comes in course to examine the question which has been a subject of so much controversy among the learned, did the actor sing, or did he speak in the drama? From a passage in Plutarch he decides that he sometimes spoke, and sometimes sung, but that in both cases, the voice was always accompanied by an instrument. Upon the whole, Mr. R. says of ancient Greek music, and what he says will apply still more strongly to the Roman, 'Were it permitted to speak freely my own opinion, it was a music very limited in many respects and not capable of much elegance or taste.' But he wishes not that its merit or demerit should be determined by considering it in this point of view; we must view it, he contends, as the nurse of wisdom and of virtue, and hence

hence he draws the conclusion, 'That it was the noblest embellishment of the kind ever made upon earth.'

To the history of modern music we cannot afford much room, and the more so, as this country is already well informed on the subject by minute and accurate publications which have lately appeared. Modern music is said to have originated in the church; but this at first was only 'a simple dispassionate melody.' When *Harmony* was introduced is not so easy to determine. Our author conjectures that 'the first foundations of an unstudied and fortuitous harmony,' might have been introduced by the *Jongleurs*, but says that no absolute proof of the existence of real harmony appears till the eighth century, nor of figurate or florid harmony till the fifteenth. The fifteenth, sixteenth, and beginning of the seventeenth centuries produced the last change in the state of music, and it now rests upon the foundations that were then laid. Next follows the history of the Opera, Oratorio, and Concert. In chapters sixth and last, the author proceeds to discriminate the peculiar features of music in the various countries of Europe, beginning with Italy, and ending with Britain.

As a specimen of the performance, we shall lay before our readers Mr. R.'s defence of the Opera; it will be equally an example of his language and his reasoning.

'What now draws the attention, and which, when completely displayed, seems enough to fill the mind of the beholder with amazement, is the *Opera*; for the Opera, there is no doubt of it, is the most perfect and exalted entertainment which the Fine Arts can present to mankind. The whole of these Arts collecting themselves together, Poetry, Music, Dance, Painting, Architecture, Dress, Machinery, combine together in furnishing out a scene, whose unbounded object it is to charm the eye, the ear, and the mind. The subject required has to suit so grand a concurrence; a magnificent fable, and great personages; passionate and sublime ideas; the performer strolling in measured steps; speaking in measured tones, accompanied in harmony; fine painting, rich and flowing robes, statues, palaces, and temples. What *Baron* said of a Comedian, *dévoit avoir été nourri, sur les genoux des reines* applies more to a performer in the Opera: he should be educated with kings.

The attacks upon the Opera have been violent, the defences have been feeble; and durst we speak out, from neither party knowing exactly what it was—the height of *embellishment*: that *Beauty* of the Fine Arts, which does not own Nature to be its standard. It may be time to come forward, and avow that the subject which the Opera means to represent, is not merely Nature, but the beautiful and sublime, added to Nature. A similar subject is claimed by all the other Arts; but the Opera, taking a bolder flight than the rest, and divulging its purpose more palpably to the senses, has caught the notice, and inflamed the censure of critics; while in the mean-

time, the principle upon which it stands is not peculiar to itself, but common to all the other Fine Arts. Neither does the Opera turn upon the *marvellous* and *supernatural*; a mistake of its friends, intending to support it; from observing, and with regret it should seem, that Nature indeed was not its only foundation. You see a cloud appearing, say they; a celestial being descend; an enchanted palace arise! But it must be replied, that although the marvellous and supernatural may be at times admitted, they do not yet form its principal and interesting part. Go to Metastasio; you find human beings, and almost real life, on his scene; and you confess that his Operas excel all that have ever been seen.

Modern music, being of such a compound and exquisite nature, is doomed seldom to reach perfection in practice. But the Opera is still much more the scene, not only of vicissitude, but of perversion. The Poet, the Musician, the Dancer, the Painter, the Directors of the Machinery, of the Decoration, and of the Dress, press all forward upon the public, vie with each other to gain the public favour, and each in their turn predominating to the prejudice of the rest, have for the greater part, kept the most perfect of all fine entertainments, from attaining to that subordination of the parts and unity of the whole; upon which its excellence so much depends. Hence joined to the false ideas of ill-nature, already taken notice of, has the Opera been a subject of ridicule, in the hands of great writers themselves; who have each pointed their satire, in different lines, according to their different tempers. Rousseau pours out his eloquence in sallies of abuse. The Count Algarotti sits down gravely to reason the matter. Marcello, the noble Venetian, of an admirable taste, and great genius in Music, being asked what Music was, replied, it was an art which was lost. His *Teatro alla Moda*, written on this very point, is full of fine and pleasant railery. Our music says he; inspires joy, when it should excite grief; all we hear is *a, e, i, o*.

But we must retreat back a little from this pleasantry, and form some moderate opinion. What is it we may ask that Marcello and others have been writing against? Not surely the Opera. It is against those who have abused the Opera. And who are they who have abused it? Here we must look to the great majority of our fellow-creatures, to whom Nature, or rather Fortune, has granted so few inlets to receive what is perfect in the Fine Arts. And we are not surely to wonder much, if their taste be often very imperfect. For what indeed can be more corresponding to the bulk of a modern audience, and even more natural in itself, when not better guided, than to gaze at dresses, be amazed at shakes, trills, and swells, and to neglect sentiment and sense? Good Writers, and good Musicians, have been taking the character of the Opera from the taste of the mere vulgar; not from its own nature, and not even from their own taste.

Why then blame so much the Opera because the public abuse it. — One would imagine that the learned world itself could talk without thinking.

We mean not to enter into a formal controversy on this subject; but, without arguing from the abuse of the opera, is it so very certain that the union of poetry, music, &c. will produce

produce "the most perfect of all fine entertainments." Is it so self-evident that they will coalesce, so as to form an harmonic whole, that the position should be laid down as an axiom? Is it not rather probable that, instead of a cordial union, a discordant and destructive juxtaposition may be produced, inspiring disgust instead of rapture? And will it be an easy thing to prove that this does not actually take place in the opera? let us grant that the object of the opera is to produce the *bella ideale*, "the beautiful and sublime added to nature," yet we contend that she fails in obtaining her purposes from the want of unity and simplicity in the means; whereas our author attributes her transcendent power to the complicated machinery she employs, without examining whether, amidst such a variety of powers, one does not counteract another, and thus destroy the effect of the whole. We maintain that this takes place in the opera. In that species of drama, by adding music, &c. to poetry, instead of something more beautiful and sublime than simple nature produced by this coalition, we have a monster which excites ridicule. Can a hero who *sings* his rage, who *sings* while he combats his antagonist, or while he kills himself, or a heroine who endeavours to tickle the ear with *shakes*, *swells*, and endless *cadences* while she is mixing the fatal draught, melt the feeling heart, or harrow up the soul? No, *incredulus odi*. We grant that the best tragedian oversteps in his declamation the boundaries of nature, and so do the sublime poet and painter; but the effects they produce assure them that they have not strayed beyond those limits within which lie the perfection of their arts; as the impressions excited by the opera evince that she has passed the line. It is clear then that such limits do exist, and that beyond them the fine arts degenerate; declamation swells into rant, poetry into bombast, and the painter only brings forth the caricature, or the grotesque. It had been worth the attention of a writer on the fine arts to have endeavoured at fixing these limits, at measuring the line of deviation. To have examined likewise the mutual relations and affinities of the arts, and how far they harmonize, would have been an useful and necessary inquiry: a heterogeneous accumulation of them would not then have been considered as "the most perfect and exalted entertainment." Addison, Gay, Rousseau, Algarotti, and Marcellino, would not have smarted under the magisterial lash of Mr. R. nor would he have imagined that on this subject "the learned world itself could talk without thinking." But the opera, and Italy, seem to have made a deep impression upon our author: he even goes the length of saying, "that no language except the Italian can bear *recitative* and *marchless air*," and thus, at once shuts the mouths of all our vocal performers,

32. *Mr. Hastings's Letter to the Court of Directors.*

performers, or, at best, forbids them to articulate a single word in singing.—Is not this reducing them to the a, e, i, o, so well-ridiculed by Marcello?

A postscript on the the music of the South-Sea islanders concludes the work. But as the accounts, even in Captain Cook's last voyage, are very deficient on that subject, Mr. R. is not able to give us any thing satisfactory. We are glad however that his disappointment has not produced the same acrimony and contempt with which he treats some of the former adventurers in another part of the volume. "Many of them," he says, were "*mere pedlars, the most illiterate of men.*"

Much attention we can see has been paid to the diction of this publication; but too great a desire of writing *finely* has prevented the author from writing *well*—"tumido delitigat ore." "*Dreg*, instead of dregs, we can *easier*" (more easily) "*lay hold of*," "*awake* whole audiences *asleep*," are among the faults in language we have observed; the language is however, in general correct.

Instead of giving a bare catalogue of authors, from whom he has collected his materials, Mr. R. would have done better had he referred to the particular passages at the bottom of the pages; his readers, in that case, could more easily have gone to the fountain-head themselves, and at the same time have judged with more precision how far he was a compiler, and how far an original writer. The line he has followed raises suspicions unfavourable to originality. A less assuming manner, less dogmatism, and more sobriety of stile are to be wished for in a future volume. At present the reader is disgusted with the excess of self-approbation he meets with, while he smiles at the too frequent and improper pomp of expression. And, to conclude, more solid reason, and less enthusiasm would be of great service in the prosecution of this intricate and extensive inquiry.

ART. XI. *A Letter from the Honourable Warren Hastings, Esq. Governor General of Bengal, to the Honourable the Court of Directors of the East India Company. Dated from Lucknow, April 30. With a Postscript dated May 13, 1784. 8vo. 1s. 6d. Debret London.*

THE credit and influence of the Nabob Vizier having been so much shaken by the late usurpation of his authority; and the contests which attended it, as to require the accession of an extraneous aid, to restore the powers and constitution of his government, Mr. Hastings yielding to repeated solicitations repaired to Lucknow for that purpose. Notwithstanding a general appearance of famine occasioned

by the failure of one entire season of the periodical rains; such is Mr. Hastings', reliance on the gratitude and unbounded confidence of the nabob and his ministers; that he ventures to promise a successful progress and termination to the measure he had begun, if not counteracted in his operations by orders which he might not resist, and if he should be allowed proper time for their perfection. He complains of different attempts to ruin his authority, and on this subject, mentions with honour an assertion in one of the reports of the select committee, 'that there is a right invested in the commander in chief of the army, to oppose the orders (in military affairs) of the governor general and council.' On this important matter Mr. Hastings writes thus.

'I dare not examine a doctrine affirmed to be of so sacred an authority yet I may humbly suggest that it never was, nor could have been intended to be applied to the actual commander in chief, whose command was originally constituted by the governor general and council themselves, and therefore could not be rendered superior to, and independent of the powers vested in the governor general and council by an act of parliament passed before its existence; nor included in any instructions of the court of directors, also framed at a more ancient period, if even at a later; and a sense of national duty superior to every consideration of personal safety, or the reverence which is due to high office, impels me to denounce, and to date the fall of the British empire in India from the instant that it shall be decidedly declared, or understood, that any commander in chief of the army, be his title or rank what it will, is, or may be, by any constructive power, independent of the government under which the wisdom of parliament hath hitherto placed the army serving in these provinces, and every member of it, in an implicit, and absolute subjection to its authority.

'God forbid, that any future Pizarros, and Almagros, should disgrace the annals of your dominion, or mark the traces of its decline, with the blood of your servants, and soldiers, but the contest will probably be of short duration, and happy will it be for the interests of humanity, if such shall be the issue, though dreadful to our own, whatever period of time may close it.

'Let me add, nor let my words be uttered in vain, that whenever the fatal blow shall be struck, or from whatever hand it shall proceed, its effect will be, not a gradual decay, but instantaneous ruin, for your existence hangs on the thread of opinion, which the touch of chance may break, and even that source, which ought to flow with the principles of its duration, will, if productive of the same deleterious streams, which have been lately seen to issue from it, prove the cause of its dissolution.'

He proceeds to state and to make observations on the payments made, and the probable claims of the company on the nabob vizier. He explains his own conduct and intentions in the management of the revenue, in a manner that will no doubt appear satisfactory to the court of directors.

In conclusion he expresses his hope that when the objects are attained, which he recommends, the wisdom of the directors will put a final period to the ruinous and disreputable system of interference, whether avowed, or secret, in the affairs of the Nabob of Owde, and withdraw forever, the influence by which it was maintained.

After this letter had been written for instant dispatch, it was detained, we are informed in a postscript, by the sudden appearance of an uncommon phenomenon, which though in itself simple and unimportant, derived a magnitude, like the less ordinary events of the physical world, viewed through the medium of superstition, from its operation on the opinions of mankind. He alludes to the flight of the eldest son of the King of Delhi, Sha Allum, from the court of his father. This prince, who is in the 36th year of his age, fled from the capital, attended only by his mother's brother and another person; and rapidly passing the bounds of his father's dominions, escaped far beyond the reach of pursuit, before his absence was discovered. He arrived at Lucknow, where Mr. Hastings had the honour of a long conversation with him, in which the prince explained all the motives of his visit, and painted the wretched condition of his father which had been the cause of it with inimitable modesty and grace. Mr. Hastings gives an abridged account of what passed in this conversation, written immediately on his return to his own quarters with the impression of it recent in his memory, and dispatched to Mr. Wheeler the same day for his private information, and that of the other members of the board. As this letter not only exhibits an amiable picture of a generous prince, actuated by all the zeal of the most cordial filial affection, but also furnishes an instance of that dignity and delicacy of sentiment which yet prevail in so many of the courts of the east, we cannot obtain from laying it before our readers.

"The sum was that his father was a mere passive instrument in the hands of others, and that he had undertaken this journey at the peril of his head, because it afforded the only chance he had of a relief to the king, or a restoration of the dominion of his house; that if he could be the instrument of effecting this, he wished for nothing for himself but the credit of it, and a conviction in his father's mind of his having served him with duty, zeal and fidelity. He observed, that distressed as the royal family was, he himself enjoyed a comparative state of comfort, possessing a jagheer, horses, elephants, a portion of splendor, and domestic ease and pleasure; that he had voluntarily made a sacrifice of these advantages, and given his person to fatigue and distress, and his life to the hazard of the obvious consequences of his flight, that he might attempt the greatest possible service for his father, in which

“ if he failed, he would either return on his majesty's command,
“ which, he said, impressed him with such awe, that he doubted his
“ ability, even at this distance, to resist it; or he would go to Cal-
“ cutta, and there solicit a passage in a ship to England; for he
“ understood the voyage was but five months, and if it was longer,
“ he could bear the fatigues which others bore, and accommodate
“ himself to any situation of life, which it became him to accept
“ as a lot, and to submit to it. He said, I was not to expect from
“ his father any other letters than such as I had already received,
“ and such as were consonant to the wishes of those who were about
“ his person; but that he knew his father's real sentiments, which
“ were of a very different kind, and I might easily believe that the
“ king must in his heart, be pleased with a conduct, which could be
“ attributed to no other motive, than that of fidelity and attach-
“ ment, and which could not be productive of ill, if it failed of the
“ means of deliverance, from his distresses. He painted the situa-
“ tion of the king's family, in strong and affecting colours. The
“ whole of what he said on this subject may be comprized in a few
“ words. In the course of the last twelvemonth the whole income
“ which he had received for the subsistence of so large a domestic es-
“ tablishment, from a territory of some extent, and from the rights
“ of an empire, which once yielded many crores (I think he said
“ six) scarce amounted to a lack and fifty thousand rupees. It was,
“ natural, he said, for those by whose power the sultanut, such as it
“ was, was supported, to endeavour to raise themselves to the inde-
“ pendent possession of it; and to that he could submit; but it was
“ the condition of vassalage and meanness to which the servants of
“ the king had reduced him by degrading him into a mere instru-
“ ment of their interested and sordid designs that he regretted; and
“ this was such a condition as neither his pride, nor the sense of
“ duty would allow him to view with forbearance. It would be
“ impossible to follow this discourse through every branch of it
“ though connected; I have hastily written it as it occurred to my
“ memory, and may have used repetitions which did not appear in
“ its original delivery. My reply ought to be confined to its sub-
“ stance. I told him that our government had just obtained relief
“ from a state of universal warfare, and required a term of repose;
“ that our whole nation was weary of war, and dreaded the renewal
“ of it; it would be equally alarmed at any movement, of which it
“ could not immediately see the issue or progress, but which
“ might eventually tend to create new hostilities; that I came
“ hither with a limited authority, and could not, if I chose it, en-
“ gage in a business of this nature without the concurrence of my
“ colleagues in office, who I believed, would be averse to it; that
“ the country of Owde was in a disordered state, and the nabob in-
“ capable of joining immediately in such a plan, and that my sole
“ business here, was to assist him with the power and influence of
“ our government, in retrieving his affairs, which I hoped a few
“ months would effect, and enable him to perform the duties of
“ loyalty to his sovereign. In the mean time the prince's residence
“ in this place, though he sat still and inactive, would be of some
“ use; it would be a check on the people at Delhy, who would

not dare to proceed to further extremities, but find it their interest and policy to make their court to the king, while there was an appearance or possibility of his cause being espoused from this quarter with so powerful a sanction for it; that I would represent his situation to the joint members of my own government, and wait their determination. In the mean time I advised him to make advances to Madajee Scindia, both because our government was in intimate and sworn connection with him, and because he was the effectual head of the Marattah state: besides I feared his taking the other side of the question, unless he was early prevented. This is all that materially passed betwixt us."

A supply of 15,000 rupees being sent by the nabob vizier to the prince, his highness received the money with many expressions of thanks, but observed, that while he knew his father daily experienced the greatest distresses, he thought it unlawful for him to enjoy the luxuries of life; that he wished therefore, the governor and nabob vizier would remit the money to the nabob Mirza, for his Majesty's use.

This dispatch seems fully to vindicate Mr. Hastings from the charge of treating the Nabob of Owde with cruelty and injustice; and it is written like all Mr. Hastings's other productions, in a spirited and classical style.

ART. XII. *An Historical and Chronological View of the Roman Law*, with Notes and Illustrations. By Alexander C. Schomberg, M. A. Fellow of Magdalen College, Oxford. 8vo. Price 2s. 6d. Boards. Oxford, Prince. Rivington. London.

THE Roman law, while it is of the highest value as a code of universal justice, is particularly interesting from its connection with history and criticism. A work accordingly like the present was much wanted. In the volume before us Mr. Schomberg has exhibited within a narrow compass the origin and progression of the laws of royal, consular, and imperial Rome. He has recorded their various stages of reform and revolutions during a period of more than twelve centuries.

In the execution of this difficult undertaking, it is but justice to observe that Mr. Schomberg has been uncommonly successful. His detail, while it is succinct is accurate. His mode of expression is simple and clear. His judgment is solid; and his learning is various.

The illustrations he has annexed to his chronological view have a reference to curious and problematical points; and these he discusses with an erudition that is remarkable for its perspicuousness. He every where displays a most critical discernment; and what is not always characteristic of modern authors, he appears not only to have read, but to have studied

studied the authorities to which he appeals. If in a work where there is so much to praise, we should be disposed to apply any censure, it would be to the neglect of the author to exercise that propensity to philosophize, which, of late years has become so fashionable both with lawyers and historians.

From the following extract an idea may be formed by our readers with respect to the manner as well as the ability of our author.

‘A singular fate attended the laws of JUSTINIAN. From the unfortunate situation of affairs in the western provinces they were never generally received in that part of the empire; in less than 40 years after the emperor’s death they began to lose their authority at Constantinople, and in the 9th century became entirely obsolete.

‘During the reigns of JUSTINIAN’S three immediate successors, his books appear to have maintained their ground: they were taught in the schools and quoted in the courts of justice; the language in which they were written was in common use, and the lawyers not only pleaded, but published also their decrees and opinions in the Latin tongue. The shock which the empire received under the weak administration of PHOCAS by the loss of many of its western provinces and the ensuing scene of desolation which called off the public attention from every species of liberal pursuit, proved very detrimental to the study and practice of the law. Edicts hastily conceived and drawn up merely to answer the purpose of particular emergencies, were added time after time to JUSTINIAN’S code, and formed a striking contrast to that strain of simplicity and universal justice which marks all its decisions. These novel constitutions together with a Greek translation of some of those law tracts from which the pandects had been compiled, and the Greek version of JUSTINIAN’S works by THALELÆUS and THEOPHILUS, formed the body of eastern jurisprudence, from the beginning of the 7th to the end of the 9th century.

‘The revolution which took place under the Emperor BASILIUS and his two sons, has been already spoken of. The motives by which they were actuated in their undertaking have been variously represented. On the one hand it has been attributed to an ungenerous ambition of raising up to themselves a monument of glory upon the ruins of JUSTINIAN’S labours; meanly conceiving that by copying his plan, and then destroying the model, posterity would necessarily regard their work as an original compilation. In allusion to this, the Chancellor CIRONIUS speaking of the difficulty which IRNERIUS had, in the 12th century to discover a complete edition of JUSTINIAN’S laws, adds, “This can be attributed to no other cause than the ambition of LEO, who, to give greater dignity and consequence to his own compilation, used every means to suppress JUSTINIAN’S work: an attempt not very difficult if we consider the miserable state of the latin language at that time in the Greek empire.”

‘They on the other hand who wish to exculpate the emperors, tell us, that an earnest desire of working a general reform in the civil administration, which had been so shamefully neglected during the

turbulent reigns of their predecessors, was the sole object which led them to undertake this general revival. That upon the maturest deliberation it was agreed, that many parts of JUSTINIAN's code were become obsolete and others altogether unapplicable by reason of the material changes which three centuries had made in the police and manners of the Greek empire; and that at best, the excellent intention of that emperor, of compressing juridical knowledge into as small a compass as possible, was in fact not fully answered by his compilation; they therefore were resolved to use their best endeavours to procure for their subjects this grand desideratum, and for that purpose to comprize in one volume the whole substance of the *institutes, pandects, code and novels*, together with all the subsequent constitutions of general use and authority. That as to the suppression of the Roman law and the obscurity in which JUSTINIAN's works continued for so long a time, this was by no means owing (as the lawyers of the west assert) to the malevolence of the Greek compilers; but may be more naturally attributed to three very obvious causes namely, *the decay of the Latin language. The earthquake which laid waste the academy at BERYTUS; and the desolation spread by the Barbarians over the western provinces.* To these has been added, the dreadful conflagration at Constantinople in the reign of ZENO, which (say the advocates for BASILIUS) destroyed one hundred and twenty thousand volumes; but as that emperor lived more than forty years before JUSTINIAN, it is certain, the compilation in question could not then have suffered, and as to the juridical works of the more ancient lawyers, every tittle of the pandects sufficiently proves their existence long after this calamity. In fact, whatever was their conduct towards JUSTINIAN, the Greek compilers by omitting to quote their authorities after the liberal example of their predecessors were in a great measure instrumental to the loss of many inestimable tracts of ancient jurisprudence. Nor was this science the only one which suffered by the ill-directed zeal of those times. We are informed by Zonares, that, from a laudable wish of exciting in their subjects that love of letters for which they themselves were remarkable, both LEO and CONSTANTINE employed a number of able men in making epitomes, extracts and imitations of the most celebrated Greek and Roman writers, and thus unfortunately were counteracting their good intentions by the very means they employed for promoting them. It is observable that from this period solid learning declined apace. For the Greeks of the lower empire, naturally inquisitive, but indolent, had now an opportunity of acquiring knowledge without the labour of consulting original authors: Many of these therefore being no longer in request were suffered to perish to the irreparable loss of succeeding times. With respect to the Roman law, (by whatever fate it happened,) it is certain that after the age of BASILIUS and his sons, we hear nothing more of JUSTINIAN's works at Constantinople, either in the schools, or at the tribunals; and the eastern empire, till it passed into the hands of the Turks in the year 1453, continued to be regulated solely by the *BASILICAL CODE.*

It will be a satisfaction to our readers to be informed that our ingenious author has engaged himself to continue his labours, and that they may expect another volume from him. In this intended volume he is to treat of the revival of the Roman law, explain its connexion with the feudal and the canon codes, describe its character and influence in the different courts and academics of Europe, and illustrate the lives and writings of its most eminent professors.

ART. XIII. *A Treatise on Time.* By William Watson, jun. M. D., F. R. S. 8vo. 2s. 6d. sewed. Johnson, 1785.

AS there is no opinion, according to the observation of Cicero, so absurd as not to have been maintained by some philosopher; so there is no part of philosophy in which speculative men have run into so many errors and absurdities, as metaphysics; a circumstance, which has brought a general discredit on all metaphysical speculation. Yet the errors of philosophers ought not to raise a prejudice against the study of any branch of philosophy. Two hundred years ago the opinions of men in natural philosophy were as they are at present with regard to the philosophy of mind. Galileo, Torricelli, Kepler, Bacon, and Newton, had the same difficulties to encounter in their endeavours to discover the truths of natural philosophy that we have in the study of metaphysics. The precision of the experimental philosophy, applied to the subject of the powers of the mind, may yet effect the most curious and important discoveries, and at last establish a true system of the intellectual world.

There is not a subject in all metaphysics which at once so puzzles, astonishes, and delights the mind, as that of *duration*. Although we can assign limits to the duration of ourselves, and all other created beings, yet we can fix no limits to duration itself. We had a beginning, and our past duration may be measured by days, months, and years. But duration did not begin with us. There was a time when we were not. This time flowed and will continue to flow equally before and after our existence. We can see no impossibility that some other beings may have begun to exist an hundred or a thousand years before us, which would have been impossible if there had been no time before we existed. In like manner, if we conceive the first being that God created, let the beginning of it be placed as far back as we please to put it, still it had a beginning, and the whole creation had a beginning; but duration could not possibly have any beginning. The very nature of it is such as does not permit us to

believe that it had a beginning, or that it can ever have an end. We cannot see any impossibility or inconsistency in the supposition of all created beings being annihilated by that power which first created them, and new worlds created by the same Almighty power. But this would be impossible if duration did not continue to flow. Duration may be compared to a line. The present is a point in that line. The past is infinitely extended on the one hand, and the future on the other. We can assign no limits to that part which is past, or to that which is future: This unlimited duration is the only idea we can form of the eternity of the supreme Being. For we can entertain no other conception of this attribute of the Deity, but that he always was in all points of duration and always will be.

Such is the sublime subject which our author proposes to treat, as the Chymist does those compound bodies, whose constituent parts he wants to learn:—and endeavours, by a separation of the whole into its component principles, to discover not only what they are, but also the order and manner in which they are combined. In prosecution of this design, he explains in his first chapter, what he calls his fundamental terms. To all objects of our knowledge, from whatever source they may arise, and of whatever kinds they may be, he gives the general name of Perceptions. Thus he considers the book that is before him as a *perception*, and the image or picture he entertains of the same book, when he removes his eyes from it, also as a perception. In the same lights he also considers the pleasure or pain he may feel in reading it.

On this enlarged definition of the word *perception* we observe, that Perceptions and the objects of these Perceptions are confounded together, and called by the same term, although they be as different as any two objects in nature can be. In looking at a book, the operation of the mind exerted is strictly and properly *perception*. But the book is the object of that perception, and perfectly different from the perception itself. The perception is an act of the mind: the book is an external object independent on the mind, and would exist though the percipient were annihilated. 'The image or picture,' says our author, 'which I entertain of the same book, when I remove my eyes from it, is a perception likewise.' This supposes that in *perception* there is formed in the mind an image or picture of the object perceived, a doctrine which the writings of Dr. Reid ought to have exploded. Our author, following that theory of the human understanding which is the most commonly adopted supposes that all information is received in a manner analogous

gous to the representations given by means of images or pictures. And, indeed, we are so accustomed to allegory of this sort, that we think it almost self-evident that there must be types, or resemblances of external subjects in the brain or in the mind, by the intervention of which it receives information of their originals or archetypes. But perception is obtained through media, no way resembling the subjects of such perception: nor has the sensation, by means of which we perceive the existence of external objects, any resemblance to those objects. He adds, 'so is the pleasure or pain I may feel in reading the book.' Here perception is confounded with sensation, two acts of the mind which are different from one another. Perception is always applied to external objects: Sensation is distinguished from all other acts of the mind by this, that it has no object distinct from the act itself. For instance, pain of every kind is an uneasy sensation. There is no distinction here between the act, if we may say so, or the state and mode of the mind in *feeling* pain, and the pain itself. They are one and the same thing, and cannot be distinguished even in imagination. It is essential to pain to be felt; and when it is not felt it does not exist. Our author makes sensation a species of perception, than which nothing can be more inaccurate.

Our author agreeably to the theory of Mr. Locke, to which he steadfastly adheres, asserts that 'external things, such as we perceive them, cannot be said to exist when unperceived without the greatest absurdity.' It were superfluous to remind our author, or the learned reader, that this doctrine, fairly and by the most irrefragable reasoning, has been pushed by Berkely and Hume into absolute scepticism. We have as clearly the evidence that external objects exist as we perceive them, as we have that they exist at all. Dr. Watson observes, 'that as the common language being founded on an erroneous theory was found often to perplex and mislead, he thought it best on many occasions to depart from it.' But the use of words in an uncommon sense tends, in the most direct manner, to mislead: and our author's fundamental terms are all of them used in senses very different from what they bear in the best English authors. We may venture to affirm, that no Englishman can possibly understand this essay, till he first learns and retains in memory the dictionary prefixed, in which many words are omitted that needed explanation as much as those explained. We would be glad to know what right any philosopher has to use so many words in a sense, in which they are never used by the most correct writers in the language? and this question we have a right to put particularly to our author, as all his
reasoning

reasoning might have very well been carried on without any verbal innovation.

In the second chapter of this essay, our author treats of what he calls perceptible instantaneity and duration. 'Two things,' he says, 'are particularly to be noticed, as taking place when thunder first strikes the ear. First, the sensation is evidently composed of parts: and secondly it is equally manifest that these parts are successive. Now it is the observation of these two circumstances that constitutes its duration.' Here again, Dr. Watson, as usual, follows the system of Berkeley and Hume, who hold that it is the succession of ideas that constitutes duration; and that without the succession of ideas there could not be any such thing as duration. It would be more agreeable to truth to say that it is duration that constitutes succession, and that if there were no duration, there could be no succession.

We observe farther, that duration is not only in its own nature antecedent to succession, but that the notion of duration must be prior to that of succession, and that, therefore, it cannot be derived from it. And here we may, by the way, farther observe, that the etymology and the common acceptation of the word succession, would have, if duly attended to, been so far from misleading our author, that it would have guided him to the truth. The word succession, which means the coming of one thing after another, necessarily pre-supposes the existence of duration. But, in order to prove that duration is prior to succession, let us suppose a mind and an idea in that mind continuing without variation. This, says Dr. Watson, gives us not any idea of duration. Suppose that another idea succeeds the first; if the first be obliterated, the second cannot give us any idea of duration any more than the first. In order then to acquire the idea of duration, we must have both ideas in the mind together. But two ideas, or any number of ideas that are simultaneous or cotemporary, cannot give us any idea of duration. We can have no idea of the succession of those ideas, unless we perceive one to be prior, and another to be posterior, and it is this only that makes succession. Our discernment of succession, therefore, supposes a discernment of priority and posteriority, that is, a discernment of duration; so that it is evident that the idea of prior and posterior must be antecedent to that of succession, and therefore cannot be derived from succession.

As arguments on such abstracted subjects are not always very readily or clearly comprehended, let us place the subject under consideration in another light. The question is, whether the perception of duration be an original perception

sion of the mind, by means of which, we are capable of observing priority and posteriority, or in other words, succession in things : Or whether this succession be the original perception from which our idea of duration is taken, as is affirmed by our author. To determine this question, let us take to pieces this chain of ideas in the mind and resolve it into single links, that is, into the single ideas of which it is composed. And it must necessarily happen, either that we discern some duration in each link of this chain, in which case, the duration of the whole is discerned to be made up of the duration of the several links. Or, secondly, we discern some intervals of duration between these links. Or, thirdly, without having any discernment of duration either in the several links, or intervals, we, notwithstanding, discern duration in the accumulation or junction of the whole.

First it is evident that, if we have any discernment of duration in every single idea of the succession, this is duration without succession which is contrary to the thing supposed. The same remark is applicable to any interval of duration between the links of this chain. For the duration of these intervals can be perceived without any succession of ideas. The third supposition, then, alone remains, namely, that no duration is discerned in any one link or in any one interval between one link and another, and yet that we discern duration in a number of these links put together. Now, that nothing added to itself, or multiplied any number of times should produce something is contrary both to arithmetic and to common sense: duration must necessarily be made up of parts that have duration; and parts that have no duration can never constitute duration. As extension cannot be made up of parts that have no extension, so neither can duration be made up of parts that have no duration. It is demonstrable therefore that the idea of duration does not arise from the succession of ideas in our minds. We have by the very constitution of our nature the discernment of one idea *prior* and another *posterior*, or in other words a discernment of duration.

If this reasoning be just our author, in what he asserts concerning *perceptible duration* is fundamentally wrong. He allows that "besides this duration, a duration arising from the successive perceptions of which a thing is observed to consist of, or to co-exist with, things are likewise said to endure where neither of these circumstances take place. No one hesitates to assert that things endure whilst he sleeps, that they did so before his birth, and would continue to do so after his death." But he considers *perceptible duration* as the foundation

tion of that other: whereas, by the arguments already produced to the reader it appears that our idea of successive or perceptible duration pre-supposes a duration of another kind; a duration not discrete but continued, perfectly similar, and divisible without end.

Such being our sentiments concerning the great subject of time or duration we might avoid the labour of following Dr. Watson through paths into which he is led by a false, however fashionable light, and in which the energy of his mind only serves to prolong his course, and to continue him in the wanderings of error. But it is our duty as reviewers to lay before our readers whatever *professes* to be a discovery in philosophy, whether in our opinion it be so or no.

Our author, supposing that succession is the source whence we derive our idea of duration, 'examines into the nature of our perceptions, with a view to find out what circumstance attends them, by which they are able to suggest duration to the observer of their succession, and finds that the effect depends upon the succession of such perceptions, or parts of them, as are themselves *indivisible*. It does not appear to him that perceptions are divisible without end, or that there are orders of perceptions, each of which in an endless progression is more fugacious than the other, and capable of imparting duration to the orders above it.

'Whoever examines attentively what passes within himself, will find, on the contrary, that nature has affixed a certain boundary to these subdivisions; and it may be asserted, as a law deduced from observation, that durable things consist of, or co-exist with, parts, which are not themselves further subdivisible, nor consequently durable. Now these parts, when they are attended to, exhibit a mode of existence which is the proper element of duration, and is no other than the instantaneous one heretofore noticed, and exemplified by a flash of lightning. For it is evident, that what we understand by the term *instant*, is nothing more than a comprehensive view of that manner of existence belonging to certain perceptions, and into which all without exception may be divided; which mode of existence we will now examine in its turn.

It would doubtless be more satisfactory to confirm the truth of so important a fact, as that of the instantaneousness of certain perceptions, by having recourse to actual *phenomena*. I shall therefore make choice of that of motion for this purpose; and will endeavour to shew, that a body uniformly tending to a place with an incipient, or the slowest possible perceptible motion, generates a continued train of instantaneous sensations, and of course as great a number of perceptions in a given time as we can possibly entertain. This I shall attempt to prove, previously observing, that a motion is to be considered as perceptible, when it appears incessant: that is, when the body moving generates an uninterrupted train of sensations during its course: but that a motion, like that of the moon, or the hour-hand

of a clock, which requires a portion of time, however small, before it can be distinguished, is to be considered as an imperceptible one; it being in fact by an inference of reason only that we judge it in such a case to take place. Having made this necessary distinction, I will proceed to the proof; and, in order to make myself the better understood, I will suppose a lever of a certain length, like the hand of a clock to revolve round one of its ends as a centre, with a quick, perceptible, and uniform motion. Now, as one extremity of the lever may be considered as in a state of rest, and the other extremity to move with a considerable degree of velocity; it is plain, that some one point must lie between them, which moves with the slowest possible perceptible motion.

Having explained this argument by the aid of lines, as in mixed mathematics, and as is done by Mr. Harris and other metaphysical writers on the subject of time, he says,

“The illustration employed above, taken from the phenomenon of motion, is so far incomplete and unsatisfactory; that though it may prove the existence of instantaneous sensations by a process of reasoning founded upon fact; it does not so far push the matter home, as to point out any one distinct and simple sensation as such. And yet many do in fact exist. For do we not observe some objects to appear and vanish as rapidly as the quickest thought? Is it possible, for example, for two ideas to succeed each other in the mind of any one, during certain flashes of lightning; or whilst a cannon-ball is passing near over the length of a foot or an inch of space?”

Our author attempts to analyze succession, or, to trace the manner in which our idea of duration arises out of a number of perceptions: and this he endeavours to do by marking certain distinctions between sensations and ideas which leads him directly into the perplexing topics of *belief* and *memory*.

Although our author acknowledges that external bodies, considered as *collections of sensations* are, according to his theory of philosophy, turned out of existence the moment they cease to be objects of perception; yet he says that they “are again reinstated into being if we admit that *perceptions have certain imperceptible causes* which produce these objects of our consciousness through the medium of our organs and sense.” On this mode of banishing and reinstating into being external objects we observe, that Dr. Watson takes just so much of the *ideal philosophy* or that of Descartes, Malbranche, Berkley, and Hume, and of that of Dr. Reid and his followers, among whom Dr. Beattie is the most popular, as suits his purpose. If he follows faithfully and uniformly the ideal philosophy, he will find no reason to conclude that *perceptions have imperceptible causes*. If he allows a direct and intuitive discernment of the existence of objects, he may well rank among the number that of *duration*, which the mind cannot

cannot, after all its efforts, exclude from its ideas of the universe.

After a great deal of reasoning about the nature of time and duration, our author at last finds that time may be defined "The flux of instants." It is the intention of a definition to explain the meaning of a word or words. But where is the man who will not readily acknowledge that "a flux of instants" is much more obscure, and needs more explanation than time, the word to be explained? Were we to examine this definition of time by the rules of logical definition we should find it wholly irregular and defective. A strictly logical definition must consist of a *genus* and a *specific difference*. Thus for example, an equilateral triangle is a plain figure bounded by three equal straight lines. Now, in this definition, the words "A plain figure" denote the *genus* of figures to which an equilateral triangle belongs. And, when it is added, that it is bounded by three equal straight lines, the *specific difference* is pointed out by which it is distinguished from squares, circles, and all other plain figures. But it is evident that Dr. Watson's definition of time gives not the *genus* and the *specific difference*. An instant is of the same *kind* with time; and it differs not in *species* but in degree or quantity. It is no more than this "Time is an aggregate of the particular portions or subdivisions of which it is composed." The truth is *time* like *substance*, *space*, and other *generals*, is a simple idea, and like all simple ideas, *desies* and rejects definition.

On the whole, Dr. Watson, by a perversion of language, and the blending of theories that are incompatible, has made a *show* and only a *shew* of making a discovery. In this specious attempt, however, he has displayed some portion of eloquence, and a considerable share of ingenuity. And after all that he has written, he may conclude where he began. "When the question *What is time?* was on a certain occasion proposed to St. Augustin," he replied "provided you do not ask me, I understand it."

ART. XIV. *Memoirs of a Pythagorean*. In which are delineated the *Manners, Customs, Genius, and Polity* of ancient nations. Interspersed with a Variety of Anecdotes. 8vo. 3 vols. 7s. 6d. sewed. Robinson. 1785.

IN examining any literary work, the first and principal object is to ascertain the author's design; and the next to judge concerning the means which he has used for the accomplishment of his purpose. On a due attention to these important circumstances, all careful decision must depend. The memoirs before us are evidently founded in an attempt to

to exhibit, descriptively, that great *desideratum* in literature, the manners and customs of ancient nations. Considering how few traces exist in the writers of those times on a subject so interesting to curiosity, a work executed upon such a plan must necessarily be a compound of truth and fiction; of the former confirmed by historical evidence, and of the latter indispensably supported by nature, analogy, and verisimilitude. While it derives from history all the materials which have been preserved, it must, for an advantageous display of them, depend entirely on the management of the author; the circumstances of whose situation are also peculiar. If not an actor, he must be a spectator in the scenes he describes; he must be transported in imagination to periods of time which a long lapse of ages has covered with impenetrable obscurity; and if he comprehends in his narrative such a number of years as exceeds the natural limits of human life, he must be admitted to the hypothetical privilege of the Pythagorean Transmigration.

Amidst the variety and complication of circumstances in which the author of such a work is involved, it becomes a question to determine by what laws of criticism he shall be tried. Should we on the one hand, consider him as a novelist; it might be urged that we violated the privileges pertaining to the assumed character of the Pythagorean; and if, on the other, ratify his claim to that distinction, we should preclude ourselves from the exercise of criticism on any part of the narrative. Such an author in our opinion, is entitled to a more free exertion of fancy, consistently, however, with probability, than is usually tolerated in the common productions of fiction. Great allowance ought also to be made for the rudeness of the times, which are the subject of the memoirs; and provided that the incidents appear conformable to nature, either in her original state of simplicity, or of subsequent depravation, it would be extremely unjust to view them in the light of similar transactions during refined periods of society.

Having premised these remarks, which seemed necessary towards establishing the true principles of judgment relative to the memoirs of a Pythagorean, we shall now proceed to give a general account of the work.

By what supernatural means this Pythagorean has been endowed with the remembrance of his existence through numerous transmigrations, or whether he obtained this privilege in the same way as Pythagoras, he has not thought proper to inform us. The Samian philosopher considered the problem as *deo dignus vindice nodus*; but we esteem not the solution of it so essential to credibility as to regret the author's

thor's silence on this head. He has however been more explicit with regard to the circumstance by which at length he secured to his soul an exemption from transmigrating into the body of any brute animal; and from the cause which he assigns for this prerogative, we cannot but entertain a very favourable opinion of his zeal for the interests of morality.

These memoirs commence with the memorable day on which Candaules, king of Lydia, was assassinated by Gyges, to whom, in a fit of extreme folly, he had exposed the person of his beautiful queen quite naked. Our author was born on the banks of the Pactolus, a little below the place where Midas washed himself, and impregnated the river with gold: his father afterwards quitting Lydia, for particular reasons, the family fixed its residence in the northern part of Armenia, where both the father and son used frequently to visit Noah's ark, a large portion of which at this time remained on Mount Ararat, and was the object of veneration to all the inhabitants of the adjacent parts. The young Pythagorean had a strong desire of visiting foreign countries, and coming to the possession of his paternal estate in the twenty-third year of his age, he soon afterwards set out for Babylon, the most celebrated city then in the world.

In the third chapter we meet with a particular account of the prostitution at the Temple of Venus, a custom confirmed by ancient history, and respecting the origin of which we must acknowledge that the Pythagorean has given at least an ingenious solution.

The fourth and fifth chapters are employed on an extraordinary occurrence in the market-place. By different readers this incident may be considered in different lights. On a subject which admits of much contest, we shall neither positively censure, nor entirely absolve the conduct of the author. It is certain that such an incident as he relates has often been experienced, especially in hot climates; and that from a peculiar custom of the Babylonians, it must have become an object of public attention. Through the whole of the narrative, the author has likewise preserved a greater degree of decorum than can be supposed to have existed on such an occasion, among the profligate, and as yet rude inhabitants of Babylon.

In the sixth chapter we are presented with an account of Babylon; the Temple of Belus, the Hanging Gardens, which are described with a luxuriance of fancy; anecdotes of Sardanapalus; and the Obelisk, one of the seven wonders of the world. The succeeding chapter contains a singular narrative concerning an Assyrian king; with a curious satirical ballad, mentioning all the principal incidents of Semiramis' life, as related by Diodorus Siculus.

The contents of the three subsequent chapters are, a strange imposture practised on a gentleman and his wife; an account of the Babylonian Saturnalia, well delineated; a description of the environs of Babylon; the king; and an extraordinary funeral, no less remarkable for classical than fantastical imagery. In the three next chapters is an account of the college of Chaldeans; which deserves to be considered as one of the most interesting parts of the work. The author describes it under the distinct departments of the Hhartinim, Ashaphim, Chasdim, and Mecashphim. As a specimen of the manner in which this subject is treated, we have extracted the following passage, where the whimsical vivacity, and the characteristic importance of an astrologer are happily described.

‘ We next visited the chasdim, or the college of astrologers, where I also had a conversation with one of the most eminent professors. I had always considered this as a chimerical science, and from the result of my present inquiry I was confirmed in the opinion. “ I believe, said I to the astrologer, that the grand principle of your science relates to a knowledge of the sign under which any particular person is born ? ” “ You are perfectly right, Sir,” replied he, “ I cannot conceive, said I what necessary connexion there should subsist between the disposition or fortune of any man and the sign of his nativity.” “ Oh, there is nothing more certain, answered he, I shall demonstrate it by an example. Aries, Taurus, Gemini, Cancer, Leo, Virgo. We shall go no farther. We shall take Aries. Now suppose a man born under Aries. Let us consider the principles of things. Well, what is Aries ? Why, I say, Aries is a ram, that is one step gained, Aries is a ram. Now what is a ram, in an astrological sense ? for we must proceed scientifically. This is a question of the utmost importance; and upon the right solution of it the whole of our discoveries must depend. I say again, what is a ram, in an astrological sense ? now mark me. A ram is the leader and defender of the flock ? I say he is the leader and defender of the flock. Do you see that ? now we shall come to the point. I say then, as Aries is a ram and a ram is the leader and defender of the flock; now mark me, a king who is born under Aries is destined to make a great prince. Do you see that ? I say he is destined to make a great prince. His government will never be overturned either by foreign or domestic foes. Now here is a conclusion regularly and fairly deduced, upon the principles of astrology; and I defy all the wise men in Babylon to find one flaw in the whole of this syllogistical, astrological, trifmegistical process. That, you will say, is a bold declaration.”

Our author has likewise drawn into a striking point of view the opinion of the Chaldeans respecting the nature and government of the Supreme Power. He describes with great plausibility the general practice in different modes of divination; and he has presented us with the recital of an exorcism, performed by one of the magi, and particularly distinguished for its whimsically mystic ceremonies.

The next chapter contains reflections on the state of learning in Babylon. On this subject our author's observation appears to be so just, and he discovers such a liberal ardour for the advancement of science, that we shall lay his remarks before our readers.

I had now surveyed every department in the celebrated college of Chaldeans, the whole of which, I was informed, contained near a thousand persons, supported chiefly at the expence of the crown. It was a singular institution, and one which doubtless did the highest honour to the liberality of the Assyrian kings, but I may safely affirm, that instead of promoting, it actually retarded the cultivation of learning. It was a nursery of superstition, error and imposture, which, under its powerful influence, overspread the whole eastern, and afterwards infected every nation in the western world. In the survey which I made, had I met with so much as one instance of what could be called real science? In the Alhaphim, where I might have expected to find the knowledge of the true God uncorrupted, their conceptions of the Supreme Power were degrading to reason; and they had defiled the principles of religion with the grossest idolatry. Except some observations relative to the rising and setting of the stars, upon which however the Chaldeans had not erected, nor even attempted to erect any system of astronomy; the whole of their boasted science was nothing else than a mass of the most extravagant and ridiculous fictions; a compound of speculative error and of practical deception. In fact, they had totally mistaken both the nature of science, and the means by which it can be attained. Neglecting the improvement of the understanding, they hunted after knowledge in the wilderness of imagination, where every phantom was dignified with the name of truth, and every whim was regarded as a profound and useful discovery. Had the Median kings rased to the ground this celebrated college of Chaldeans, and at the same time extinguished the superstition which it had either supported or engendered, they would have approved themselves the most signal benefactors of human kind, and have performed an action more worthy of perpetual fame than the overthrow of the Assyrian monarchy.

It was to me a mortifying reflexion, that, though a period of fifteen hundred years had now elapsed since the deluge, the human mind had scarce advanced one step in any department of useful knowledge, and in the most essential province, that of religion, its motion had been retrograde. I panted for the auspicious æra when the intellectual faculties should be roused from that lethargy in which superstition, imposture, and despotism had conspired to involve them. The light of science, though as yet I knew not of the event, was at this moment beginning to dawn in a different quarter. Seven men, who deserved more the admiration of the world, than the useless works which received the denomination of the Seven Wonders, were now beginning to cultivate philosophy in the states and colonies of Greece. The mists of simplicity and ignorance retarded for some time the progress of illumination; but it afterwards shone forth

forth with a splendor corresponding to that of the sun in his meridian glory. Then arose every muse that presides over genius or knowledge. History, which had hitherto been unknown, spread forth her splendid page; teaching wisdom by memorable examples, and delineating the various evolutions of human policy from cause to effect. Philosophy, Socratic philosophy now reared her heavenly countenance; and dispensed to the world the purest precepts of morality. Eloquence lifted up her voice, which shook the throne of tyrants, and diffused, wherever it reached, an irresistible spirit of liberty amongst mankind; whilst poetry raised her laurelled votaries to the pinnacle of fame. When by these the understanding had been exercised in the discovery of truth, and the imagination had been fired with great conceptions, then shone forth that light which exalted the human mind to its highest pitch of perfection, and displayed the glorious rewards which are reserved for piety and virtue.

‘These are the “monuments more durable than brass.” These are they which alone can give lustre to the efforts of human ambition; and will survive with perpetual glory, when temples, and obelisks, and all the monuments of regal power shall be laid in the dust.’

To give a detail of the various subjects which fill the two remaining volumes of this work, would greatly exceed the limits of our journal: we must therefore content ourselves with mentioning only a few. Among them is the annual sale of the young women of Babylon; a transaction which the author delineates with his usual powers of description. The Pythagorean afterwards undergoes a new transmigration, and the place of his nativity is in Scythia; of the manners and customs of which country he delivers an entertaining account, intermixed with historical incidents. Nor must we omit to mention particularly the introduction of fire into the northern regions, an event which he describes in a mannerequally natural and picturesque,

In a new state of existence, the Pythagorean visits Egypt, where the singular manners and customs of the people afford him much subject of observation. During the author’s residence in Egypt, there occurs a singular trial for adultery, which he has recited with all the scrupulous minuteness and freedom of inquiry usual in judicial investigations. The whole process seems a close imitation of what would probably take place in a court of justice, at a trial under similar circumstances. Whether, in the recital of such a transaction, the author ought to be governed by any regard to a distinction between real and fictitious expediency, is a question which, in our opinion, can hardly be determined in the affirmative, consistently with the acknowledged rules, and the invariable standard of judgment, in all compositions professedly of the imitative kind. With regard, however, to this, and a few other parts of the memoirs, it is our opinion,

that had the author been a little more reserved in his narrative, the work would have afforded a good deal of satisfaction. It discovers ingenuity, abounds with useful observations on a variety of important subjects, and is uniformly written with ease and perspicuity.

ART. XV. *A Short Essay on the Modes of Defence*, best adapted to the Situation and Circumstances of this Island. With an Examination of the Schemes that have been formed for the Purpose of fortifying its principal Dock-yards, on very extensive Plans, which are ready to be carried into Execution by his Grace the Duke of Richmond, now Master General of the Ordnance. Addressed to the Public at large, but particularly to the H. of Commons, and the independent Country Gentlemen of Great-Britain. By an Officer- 8vo. 2s. Wilkie. 1785.

THE author unites in this composition the information and the good manners of his professional character of an officer, with the elegance and the point of a man of genius and learning. The subject he treats of is important, and his manner of treating it not unworthy of its importance. We shall therefore allot more space for it than usually falls to the share of productions of equal size, in this literary journal.

The Author shews in a masterly manner, the advantages of an insular situation, and the difficulty, danger, and expense of invading an island of such extent and resources as Great-Britain. Garriſons, he demonstrates, diminish the actual strength of a country. For if the people throw themselves into forts, and thereby concentrate their strength, that is stationary and inactive, and capable only of short resistance. The natural protection of Great-Britain, as of other islands of an extent and population to make resistance to an invader prudent and practicable, is, its navy. But supposing its marine to dwindle even into insignificance, it does not follow that the island itself must be lost. For if an army ever so numerous were even landed with an intention to conquer it, nothing could insure it success, but our own impudence and indiscretion in venturing a general action.

The essayist proceeds to describe the advantages of delay in defensive war, from the nature of the thing, as well as from history and experience. Of England in particular he observes, that there are few countries better adapted than it for defensive war, as it is so intersected, in most places, with ditches and hedges, as to furnish all the advantages, in this respect, of one that is covered with wood, without being subjected to its inconveniencies.

That expedition, vigour, and activity are indispensably necessary in the prosecution of an offensive war, and that caution, prudence, and procrastination are peculiarly adapted

to a system of defence, has been the opinion of the ablest generals and wisest politicians in all ages. This our author proves by examples from the Roman and Carthaginian history, from that of France, and above all from the American war. Large and extensive lines of fortifications, that bear no just proportion to the military establishments of this country he protests to be not only unnecessary but dangerous. He also proves that we should have no works round our dock-yards, but such as are small and compact, capable of being defended by an inconsiderable force, perfectly completed, and kept in a constant state of repair, and not left in that neglected, imperfect, and half finished state in which almost all the works of this country are at present.

He next shews that the detriment and mischief which may be occasioned to dock-yards by investitures and bombardments is but inconsiderable, since the most essential, most expensive, and principal parts of a dock-yard are its docks, reservoirs, canals, and the gates, sluices, and other appendages belonging to them; together with the whole variety of its works and masonry under ground and against the sea; articles which are not subject to destruction by any thing which an enemy can throw at or into them at a distance. And having estimated, in our opinion, moderately the expence that will attend the execution of those extensive lines of field-fortifications, proposed by his Grace the Duke of Richmond*, to be erected round his Majesty's dock-yards at Portsmouth and Plymouth, he concludes that at the rate of fifty-thousand pounds a year,

The present race or generation of men cannot see them finished. One half of them will want repairs, before the other can be erected. That so large an annual expenditure on them, however, for such a period of years, will be uniformly assented to by the House of Commons, is a supposition that can scarcely be made. It is no difficult matter, therefore, to predict their fate, if the present rulers in this country should even agree to their erection; and relying implicitly on his Grace's judgment for their political expedience or propriety, go regularly to Parliament, during their own continuance in office, for the supplies that will be necessary for carrying them on. Succeeding Administrations, and Masters-Generals, will probably, nay certainly, view them in a very different light; and conceiving them to be not only unnecessary but dangerous, will, after some hundred thousand pounds shall be foolishly expended, put a stop to their progress, and leave them to go entirely to ruin and decay. And, perhaps, some ages hence, when the memory of an undertaking so ridiculous shall be obliterated, their decayed jim-crack curiosities may furnish amusement

* At 2,366,271. a sum above what is sufficient for building the whole navy of England.

and speculation to antiquaries. No sensible or wise man will either advise or attempt the execution of a project, that requires half a century almost for its completion, till it is previously well ascertained that the minds of his countrymen in general are deeply impressed with a sense both of its necessity and advantages. This is far from being the case, however with his schemes of fortifying. The public does not entertain such favourable impressions of them. The sentiments of the intelligent, and the prejudices of the ignorant, are collectively against them. What then can induce him to propose or bring them forward with so much anxiety and earnestness? He is possibly in the predicament of those schemers and pretended reformers, who flatter themselves that provided they only innovate and make alterations, the world will give them credit for improvement and reformation. But what is the use of his practising, in trifles a rigorous and oppressive system of economy, that tends only to distress individuals, without benefiting the state, whilst, at the same time, he is expending thousands unprofitably; and is seriously contriving to engage this kingdom in projects, which her finances at present are not equal to; and which so far from ever becoming advantageous to her, if even executed, are manifestly calculated for accelerating her destruction. To be at once both prodigal and parsimonious in the extreme, surely argues a singularity of disposition, and a striking species of inconsistency. And it will be difficult to account for the co-existence of two such opposite qualities in the same person, otherwise than by that powerful influence which the tempers, propensities, fears, and apprehensions of individuals, are known to have generally on their conduct and opinions. Thus for instance, the daring, the rash, and impetuous, spurning the controul of reason, are apt to despise all precautions, and to deem them unnecessary; whereas the timid, the fearful, and irresolute mind, has always distorted and microscopic prospects of danger and attack, and consequently never fails to magnify both the necessity and modes of defence, beyond all truth and due proportion. But a steady and prudent courage, guided by the dictates of sound sense and reason, makes the necessary preparations for security, without being biased or led into extremes, either by rashness or timidity.

When we reflect on the opposition that has been made to the Duke of Richmond's scheme by the most respectable characters in the military profession, both in writing and otherwise, we cannot but conclude that his Grace will either urge something in his own defence, or employ others to do it. The political importance of the press, though diminished of late years is not yet so inconsiderable as to be unworthy of the notice of any statesman who wishes not to fortify himself in power by means of intrigue and cabal, but to stand upon the wisdom and the uprightness of his measures.

ART. XVI. *The Art of Eloquence.* A Didactic Poem. Book the First, 4to. 2s. 6d. Dilly, 1785.

THOUGH the experience of ages has taught us that precepts alone will never produce excellence, yet the same experience informs us that they are the best of co-adjutors to diligence and genius. We are therefore far from considering the labours of the present author as useless: his design is truly commendable, and the execution is not unworthy of the subject. There is a strain of ingenuous and unassuming modesty in the advertisement prefixed to the poem; which inferior authors would do well to imitate.

A better idea of the plan the author means to pursue, if this first book should meet with public approbation, cannot be conveyed than in his own words:

'The subject (he imagined) might be divided into *Four Books*. "*The first Book might consist of general Precepts---the former Part containing---a Delineation of Eloquence, as it appears among ruder Nations---in polished Society---in this Country---amidst its three great Provinces, the Bar, the Parliament, and the Pulpit: Hence its three Essentials deduced, Argument, Ornament, and Pathos. The latter Part containing---a Survey of these Essentials---as forming an Oration, &c. &c. &c.*

The second Book might be confined to the Eloquence of the Bar---or---the Argumentative Species of Oratory.

The third Book to the Eloquence of the Senate---or---the Ornamental Species.

The fourth Book to the Eloquence of the Pulpit---or---the Pathetic Species."

Thus would the first Book contain, in a Manner, the three following, in Embryo: And thus matured by gradual Expansions, might a complete WHOLE arise, necessarily connected in all its Parts.'

Such is the outline which the author means to fill up, should the public approve of his present labours. From what he has already executed he appears worthy of approbation and encouragement.

The order, precision, and judgment which are discoverable in the precepts, shew that they are drawn from the purest sources; nor are they disgraced by the dress in which they are conveyed. It was requisite that method and correctness should be the prominent features in this commencement of the work, lest utility should have been lost in ornament. A wider, and more discursive range may be taken, and is promised in the subsequent books.

There we shall meet with digressions, addresses to living personages, allusions to recent transactions, and a vast variety of illustration,' which could not enter with propriety into

the fundamental part of the work. In short, the author has promised to adorn his subject with every suitable decoration that amusement may be blended with instruction.

As a specimen of the performance, we present our readers with part of the address to the pupil of eloquence.

‘THUS then the *Essentials* bath the Muse unveil’d

Preceptive:—Studious thou, meanwhile, to trace
 Their *Union* and their *Order*, as thy Sphere
 And Genius of the just ORATION wills;
 Except where versatile Occasion’s turn,
 Or sudden Impulse of thy Audience points
 A devious Course: For oft, their due Degrees
 Abandon’d; one *Essential* ev’n excludes
 The rest: or ARGUMENT perhaps usurps
 The Throne of PATHOS; or the PASSIONS, free
 From previous Forms, as high Emergence calls,
 Burst on a Catiline’s devoted Head
 Impetuous: Such thy Genius, now matur’d
 To Nerve of classic Vigour, feels—ere long
 In quick Accordance with that Sense, to seize
 The golden Moment, as thy Practice adds
 Activity to Strength. And now survey
 That Genius arm’d with high PERSUASION’s Power—
 The Power of Human Conduct! Awful Trust!
 Yet haply thine! And O if doom’d to guide,
 Blest Arbitrer of Good, the moral Scale;
 Whether thy Care to vindicate the Rights
 Of outrag’d Innocence, and crush the Fiends
 That weave the Belial-Artifice; or stem
 In evil Hour, Corruption’s torrent Tide;
 Or shine the sacred Delegate of Heav’n;—
 O be thy Study to impress on all
 The feature’s of thy honest Worth, and gain
 The Fame of Virtue! Hence PERSUASION draws
 New Dignity and Grace! Attention hangs
 Enamour’d on the Music of a Voice
 Inspir’d by genuine Probity; and breath’d
 From all-essential Goodness! Such the Charms
 Of Virtue!”—

Incorrect or affected expressions are sometimes, though not frequently to be met with,

“On man then ope the *vista* of thy views—
 The *fire-fraught* urn of eloquence *devolves*
 Its rapid *wave*.”—

And, towards the conclusion, the Genius of Britain is made to give the *wreath* of eloquence and virtue “to Glory’s orb!”

A few illustrations from various authors are subjoined at end of the publication.

ART. XVII. *Relation of the Battle of Maxen*; with a Treatise on Profiles, the Manner of attacking and defending unfortified Heights and Mountains, and Positions taken for the Defence of Maxen, with Plans. Translated by an Officer. 4to. 18s. boards. Hooper, London.

THIS work is divided into four parts. In the first, there is given a copious narrative of the attack and defence of Maxen; the positions of the contending powers, their motives of conduct, and the manœuvres of Marihal Daun. In the second part, the nature and methods of taking profiles, are minutely treated. In the third part directions are stated for the employment of troops and artillery in the attack and defence of unfortified heights and mountains. In the fourth part an application is made of these rules to the positions taken in the environs of Maxen for its defence.

We pretend not to be skilled in the military art, but it appears to us that this treatise must be highly instructive to gentlemen of the army, from this circumstance, that the knowledge it delivers is chiefly practical.

As a specimen of the translation before us, we offer the following extract on the subject of the attack on heights by light infantry.

No height, or rock, however steep it may appear, should be deemed inaccessible to the light infantry, particularly to the chafseurs. It is a maxim with those of Tirol, that wherever a goat can climb, a man may likewise. Examples of this nature are frequent, particularly in the wars of the ancients, and above all in those of Alexander the Great.

The light infantry, supported by those of the line, are certainly the best adapted to mount heights; when the former have carried the post, it is the duty of the latter to maintain it; light troops should attack in open order, and where the ground will admit of it, on the full run. If you discover any ravins, hollow ways, or gorges in the side of the mountain, by means of which, you may cover yourself from the enemy's fire, make a short halt, particularly when near them, that you may not come up to the attack fatigued and out of breath. Firing ought to be forbid on pain of death; the sword and bayonet are the only weapons that should be employed on those occasions; firing, at this juncture, is the resource of poltroons, who are afraid of approaching the enemy; besides, it does but little execution, and wastes the most valuable time of the assailants. A slow attack is also much more dangerous than one made with resolution and celerity; for,

In the first place, you are no longer exposed to the enemy's fire.

Secondly, The courage of the soldier is weakened, by giving him leisure to reflect on the fate of his comrades, killed and wounded by his side; he is also affected by their cries; whilst, on the contrary, by advancing with celerity, he has not time to pay attention to them, and is soon out of their sight.

'Third, A brisk and resolute attack discourages the enemy, and does not allow them time to think of, and employ all the resources of defence. Their courage and resolution will diminish in proportion as you advance, the reason of which must be sought for in the human heart. It is difficult to ascertain the true cause of this emotion; but, it is certain, that danger disturbs and embarrasses us much more when we wait its approach, than when we advance to meet it. The state of the mind at these moments, is naturally accounted for. After having occupied a fortress, or retrenched post, we think to have gained a great advantage over the enemy, and are apt to believe ourselves sheltered from their attack; but, when they are bold enough to undertake it, we are persuaded that they would not have attempted it without being sure of success. What is the consequence? We judge them superior in courage and forces, and have no longer the same confidence in our post, nor in those that made choice of it; ideas, which not only produce discouragement, but even panic, and then all is lost.

'If the situation of a country does not admit of attacking the enemy's flanks, and you are obliged to climb the height in their front, as soon as the light troops have gained the summit of the mountain they should attack both, or at least one of their flanks, with courage and impetuosity; or, what would be still more decisive their rear. If this is supported by the grenadiers or regular infantry, those who have already turned the enemy's flanks or rear, must keep up a brisk fire, to discourage their line, throw it into confusion, and put it to flight. If at such an attack the enemy's flanks are not well supported, and their rear secured; if they have also been so imprudent as not to advance to the edge of the mountain, to hinder the ascent of the troops, and defend its slope, you may promise yourself a certain victory. The greatest difficulty is over, and you will have at most but one or two volleys to sustain, which will do the less execution, as their troops, discouraged by the briskness and impetuosity of your attack, will fire without taking aim.

'If the enemy is provided with cavalry, all the troops, even the light infantry as soon as they have gained the summit of the mountain, should form in order of battle and attack with their ranks and files closed, and in case they fire, manage it so as to be always ready to receive the cavalry. I should, however, depend more on the bayonet and sword than on fire arms. As soon as the enemy give way, the light infantry must pursue them close, keeping up a lively fire to prevent their rallying and retaking post; if there are any regular troops on the spot that can be employed in the pursuit, the light infantry should endeavour to gain the passages, bridges, fords, &c. before the enemy, and cut off the whole or a part of their troops, who must of course fall into the hands of the pursuing corps. Villages are of the greatest use on these occasions, particularly those whose gardens and burying grounds are walled in; by occupying these, you bar the passage from the enemy, which requires neither fortification nor extraordinary dispositions; the latter already defeated, and straitened by the pursuing troops, will neither have courage nor time to attack; their confusion being increased

by this new obstacle, they will consequently endeavour to escape by another road, and incline to their flank, by which movement they will either approach their pursuers, or at least give the latter time to come up with them.

‘ You must not waste time in taking prisoners till the enemy is entirely broken and defeated, but merely secure the officers, and order the soldiers to throw down their arms : without which, you must halt and weaken yourself, by escorts, which are required to send them to the rear ; when you are sure of being followed by other troops, you order the vanquished to throw down their arms and surrender to the reserve ; I acknowledge you will by this means have fewer prisoners, as several will escape, but you will be rewarded by a complete victory, and it is certainly preferable to have fewer prisoners and less plunder, than to give the enemy time to rally and snatch the victory from your hands.’

The officers and commanders of the present age have in one point little resemblance to those of antiquity. The generals of Greece and Rome, it is true, could fight battles ; a circumstance in which they may be equalled by modern commanders. At the same time, however, they were able to record them with all the force of eloquence, and all the graces of ornament. Now in this respect, the generals and officers of modern times are wonderfully deficient. In a period so cultivated as the present, this is a reproach of which they ought to be ashamed. Having given way to this reflection, we need hardly add, that the style, manner, and language of the volume before us are all reprehensible.

ART. XVIII. *Essays on Rhetoric abridged*, chiefly from Dr. Blair's Lectures on that Science. The second Edition, with Additions and Improvements. Murray. Small 8vo. 5s. boards. London.

IT would be superfluous to enlarge upon the utility of a system of rhetoric upon a concise plan. The want of an elementary book of this kind has been long complained of ; and we are happy to observe that the present performance is worthy of high praise. The great extent of the lectures of Dr. Blair detracts very much from their value, and renders them indeed totally improper for schools and academies. The diffuseness, too, of his manner, is an objection to his work ; and the general inaccuracy of his language might vitiate the taste of young readers.

In this abridgment his lectures appear to more advantage than in their original form. His diffuseness is corrected ; and instead of his careless diction, we are presented with a chaste and easy phraseology. It is very seldom that an abridgment is executed with propriety. For those who submit to this task are generally far inferior to the original author, and do not always comprehend his sense. In the present case the reverse

reverse is the fact. For the compiler shews a superiority to Dr. Blair, corrects his mistakes, and gives to his observations an air of system which they preserve not under his management. As a specimen of his merit we shall subjoin what he has said concerning historical writing.

‘History may be defined to be a record of truth, for the instruction of mankind. Hence it follows that the great requisites of an historian are impartiality, fidelity, gravity and dignity.

‘In the conduct of an historical detail, the attention of the historian should be applied, most anxiously to bestow upon his work as much unity as possible. His history should not consist of separate and unconnected parts. Its portions should be linked together by a connecting principle, which should produce in the mind the impression of something that is one, whole and entire. Polybius, though not an elegant writer, is remarkable for possessing this quality.

‘An historian should trace actions and events to their sources. He should, therefore, be acquainted with human nature, and with political knowledge. His skill in the former will enable him to describe the characters of individuals; and his proficiency in the latter would prepare him for the task of recording revolutions of government, and for accounting for the operation of political causes on public affairs. With regard to political knowledge, the ancients wanted some advantages which are enjoyed by the moderns. There was not, in antient periods, so free a communication among neighbouring states as in modern ages. There prevailed no regular intercourse by established posts; and there were no ambassadors residing at distant courts. A larger experience too, of the different modes of government, has improved the modern historian beyond the historian of antiquity.

‘It is, however, in the form of the narrative, and not by the affected mode of dissertation that the historian is to impart his political knowledge. Formal discussions expose the historian to the suspicion of being willing to accommodate his facts to his theory. They have also an air of pedantry, and are an evident result of his want of art. For reflections, whether moral, political, or philosophical, may be insinuated in the stream and body of a narrative:

‘Clearness, order, and due connection, are great virtues in historical narration. They are attained when the historian is so completely master of his subject, as that he can see it at one view, and comprehend its dependence of parts. History being a dignified species of composition, it should also be conspicuous for gravity. There should be nothing mean or vulgar in the historic style: no quaintness, no smartness, no affectation, no wit. A history should likewise be interesting; and this is the circumstance which distinguishes chiefly the genius and eloquence of the writer.

‘In order that an historian be interesting, it is necessary that he preserve a proper medium between a rapid recital and a detailed prolixity. He should know when to be concise and when to enlarge. He should attend to a proper selection of circumstances. These give life, body, and colouring to his narration. They constitute what is termed historical painting.

‘In all these qualities of history, and particularly in picturesque description,

description, the antients eminently excel. Hence the pleasure of reading Thucydides, Livy, Sallust, and Tacitus. In the talent of historical painting there are great varieties. Livy, for example, and Tacitus, paint in very different ways. The descriptions of Livy are full, plain, and natural; but those of Tacitus are short and bold.

One embellishment which the moderns have laid aside, was practised by the antients. This is the putting of orations into the mouths of celebrated personages. These serve to diversify history, and were conveyances for moral and political instruction. Thucydides was the first historian who followed this practice; and the orations with which his history abounds, are valuable remains of antiquity. It is doubtful, however, whether this embellishment should be allowed to the historian; for they form a mixture that is unnatural, joining together truth and fiction. The moderns are, perhaps, more chaste, when on great occasions, the historian delivers, in his own person, the sentiments and reasonings of opposite and contending factions.

Another splendid embellishment of history is, the delineation of characters. These are considered as exhibitions of fine writing; and hence the difficulty of excelling in this province. For characters may be too shining and laboured. The accomplished historian avoids here to dazzle too much. He is solicitous to give the resemblance in a style equally removed from meanness and affectation. He studies the grandeur of simplicity:

A sound morality should also be characteristic of the perfect historian. He should perpetually shew himself upon the side of virtue. It is not, however, his province to preach, and his morality should not occupy too large a proportion of his work. He should excite indignation against the designing and the vicious; and by appeals to the passions, he should not only improve his reader, but take away from the natural coldness of historical narration.

In modern times, the historical genius has shone most in Italy. Acuteness, political sagacity and wisdom, are all conspicuous in Machiavel, Guicciardini, Davila, Bentivoglio, and Father Paul. In Great Britain history has only been fashionable for a few years. For though Lord Clarendon and Burnet are very considerable historians, they are inferior to Hume, Gibbon, and Robertson.

The inferior kinds of historical composition are, annals, memoirs, and lives. Annals are a collection of facts, according to a chronological order; and the properties of an annalist are fidelity and distinctness. Memoirs are a composition which pretends not to hold out a complete detail of the period to which it relates, but only to record what the author knows in his own person, or from particular information concerning any certain object, transaction, or event. It is not therefore, expected of such a writer, that he should possess that profound research, and those superior talents, which are requisite in an historian. It is chiefly required of him, that he should be lively and interesting. The French have put forth a flood of memoirs; the greatest part of which are to be regarded as agreeable trifles. We must, however, except from this censure the memoirs of the Cardinal de Retz, and those of the Duke of Sully.

Sully. The former join to a lively narrative, great knowledge of human nature. The latter deserve very particular praise. They approach to the dignity of legitimate history. They are full of virtue and good sense; and are well calculated to form both the heads and the hearts of those, who are designed for high stations in affairs and the world.

'The writing of lives, or biography, is a sort of composition less stately than history; but it is, perhaps, more instructive. For it affords the full opportunities of displaying the characters of eminent men, and of entering into a thorough acquaintance with them. In this kind of writing Plutarch excels; but his matter is better than his manner and he has no peculiar beauty or elegance. His judgment too, and accuracy, are not to be highly commended. But he is a very humane writer, and fond of displaying great men in the gentle lights of retirement.

'It is now right to observe, that of late years a great improvement has been introduced into historical writing. A more particular attention than formerly has been shewn to laws, commerce, religion, literature, and to the spirit and genius of nations. It is now conceived, that an historian should illustrate manners as well as facts. The person who introduced this improvement into history is Voltaire; who, as an historian, has very enlarged and instructive views.'

To the young of both sexes we may venture seriously to recommend the volume before us. We expect not to see any thing more perfect in its kind; and private teachers and public school-masters cannot do better than to adopt an elementary work from which many great advantages may be derived.

FOREIGN LITERATURE.

ART. XIX. *Recherches Analytiques sur l'air inflammable. Par J. Senebier. Geneve. 1784.*

Analytical Researches on Inflammable Air.

THE notice which inflammable air has lately received from philosophers renders any new information concerning it welcome. Our readers are already in possession of the specious arguments by which Mr. Kirwan has persuaded many that it is no other than phlogiston in an aerial state. Let us see how far the experiments of Mr. Senebier confirm this notion.

It is remarkable that the author sometimes found that the marine acid dissolved iron without the extrication of any inflammable air.

Dephlogisticated air confined for six months over water (he does not tell us the quantity) lost $3\frac{1}{4}$ measures.

Inflammable air from vitriolic acid and iron $3\frac{1}{2}$.

From volatile alkali and zinc only $1\frac{1}{4}$.

Of a mixture of two measures of the former kind of inflammable air, and $6\frac{1}{4}$ of dephlogisticated more than half was absorbed.

Of a mixture of $3\frac{1}{4}$ measures of inflammable air from volatile alkali and zinc with $5\frac{1}{4}$ of dephlogisticated $5\frac{1}{4}$ were absorbed.

Hence it appears that a greater absorption than would have taken place if each of those airs had been exposed singly; was effected by their mutual action. This is farther evident from the addition of nitrous air which occasioned no diminution at all.

We presume that Dr. Priestley also has made observations which agree with these of Mr. Senebier. Mr. Kirwan has informed us in the 74th vol. p. 1. of the Phil. Trans. that Dr. Priestley has discovered since his last publication, that dephlogisticated and inflammable air will unite after a long time.

The results of the next experiments in which inflammable air was deflagrated with common dephlogisticated air in close vessels are by far the most curious and important: if they receive confirmation, they will entirely subvert Mr. Kirwan's doctrine of phlogiston. In the first place the author observed that dew which suggested so many fine ideas to Mr. Cavendish, bids fair to introduce many new explanations of the phenomena in aerial chemistry. But it is not this which we would chiefly point out to the reader. The impregnation of the water over which the deflagration was performed furnishes the great objection to the supposition of phlogiston and inflammable air being identical; for Mr. S. assures us that he always found in the water a portion of that saline substance which had contributed to the generation of the inflammable air, whether vitriolic or marine, acid or volatile alkali; when it was obtained from bones, phosphoric acid was present, when from oils, vegetable acid. Lest it should be thought that these substances were accidentally mixed and not essential to the constitution of inflammable air, Mr. S. tells us that he washed it very carefully in water, and when it was procured by acids, in a caustic alkaline ley. From the whole of his experiments he concludes that inflammable air consists of phlogiston, water and a saline ingredient, which varies according to circumstances.

Though we have no doubt of the good faith of Mr. S., yet there are several circumstances which will not permit us to yield an implicit assent to experiments and conclusions so new and important. In the first place we meet with several strange passages, which would indicate that the author is not sufficiently acquainted with the common principles of chemistry. Thus he speaks of a vitriolic acid eight times heavier

heavier than water, in an experiment in which he detected phosphoric acid he concludes that vitriolic acid was likewise present, because a precipitation ensued on adding a solution of heavy *spar*, (we hope for the author's sake that this is a typographical error, and that he means heavy *earth*, though there are several such blunders which can hardly be all errors of the press!) Before he had drawn this conclusion, he would have done well to consider whether the phosphoric acid itself would not have produced a precipitation. Mr. Cavendish's experiments, who actually found nitrous acid in certain circumstances in the water after the deflagration of inflammable air, seems to suggest another source of error. It is not altogether impossible that Mr. S. who set about his experiments with an expectation of finding what he tells us actually occurred, might be misled by the presence of that acid; These considerations render us sceptical with respect to the principal facts related in the present work, and we wish to see them examined by others.

ART. XX. *Memoires de l'Academie de Dijon* anné 1783.

OF the fourteen memoirs contained in this new volume, several are important. At present we must content ourselves with barely announcing the work and its contents. The first we shall mention, as with respect to the novelty of the observations, it is the most distinguished paper is the memoir of M. Chassier on the *acid of the silk worm and certain other insects*. There are three by M. Moroeau, one on the *acid of amber*, another on an *areometer adapted to the refining of sugar*, and the third on the *nilager lime-stone of Brion*. A surgical paper on the operation for the hare-lip by M. Esnaux, whose method has been practised, as he relates, with the greatest success. Besides some essays on local subjects there remain a paper on articulated coral by M. Durande, and on the natural history of the common mushroom, which deserve particular notice. We hope to be able to lay a more particular account of the whole before our readers in a future number.

MONTHLY CATALOGUE.

MISCELLANIES.

- ART. 21. *Maria; or the Obsequies of an Unfaithful Wife.* 12mo.
22. No Bookellers Name, 1785.

THIS is a very fine thing indeed! The author styles it a 'Prose Poem,' and adds, with a strange inattention to the fact, that 'it has in it nothing of the *wonderful*; it only indulges a few fanciful images to *engage the attention*.' Such as it is, however, he presents it with great diffidence 'at the *respectful* tribunal of public criticism.' No such thing, my friend! you were never more out in your life. Take our word for it, criticism is of all things upon earth the least respectful and ceremonious.—Since however it is possible, all our readers may not have an accurate conception what kind of a thing a Prose Poem is, we will endeavour to assist their comprehension with the following extract.

'With unsteady steps would the horror-stricken **LOTHARIO** sometimes endeavour to fly from the imaginary sound, and presently, like the criminal attending his sentence, would he stand appalled, and listen to the guilt-created voice which seemed thus to continue his accusation.—But for thee, O **LOTHARIO**! I had now been the delight of my friends and the honour of my family! O that I had never known thee! Cursed be the day I first saw thee! the hour I first heard from thy profane lips the insinuating language of sin.—Could not thy measure of vice be full: couldst thou not sufficiently triumph in iniquity, till thou hadst burst the bands of conjugal fidelity, and blasted the happiness of thy generation? How, O **LOTHARIO**! hast thou wrought shame in thine own house; in the house of thy forefathers! How, for thy sake, am I become an outcast from the habitation of my kindred! the scandal of my sex! the bye word of the libertine! the scorn of evil doers! Even thou esteamest me not! Esteem me! Thou canst not! Hell esteems not the soul it seduces! O 'tis too much.—The wicked abhor me! The just cannot pity me! Pity! I deserve no pity! O! confusion is in that thought! I felt not unforwarned: I sinned with open eyes. Yet thou, **LOTHARIO** shouldst pity me. And am I then an object of compassion? No no: pity me not, do me justice, O thou seducer! Give me back my virtue! Clear my fame! Restore my honour! I die **LOTHARIO**; O save me from perdition! I have sacrificed my friends, my child, my honour, my husband, my soul to thee; to whom then can I apply now,—ah this dreadful now—but to thee? Why art thou mute? Hast thou no word of comfort for me? When thou pleadest the cause of iniquity, thy tongue was as the courier's steed. Why now art thou dumb? Speak. O speak! Answer for me at the tremendous bar whither I am now hastily called. See the black charge exhibited against me! Against thee! O speak. I shudder at the sight! See there recorded our most secret deeds! O fools that we were! we endeavoured to elude the sight of man; but the eye of God disco-

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vered us. In the dead of the night when thou softly stolest to my polluted bed, he noted the crime and recorded it. Though we closed up the windows of our apartment, his all-piercing eye penetrated our shallow impediments. O that I could obliterate the guilty scroll, as I obliterated figures on the door of my chamber, for the directions of thy libidinous feet! Alas it cannot be! It is recorded on high! O LOTHARIO, I cannot answer it—yet I must. I go LOTHARIO! O save me! O speak for me! speak to me! No? no, no, no, thou wilt not,—thou canst not: ah no! Call me then him whom I have injured! who so deservedly has disclaimed me. Tell him, I die;—O tell him the wretched off-cast dies. He is good; he will pity me, though unworthy.—Ah, perhaps he will pardon me.—Alas! 'tis too late. I sink;—LOTHARIO yields me no assistance. He is a clog on my soul, that would weigh me to perdition. Loose me! wretched man! LOTHARIO, I disclaim thee.

Such was the dreadful complaint, the dying accusation, which his wild fancy repeated in his ears, as though tremulating from the pale lips of the injured, of the unhappy fair.—O man! needs thy turpitude a greater punishment than the horrors of a reproachful conscience!

After this we cannot avoid joining our good wishes to those of our author, that, as it seems, 'the fate of her whose imprudence rendered her a conspicuous character, may have already made some impression on a too thoughtless world:' to the 'efforts of imagination may in this instance happily second the force of truth.'

ART. 22. *The Degeneracy of the Times; or a disgraceful Tale of the Honourable Captain F—z—y*, related from the most uncontrovertable Authorities, 1s. 6d. Kearsley.

The *disgraceful Tale* mentioned in this title page, is neither more nor less than an instance of generosity and attention in Captain F—z—y, whose circumstances could afford it to a brother officer, who by misfortune and ill health was reduced to indigence and extremity.

The present narrative proceeds from some grateful mind who admired the action, which is the subject of this publication. And we heartily wish it may prompt other gentlemen, to whom providence has given the power to imitate the example here recorded; for it is worthy of imitation!

ART. 23. *Memoirs and Adventures of a Flea*; in which are interspersed many humorous Characters and Anecdotes. 2 vols. 12mo. 5s. T. Axtell, London, 1785.

Some tolerable low, humorous description, with much grossness and insipidity, make up this circulating library mess. The story of the Goodwill family has some merit, and leads us to think that the author might be capable of better things.

ART. 24. *Letters addressed to Mrs. Bellamy*, occasioned by her Apology. By Edward Willett. 8vo. 1s. 6d. Robinson.

It is rather unfortunate that Mrs. Bellamy should have censured Mr. Willett in her Apology. For it is clear to a demonstration, that he must have acted in her affairs with propriety. His defence of himself as a man of business, is, indeed, highly satisfactory. But

we can, by no means, approve the style of his letters. It is rudely and peevishly acrimonious: The sex of Mrs. Bellamy, and her misfortunes, ought to have protected her against many of his insinuations. Nor would he have defended himself with less advantage if he had abstained from them. A simple state of the business, without any comment, would have justified him as completely, and would have conduced more to his honour. Mr. Willett does not here appear as a professed author; and indeed, as a composer, he had no claim to commendation.

Art. 25. *The Laws concerning Horses; or every Horse-keeper his own Lawyer.* Containing all the acts of parliament, and the cases adjudged in the different courts at Westminster, respecting Horses, under the following heads. 1. Of buying and selling horses; or, the laws relating to *sound* and *unsound* horses, with necessary cautions to avoid the impositions of dealers: illustrated with several determinations before Lord Mansfield and others, with regard to what shall be deemed *sound* or *unsound* horses. 2. Complete Instructions relative to the tolling or entering of horses in a fair or market; pointing out the many conveniences and advantages arising therefrom. 3. The laws now in force concerning horses, as waifs or estrays, or in cases of distress for rent, &c. 4. Of stealing, maiming, or killing horses, and the laws and regulations respecting their being turned on forests, chases, or commons. 5. Act of 24 Geo. III. ch. 31. granting a duty on horses kept for riding, drawing, &c. 6. Of the number of horses to be used in drawing waggons, carts, &c. 7. The law of horse-racing, illustrated with modern adjudications from Blackstone's and Burrow's Reports, chiefly concerning betting. 8. The act of 20 Geo. III. imposing a duty on post-horses, &c. With many other essential particulars. The whole forming a valuable assistant to the farmer, the horse-dealer, the carrier, and every other person who possesses any of those noble and serviceable animals. By William Lucas, of the Middle Temple, Gentleman. 8vo. 2s. Whieldon.

This talkative title-page is sufficiently illustrative of the contents of this publication; and for the execution of works of this kind, no ability is requisite. They are useful; but confer no merit upon their editors.

Art. 26. *A free Inquiry into the enormous Increase of Attornies; with some serious reflections on the abuse of our excellent laws. By an unfeigned admirer of genuine British Jurisprudence. And a postscript, in which the reform of our parliamentary constituency is again considered. By the original proposer of that interesting measure.* 8vo. 1s. Debrett, 1785.

According to the computation of this writer, there are in this country twenty four thousand attornies including counsels. Supposing the yearly gain of each to be at an average 130l. their annual drain would exceed three millions sterling. And our author proposes various reforms. Many of his observations on the quibbling and formalities of the law, and on the iniquitous practices of numbers of its professors seem to be well founded, but are rather trite, and often to be found in newspapers.

D I V I N I T Y.

Art. 27. *Sermons, on some of the most useful and interesting Subjects in Religion and Life.* By the Rev. J. Moir. 5s. Rivington.

Notwithstanding the obvious degeneracy both of literature and religion, sermons are still published and still have their readers! and it must be acknowledged much pure morality, strong sentiment, and sound reasoning, are often conveyed by this unfashionable mode of composition.

The sermons before us are on the following topics—*The divine Government of the World—The Sublimity of Christ's official Character—Moral Beauty, Exemplified in the Life of Jesus. Religious Conversion—The Spirit of Religion—Pleasure—Benevolence—The Mode of our Saviour's teaching Self-Deceit—No Degree of Wealth adequate to Happiness—The proper Use of Speech—Repentance, an Effect of Divine Goodness—The Propagation of the Gospel—The Anecdote of Balaam and his Ass improved—The coming of Christ—The Passion—Faith—Hope—Magnanimity—Religious Joy—Religious Education—A religious Life superior to Death.*

These are certainly some of the most useful and interesting subjects on which it is possible to discourse. And it may be said, with justice in favour of these sermons that the preacher is in general sufficiently in earnest to interest the attention and feelings of his hearers.

Art. 28. *The Believer's Safety and Satisfaction; A Funeral Sermon on the Death of Mrs. Mary Sturgis; preached in Grafton-Street, Soho, October 31, 1784.* By John Martin. 8vo. 9d. Buckland, London, 1785.

We can discover no good reason for the publication of this sermon: as a composition it merits no attention: and what has the world to do with the private life of Mrs. Mary Sturgis, wife of Mr. Thomas Sturgis, Apothecary, in South-Audley-Street?

Art. 29. *The Restitution of all Things.* An Essay on the important purpose of the universal Redeemer's Destination. By the Rev. James Brown, late Missionary from the Society for propagating the Gospel, and Chaplain of the British Garrison at Savannah, in the province of Georgia. 8vo. 1s. 6d. Cadell. 1785.

The ideas entertained by men concerning the Divine interposition for the restoration of mankind to their highest happiness and perfection, have at all times been narrow and confined. The Jews seem to have thought themselves the only people in the world for whom the Almighty had any regard, or who were at all objects of his Providence. Even Christians in general consider the whole world as excluded from the care of the universal Parent, besides their own particular sect. They view the redemption of the world as implying only the restoration of a few of the human race, in particular ages and nations, to the favour of their offended Creator, while the bulk of mankind are devoted to endless misery and destruction. Instead of these dishonourable and partial views, the

the author of this essay endeavours with great plausibility, to prove, both from reason and revelation, that the redemption of the world must extend to the whole human race. Nay, he goes much farther, and thinks it implies, 'even the entire extirpation of evil, disorder, and misery; and the restoration of peace, perfection, and felicity, through all the regions of the Divine dominions.' This view of the subject is extremely pleasing to the natural desires of man, and most agreeable to the best ideas we can form of the Divine nature and perfections.

P O E T R Y.

Art. 30. *More Lyric Odes to the Royal Academicians.* By a distant Relation to the Poet of Thebes, and Laureat to the Academy. Quarto, 1s. Hookham, 1785.

This relation of Peter Pindar, has not been unhappy in his imitation of that laughter-loving bard. Of this our readers may judge by the three first stanzas of Ode III.

'Why you're improving, Mr. West!

That you have this year done your best,

There's not a soul, I'm sure, but well believes:

That charming picture from Gil Blas—

Gil Blas!—the Eucharist.—O la!

Pardon, I took it for a den of thieves.

Thy landscapes praise, who would not choose?

Observe the *climax*!—Sing, O Muse,

Of sows and pigs, all in the fore-ground grunting;

Of cows, as lovely too fair,

Of bulls, whose form great Jove might wear,

Of Lords and Kings, all in the back ground hunting.

Of clouds (to give them such a name)

That vie in colours with the frame;

Of docks that might with cabbages compare;

Of trees, enwrought so artfully,

They'd rival any tapestry,

"Such are thy wondrous works," O rare! O rare!"

In his 2d Ode, to Sir J. Reynold's he has successfully blended burlesque ideas with compliment, and thus preserved the *tone* of his performance. As a proof of this we produce the conclusion of the Ode.

'This room will much thy pencil lack,

When thou art laid upon thy back,

With bum as cold as clods of earth can make it.

Who'll brave the taste that fashion brings,

And soar, like thee, on eagles wings?

Pity the *Art*, and do not soon forsake it.'

Against West, Copley, Cosway, and Peters, he is particularly severe, and rather too indiscriminately so. Satire goes beyond its just bounds, when it brings down West and Copley to the level of Peters. Though these odes possess, a good deal of the spirit of Peter Pindar, yet they do not come up to his drollery and excentricity,

city, and are inferior in that richness of thought and imagery, which characterizes the original Laureat to the Royal Academy.

Art. 31. *Barataria; or, Sancho turned Governor. A Farce.*

In two Acts. As it is performed at the Theatre-Royal, Covent-Garden. By Frederick Pilon. 8vo. 1s. Almon. 1785.

The modest manufacturer of this performance declares; that he shall be contented with no greater share of reputation than Cervantes had before him. It seems however, that he has had resort to a humbler original, and pillaged the scenes of Tom Duffey. These, it were natural to suppose, were the best; but as the farce has just as much merit, as ought in conscience to satisfy two Duffey's, we are disposed to bestow an equitable half of its laurels, untaxed and unexamined, upon Frederick Pilon.

Art. 32. *Constancy, a Poetical Tale: Founded on Fact.*

4to. 6d. T. Evans. London.

Damon, a Scotch gardener, is in love with Delia, a young girl on the banks of the Severn, who repays his passion with an equal flame. He is obliged to return to Scotland for five years, but is absent seven without writing to his mistress. She, in the mean while, is solicited by her friend to abandon the unfaithful swain; but her constancy remains unshaken. Damon returns, and years of misery give place to mutual happiness. Such is the story, which might have appeared to more advantage than it does in the present performance; where we often meet with the flatness of prose instead of poetical simplicity. There are many improprieties both in the conduct of the poem, and in the expression; but the publication is not of sufficient importance to entitle it to minute criticism.

ART. 33. *The Hæstiniad; An Heroic Poem.* In three Cantos, 4to. 1s. 6d. Debrett. 1785.

Most verses have no character at all—If it were ever fair thus to modify the sentiment of Pope, certain it is, that its application could never appear more striking, than to such namby pamby nonsense as the following—Mrs, Hastings makes a very sumptuous present to Mr. Pitt.

‘ *These* (she exclaim’d, while *high her breast*

‘ *The rapture-heaving soul confess)*

‘ *To thy auspicious influence due,*

‘ *Must oft this grateful theme renew.*

ART. 34. *The History of John Gilpin, how he went farther than he intended, and came home safe at last.* 12mo. 3d. Fielding.

This performance has already been reviewed in another quarter. For ourselves, we see nothing that deserves to have distinguished it from the most wretched ballad that was ever consigned to the genial tuition of the hawkers.

ART. 35. *The Knight and Friars; an historic Tale.* By Richard Paul Joddrell, Esq. F. R. S. and A. S. S. 4to. 2s. Doddsley. 1785.

We have no pleasure in condemning a grave and learned trifler, and we could have wished that Mr. Joddrell had left his performance anonymous

anonymous; but impartial truth obliges us to pronounce, that we never met with a tale worse told than that of the Knight and Friars.

Art. 36. *The Wanderer; or Edward to Eleonora*. A Poem, 4to. 1s. 6d. G. Kearsley. 1785.

There are many good lines in this publication, but the want of the *lucidus prodo*, obscures the sense, so that we are frequently at a loss to discover the meaning of the author. The effects of guilty love on the feeling heart are painted in warm colours; shame and remorse are shewn to be its constant attendants, embittering all its illicit enjoyments. The following passage may serve as a specimen of the poem, but we cannot decide whether they are the words of Edward or Eleonora:

Known to mi fortune while a child in years
My life's first dawning overcast with tears,
My rising youth by Love's soft power betray'd,
Its fires extinguish'd, and its bloom decay'd;
Young as I am, for me no joys remain,
And length of being is but length of pain;
A life of tears! which yet unceasing start,
Wrung by the gripe of anguish from my heart!
Come, then, O Death! and sooth my troubl'd breast,
Transport my soul to realms of endless rest,
Lay thy cold hand on this distracted brain,
Deaden each nerve, and temper every pain,
Blot out each stain of sorrow from my mind,
Nor leave one trace of all I love behind!

There is a good deal of fire and poetical vigour in the composition, but the author has not been accustomed to arrange his ideas. Perhaps he is a young man: should that be the case, we have hopes that hereafter he may make a more respectable appearance. At present inconfistency is added to obscurity. The poem describes his triumph over the virtue of his mistress, and of a mistress that remains faithful to him, and yet he sets out with telling us that he is

— ever doom'd to prove

‘The pang severe of disappointed love.’

He has endeavoured to imitate Pope's *Eloise to Abelard* in the abrupt starts and transitions, but has not been always happy in his imitation, as these abrupt transitions often add to the obscurity we have already complained of.

ART. 37. *The Strrolliad: an Hudibrastic Mirror*. Small 4to. 1s. J. Ridgway, and W. Richardson. 1785.

‘A vot'ry at Apollo's shrine
In the mock cavalcade did join;
So dull his senses appear'd all,
Practising the dead march in Saul;
He—bound in leaden Morpheus' chain—
Took snuff, and fell a sleep again.’

The reader who has sufficient patience to go through twenty-six pages of this kind of rhymes, will be rewarded with some stupid abuse, levelled against certain persons of the theatrical corps. The sons of the sock and buskin, who are pointed at, we doubt not will re-

joice at the present verification of the proverb, 'Curled cows have short horns.'

ART. 38. *The Bees, the Lion, the Asses and other Beasts* (Dedicated to the Right Honourable Frederick, Lord N——h) a Fable, in imitation of Gay. London: Printed for the Author. 4to. 1s. 6d. Debrett. 1785.

The rise and progress of the American war, and abuse of the K——g, and Lord N——h make up the contents of this publication. We are obliged to mention it *ex officio*; nothing else could entitle it to notice. Yet if any reader should have the curiosity to peep into it, he will find a *Lion* wishing to feast on *honey* and '*golden wax*,' and asses striving 'to confirm the monarch's fancied right in a specious, glossy light,' with many other varieties of the kind.

ART. 39. *The Oriental Chronicles of the Times*; being the Translation of a Chinese Manuscript, with Notes historical, critical, and explanatory, supposed to have been originally written in the spirit of prophecy. By Confucius the Sage. Dedicated to her Grace the Duchess of Devonshire. 8vo. 2s. 6d. Debrett.

This political bagatelle narrates the late change of the ministry, the election of a new parliament, and other collateral events in the Eastern stile, with considerable ingenuity and archness. The performance is divided into twenty-three chapters, in which the court, the ministry, and mass of their chief adherents, are severely handled. The dedication to her Grace the Duchess of Devonshire contains an *Ode* in honour of Mr. Fox, which must be the production of no common muse. In the incessant altercations of party however, which agitates the politics of this country, we could wish to see the wit and satire more equally divided. There will always be sufficient fund for ridicule and sarcasm on both sides. And the coalitionists are at least not less vulnerable than the ministerialists. Their prodigality, their poverty, their irritability of temper, and the envy produced by their abortive opposition, are traits in their character which sufficiently exposes them to the *retors courtois*.

The pamphlet before us is too partial to please any readers but those of the author's sentiments, and we suspect that to most of them both the subject and the jest are now too old and trite to be interesting.

ART. 40. *On Consumptions and their Cure*; humbly addressed to the consideration of the public. By N. Godbold. 8vo. 1s. Almon.

Mr. Godbold has discovered a *Vegetable Balsam* which he avers is successful in all cases of Consumption, whether *hereditary* or *accidental*. This medicine he retails in pint bottles, at sixteen shillings, and one guinea. To some of the cases, in which he says the medicine was effectual, are joined the names of Lady Dudley and Ward, Lord Fortescue, Lady Falmouth, &c. and other persons of distinction, who, it is to be supposed, would not permit their names to be *taken in vain*. But Mr. Godbold must forgive us for saying, that if his medicine be as inefficacious as his reasoning is incomplete, he can rank only with the numerous tribe of advertising *Empirics*.

ART.

ART. 41. *A Treatise on Cancers*, with a new and successful Method of operating, particularly in Cancers of the Breast and Testis, &c. &c. By Henry Fearon, of the Company of Surgeons, and Surgeon to the Surry Dispensary. 8vo. 1s. 6d. Johnston.

After some sensible observations on the nature of Cancers in general, our author objects to the practice of those surgeons who make it a rule to save a considerable quantity of skin, because they nevertheless leave a large open wound, which by the usual dressings, becomes much larger by the time they are first removed. He recommends to dissect away all the diseased part of the breast or testis, through one simple longitudinal incision, large enough to admit of the perfect removal of all the diseased part or parts, and then the edges are to be brought into contact, and retained in that situation by slips of sticking plaster, ligature, or both if necessary, till they unite by what is called the first intention, which they generally do within a few days, without ever forming suppuration.

His mode of operating in the case of a cancerous breast is this, 'The patient being placed in a chair of convenient height, in a reclining posture, her head supported with a pillow, by an assistant behind, and her arms secured by another on each side; the surgeon is to place himself in the most advantageous situation, either sitting or standing, as he finds most convenient, so as to make one horizontal incision, larger than the diseased mass, nearly in the direction of the rib, and a little below the nipple, that it may occasion less deformity. An incision of sufficient extent being momentary, will give little more pain than a small one; and has this great advantage, that it enables the operator with facility, perfectly to remove the whole of the diseased parts. The most painful part of the operation being over, the assistants who were employed in securing the patient's arms, are now to hold asunder the teguments, and press their fingers on any arteries that may bleed freely, which will enable the surgeon, with facility and dexterity to remove the whole of the diseased mass, which should be carefully dissected from the skin above, and below from the pectoral muscle and ribs. The assistants are now to remove their fingers, the blood is to be effectually cleared away, by sponge and warm water, that the surgeon may examine, with the greatest accuracy the surface of the wound; and if any small indurated glands, or thickened cellular membrane can be discovered, they ought to be all removed; by this time the hæmorrhage will have ceased, when the blood which poured out during the examination of the wound must now be cleared away as before, and the edges of the incision brought evenly and perfectly into contact, and retained that they may unite by the first intention.'

For the directions after this operation, we refer to the pamphlet itself, in which the reader will find some cases which it must be confessed militate strongly in favour of Mr. Fearon's practice. About a year since he communicated part of his sentiments in the Medical Journal, but subsequent experience has enabled him to enlarge and confirm them.

ART. 42. *An Essay on the Jaundice*; in which the Propriety of using the Bath Waters in that Disease, and also in some particular Affections of the liver, is considered. By William Corp, M. D. 8vo. 1s. 6d. Dilly. 1785.

The *modus operandi* of the Bath Waters in icteric cases has not yet been properly attended to by medical writers. From many opportunities of practice and observation, Dr. Corp has drawn up several judicious remarks on these species of jaundice in which the Bath Waters may be used with efficacy. His cautious administration of emetics and purgatives cannot be too much commended or known by young practitioners. With Etmuller and others, he is of opinion that the Black Jaundice is only a higher degree of the Yellow, from which it originates.

ART. 43. *Observations on Poisons*; and on the use of Mercury in the Cure of obstinate Dysenteries. By Thomas Houlston, M. D. Physician to the Liverpool Infirmary. 8vo. 1s. Baldwin.

This is a cheap and useful pamphlet, particularly to students: the greater part of it was published in detached pieces, which are here collected and considerably enlarged. The treatise on the use of Mercury in the cure of Dysenteries appears to have most of novelty in it, but the whole is practical and useful.

ART. 44. *A View of the Arts and Sciences*; from the earliest Times to the Age of Alexander the Great. By the Rev. James Bannister. 8vo. 4s. Bell. 1785.

The *intentions* of an author are to be considered when we judge of his performance. In this view it may be proper to allow Mr. Bannister to speak for himself,

‘ Other writers, animated by the same laudable ambition, of communicating real knowledge, have explored the depths of antiquity, and explained the secrets of Philosophy and the arts; subjects which have long engaged the attention of the author of the following dissertations, who, though conscious of the mediocrity of his talents, ventures to present his work to the public, encouraged by the pleasing expectation that it may give some persons who have not enjoyed the advantage of a classical education, general ideas of the progress of the Arts and Sciences, and their connexion with morals and government; and excite others, whose genius is more active, to consult those fountains of true knowledge and sound philosophy, the ancient Greek and Roman writers. If either of these ends is attained, the author will think himself amply compensated for his trouble.’

The present volume contains an account of the Architecture, Astronomy, Language, Moral Philosophy, Mythology, and Natural Philosophy, of the Ancients. As this must be considered as a very defective view of the ancient Arts and Sciences, the author begs leave to observe, that if favoured with the approbation of the public, it is his intention to publish another volume, in which he will endeavour to supply every omission and defect. As an excuse for having left Poetry unnoticed, he tell us, ‘ that in his preface to a translation of select tragedies of Euripides, published in the

the year 1780, he had said so much on that subject, that he thought he had nearly *exhausted* it.' This translation has not fallen in our way; but, if we are to judge of the preface by the dissertations now before us, we shall not be led to think that it has nearly exhausted a subject so various and extensive.

In this publication the hand of the master appears every where wanting; the whole is a dull repetition of part of what has already been so often repeated; the manner is not engaging; and the matter is defective. From the sources we can perceive he has had recourse to, he might have collected more information; and he seems totally unacquainted with some late writers who have thrown new lights upon different subjects he has treated. Of the author's style and manner our readers may form an idea from the following extract. Speaking of Pythagoras, he says:

'Let us, then, confine ourselves at present chiefly to his Physics, or Natural Philosophy, properly so called. To this study Pythagoras conceived the mathematics to be preparatory, and began with teaching his scholars arithmetic. This part of the mathematics he learned from the Phœnicians, and finding it of wonderful use in his philosophical inquiries, he seems to have contracted for it a superstitious regard, and to have ascribed to it strange and mysterious powers; he likewise made his scholars apply themselves diligently to geometry. Passing over the numberless improvements he made in that science, I shall take notice only of the two famous theorems which are allowed to be of his invention, viz. That every triangle is equal to two right triangles, and that the square of the hypotenuse of every right angled triangle, is equal to the square of the other two sides. These two propositions may be considered as the basis of trigonometry, the extensive use of which in practical, as well as speculative mathematics, is so well known, that to enlarge upon it will be needless. Let me only observe to those, who have never applied themselves to studies of this sort, that the whole art of navigation is deduced from these propositions of Pythagoras; and that we are indebted to the labours and ingenuity of a philosopher who has been dead upwards of two thousand years, for the facility with which we visit foreign climes, and consequently for the extension of commerce.'

In this extract the author has been guilty of a great oversight, for we wish not to impute the expression to ignorance. He tells us 'that every triangle is equal to two right angles:† but a triangle cannot be said to be equal to an angle, or angles; the quantity of a figure and no figure can never be compared. The three angles of every triangle it is true are equal to two right angles, and this we take for granted is what Mr. B. meant to express.

A more minute examination of this publication is unnecessary. Though it is neither elegant, correct, comprehensive, nor profound, yet to persons, who, either from circumstances or inclination, wish only to possess a superficial knowledge of the Arts and Sciences of the ancients, it may neither be useless, nor unacceptable.

ART. 45. *Eleanora*; From the sorrows of Werter.]
A Tale. small 8vo. Robinson. 1785.

The Sorrows of Werter, though an interesting performance, we are convinced has been of no service to the younger class of readers. This sort of episode to that work, as it does not possess the beauties of the original, neither does it contain *all* its baneful qualities; it is however dangerous in a certain degree, and female readers will do well to guard against the pleasing melancholy softness it is calculated to inspire.

Eleanora, the Heroine of the novel, feels that she entertains too tender sentiments for Werter, who appears to be in love with her sister Julia. The death of this latter leaves it undecided whether they really felt a mutual passion, or were inspired by no other sentiment than a tender friendship. Werter, henceforward, pays the same attentions to Eleanora that he had done to Julia, and our heroine is every day in expectation of his making an open and direct avowal of his flame, but this he always avoids. Soon after her sister's death, Eleanora flies from this formidable enchanter to company and dissipation. But after having tried this expedient for some time in vain, after having remained deaf to the adorations of all the pretty fellows, and refused a most advantageous match, she returns to solitude and Werter, not however without having contracted a *tender friendship* for a Mr. Ponthin, who adores her. But remember that the sentiments she entertains are those of mere friendship. We do not approve of these equivocal connexions, and advise our fair readers to beware of that kind of *melting* friendship.

The conduct of Werter continues invariably the same; with all the attentions of the most ardent lover, he still preserves his mysterious silence, though he must have perceived that the lady every moment expected the long-wished for declaration. Having thus teased Eleanora for a length of time, he unexpectedly abandons her, and in about a year afterwards she hears that he has killed himself.

Such is the skeleton of the novel, which brings down the sublime Werter to the level of a male coquet. In point of composition these volumes are above the generality of such publications, and the author has contrived, without the aid of much story, to give interest to his performance. The story of auld Robin Gray comes in by way of episode, under the names of Claude and Isabella, and we are presented with another, much longer, containing the history of the Montmorenci family, which, though pleasing, occupies too much room in this publication.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

[For JULY, 1785.]

CHARACTER OF THE PRESENT MINISTRY.

WHATEVER frailties or follies may attend the present ministry, it is certain that they cannot be charged with indolence. Night as well as day, summer as well as winter, is consumed in deliberation, or rather in the fabrication of acts of parliament relating to the most important objects: The public revenue; the trade and government of what remains of our foreign dependencies; and a final settlement of all disputes with Ireland. Taxes are imposed, a fund is provided for extinguishing the national debt, complicated bills for maintaining a connection with the East Indies and with our late dependants across St George's Channel are formed, innovations of various kinds are meditated: not even the venerable institutions of justice escape the infectious spirit, not of improvement, so much as of alteration.

Activity is beyond all doubt the very characteristic of our ministers. There are men whose supreme happiness consists in bustle and intrigue; others who are never so happy, as in making new arrangements; and thousands who glory in the pomp of office, and the display of power. There was not a more bustling man in reality, and not one who had so much the appearance of being so, as Lord Sydney when in the House of Commons, at that time known by the familiar appellation of *Tommy Townshend*. Lord Carmarthen is celebrated for his laborious patience in answering letters, copying dispatches, and the whole drudgery of a *commis*. The Duke of Richmond and Lord Howe are the greatest plodders in the universe. Mr. Jenkinson, for he is now to be ranked among ministerial men, is a prodigy of pragmatism. Mr. Dundas, active by nature and professional habits, as well as from the necessity of his circumstances, is like the *troubled sea which cannot rest*: And Mr. Pitt in activity, as in eminence of the above, exceeds the whole. The only exception to this general character of the ministry is the chancellor, who would be very well pleased with a little rest, but who is driven to constant labour by the perpetual motion of his colleagues in office.

There is a circumstance attending the present set of ministers and ministerial men, that is, men in subordinate offices of government, which, although it can scarcely be mentioned without moving laughter, is yet somewhat characteristic of their dispositions, and not wholly without political consequence. As Lord North and Mr. Fox, with great part of their principal adherents, were men of jolly, social, and contented appearance; so the present administration are remarkable

remarkable for being long, lean, or raw-boned. Such is the premier, such is Lord Thurlow, Lord Howe, Lord Carmarthen, Charles Jenkinson, and the Solicitor General. The Attorney General, though very short, is remarkable for his impatience and restlessness, as well as a *parsony* in his bodily frame and constitution. Lord Sydney and Mr. Dundas, though not lean, are raw-boned, and capable of great animal exertion. The former of these, when a member of the House of Commons, used to stamp with his feet, and clinch and shake his fists in such a manner as if he panted for a boxing-match, or for some other subject of manual labour and exercise.

But activity is not in all cases a subject of praise. The most mischievous, the most ruinous things in nature, are among the most active. In morals, no passion so active and daring too as resentment and deadly revenge. In religion, the devil is a being of unparalleled activity, constantly going about seeking whom he may devour. In physics, nothing can exceed the active subtlety of poison, and the quick communication of pestilential and epidemical distempers. Before we applaud or approve the activity of ministers, we ought therefore to estimate its tendency. Perhaps, in many instances, the public would indulge them in a little repose, and may find reason to wish of them, as is wished of Cassius in the play of Julius Cæsar, that 'they were faster.'

The present administration was formed by a temporary impulse of the nation, and flattered, for some time, with the national confidence. Time has already proved that the love of power is a stronger passion than gratitude, and that neither virtues nor talents are hereditary. Of Mr. Pitt, so lately the national idol, men are now generally disposed to affirm that his conduct is inconsistent, and his systems incoherent and incongruous. He possesses a regard, and makes some inconsiderable advances towards public economy, while, at the expence of a sum that would build a navy equal to that of England, he humour's the mischievous whims of the Duke of Richmond. He burthens the nation with intolerable taxes, by way of establishing laws for the prevention of smuggling, while he is busied in the fabrication of commercial regulations, which must infallibly open a wider door than was ever yet opened for contraband and illicit trade. He proposes resolutions to the Irish parliament, and consents to their fundamental alteration, their total subversion in the British senate. When it is the object of the nation to frame such a code of laws as shall possess vigour and promptitude sufficient to restrain and compose the principles of discord and revolt in India, Mr. Pitt, with his co-adjutors, contrives a bill for this purpose, enfeebled by so many checks and counterchecks, and such variety of assent and co-operation as appear to have been dictated by the departed spirits of some patriotic Geniuses visiting his nightly slumbers. When a pre-empting bill for the same purpose, vigorous and prompt, whatever evil consequences it may be supposed to involve to the constitution, is pending in Parliament, Mr. Pitt opposes it, chiefly on the ground that it is not consonant with the inclinations, but contrary to the avowed sentiments and remonstrances of the people. What, said Mr. Pitt, when a number of petitions were presented against Mr.

For's India Bill; 'will you persist in this bill against the voice of the people?' On subjects of legislation for distant dependencies, differing from ourselves, and the different Tribes of which those dependencies are composed from one another in respect of customs, laws, and religion, solicited and tempted by the address of the most refined nation of the world, hostile not by nature, but by political interest to this country, on this nice and delicate topic, which requires the united aid of experience and philosophy, our young minister is willing to be determined by the voice of the people. But in matters of manufacture and commerce where they are competent, and perhaps the best judges, he lends a deaf ear to petitions signed by nearly a million of people! Controuled, however, by the patriotism, by the good sense of parliament, he is obliged to consult the interests of England as well as those of Ireland. The Irish propositions are altered: they wear a different complexion: they bear marks of an English more than of an Irish extraction. Mr. Pitt, in what, as we are so much involved with *Ireland*, we shall call the *humility of pride*, adopts and owns the corrections of his adversaries; and never appears so worthy of praise as when he relinquishes his own opinions, and, retaining all the pride and parade of office, affixes the stamp and seal of power to the conceptions of others. The recollection of a few particulars will serve to evince the truth of what is now asserted.

If Mr. Pitt's original resolutions respecting Ireland, had passed, we should have lost, without all possibility of redemption the monopoly of the East India trade.

We must have hazarded all the revenue arising from spirituous liquors.

We must have opened a more extensive door to smuggling than was ever yet known to exist in this country.

It would have been in the power of Ireland to have drawn a revenue from our consumption.

Mr. Pitt when he made offers to the Irish Parliament did not know whether England would grant them. And now that England has declared what she is ready to grant, he does not know whether Ireland will accept. The British Parliament is to be adjourned, not prorogued to October. In the mean time the eyes of this nation, and not only of this nation; but of all enlightened politicians in every part of the world will be turned to Ireland. That nation is now independent. It has a legislature of its own. Its sovereignty is acknowledged by England in the present negotiations. By the fourth article, as the resolutions are now amended, multiplied and arranged, an intention is discovered again to slip the yoke of government on a people lulled and soothed by commercial concession. For by this article it is provided "That all laws which have been made or shall be made in Great Britain, for securing exclusive privileges to the ships and mariners of Great Britain and Ireland, and the British colonies and plantations, and for regulating and restraining the trade of the British colonies and plantations, such laws imposing the same restraints, and conferring the same benefits, on the subjects of both kingdoms, should be in force in Ireland, by laws to be passed by the parliament of that kingdom, for the same time and

in the same manner as in Great Britain." It is easy to foresee that if Great Britain is to take the lead in the enactment of the trade and navigation laws that are to bind the whole empire, in which it may not be unnecessary, in the present times, specifically to include Ireland, she will virtually draw into this vortex all that is important, and resume in fact, the government of Ireland. The Irish patriots need not to be informed of this consequence. They have accordingly declared their intention to combat the resolutions when they shall be remitted to the Irish parliament.

The fortune of Mr. Pitt in giving offence to so great a number of both English and Irish may be thought extremely hard, and unmerited, since, hence it may be said, he cannot possibly, in conducting the bargain, have given the merit of it to both parties. But let it be recollected that the English nation have reason to be jealous of their trade, and the Irish of their liberty. There was not any necessity for Mr. Pitt's coming forward with any plan for permanent concord between Great Britain and Ireland. The sword of negotiation awakens hostilities as well as that of war: and instead of conciliation, multiplies, the points of antipathy and discord. Political connivance and forbearance, would have been more political than a theory for obviating all interferences. Forbearance might have prolonged the subordination of Ireland to England. Formal recognitions of Irish rights and pretensions, invites, as experience has proved, fresh hostilities and new demands. A mutual participation of all markets makes the nations rivals instead of friends. The varying face of the world, the fluctuating state of human affairs justifies that policy which aims not to form, but to improve conjunctures; and instead of providing for future, to regulate present contingencies. The measure of precluding all future disputes with Ireland by verbal or written treaties, discovers an ignorance or inattention to the history of nations, which are never restrained by agreements however formal, when they militate against their interest, and favours of the young student at the university or inns of court, who delights in the exercise of the pen, and seeks laurels from a war of words.

**** Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are desired to give in their Names.*

T H E

ENGLISH REVIEW,

For AUGUST, 1785.

ART. I. *Travels in the two Sicilies*, By Henry Swinburne, Esq. in the years 1777, 1778, 1779, and 1780. Vol. II. 4to. 1l. 1s. boards. Elmſly 1785.

IT is remarked concerning the greater number of continuations, second parts, and second volumes not published at the same time with the first, that they are of inferior merit to the performances to which they are a sequel. This is especially true, in general of books of travels; and is remarkably so; of this second volume of Swinburne's Travels. For the character of this gentleman's first volume we refer our readers to our Review for April 1783. The good qualities which we found in that publication are not so conspicuous in this; the bad more prominent. It is on the whole, very little interesting except to the insatiable avidity of antiquarians and virtuosi, to whom no object, however trifling can possibly appear unimportant, provided it favours at all of antiquity, and to the landscape painter who is anxious to store his imagination with the most picturesque assemblages of seas, rocks, mountains, rivers, woods, and vallies interspersed with villages and beautiful lawns. It is not a sufficient apology for Mr. Swinburne that he has here and there painted manners, taken notice of the effects of government and laws, and combined in the imagination some natural appearance, with some theory of natural philosophy. The question is, what proportion do the remarks that are good, or even tolerable, bear to the great extent of a thick quarto volume?

ENG. REV. Aug. 1785. F Conciseness

Conciseness, so much studied by the writers of antiquity, is in modern times when "of writing books there is no end" most miserably neglected, and, as it were, studiously avoided. What is excellent, and worthy of general attention in this second volume of Mr. Swinburne's might be well comprized in a moderate duodecimo, printed on as large a Type as that before us. A short extract from the outset of our author will give a pretty just idea of his whole travels.

'After my return from Puglia, I devoted the cooler days of the ensuing summer and autumn to excursions in the neighbourhood of Naples, a country already described by many authors; but, as several of my readers may not possess those descriptions, I hope no apology need be made for including the capital in my general tour of the kingdom.

'My first voyage was to the island of Capri, about eighteen miles south of Naples, at the entrance of the gulf. Steep cliffs and grand masses of rock gave it a wildness of feature which, as I approached, was gradually softened by patches of verdure and clusters of white houses.

'The landscape round the place of debarking is composed of various trees rich in luxuriant foliage, cottages raised on terraces, a smooth strand with busy groups of mariners, painted boats drawn on shore, or dancing on the surge, villas peeping through the grove, and to complete the scene, bold rocks projecting into the bottom of the deep. On a ridge between two rugged eminences, which form the extremities of the island, and rear their shaggy summits to a tremendous height, I discovered the cupolas and buildings of the episcopal city; at a distance it had the appearance of a considerable place, on a nearer view it dwindled to a village.

'From the town I followed an ancient causeway to the eastern summit of Capri, where cliffs of stupendous altitude overhang the channel that separates the island from Cape Campanella. Though my eyes had long been accustomed to vast, as well as charming prospects, yet the view from hence is so extensive, grand and beautiful, that it was impossible to behold it without emotions of surprise and rapture: At one glance I took in a range of coast exceeding one hundred miles in length, reaching from Mondragone to Cape della Licosa. Within these bounds is comprised an assemblage of objects that few countries can boast of; before me lay several rich and populous islands; Naples, with all its hills and swarming suburbs, backed by the towering Appenine; Vesuvius pouring forth volumes of smoke; at its feet innumerable villages and verdant plains contrasted with purple lavas; immediately under me Minerva's Promontory advancing towards Capri, and dividing the Neapolitan Bay from the semicircular basin of Salerno, at the bottom of which the sun-beams pointed out the white ruins of Pæstum.'

'If the magnificence of this scene, continues Mr. Swinburne, would baffle the skill of the greatest painter, how feeble must be the idea my description can convey of the prospect enjoyed from the Chapel of Santa Maria. This is a hermitage inhabited by a simple unfettered

unlettered anachoret, who vegetates on a spot, where persons of a very different cast of character once resided. Here stood the summer palace of Tiberius Cæsar; here he spent great part of ten years, hidden from the world, and wallowing in most beastly debaucheries.'

As contrast is a natural, and indeed a very strong bond of connection, the transition from the hermit to Tiberius is easy, and also happy in this respect, that it glances at the past and the present situation of Italy. But here he ought to have stopped. He ought not to have wasted his page with quotations from Suetonius, or entered at all on the subject of the probable exaggerations of that writer. Digressions of the historical kind, to an extent that defies all regard to proportion, are indeed to be found in the herd of modern travellers, who generally sell their travels to Booksellers at so much per printed sheet. But it is a great blemish in their compositions. It is needless for a reader to transport himself on the wings of fancy to any spot in Italy, in order to comprehend a story in a Roman Historian. There is by far too much history in the volume under review, and that, not always very interesting in its nature; we are pleased however with historical digressions where they are prompted, and mixed with ingenuity of observation, but disgusted at once with the meagerness of a chronicle, and the impropriety of its introduction. We can hear our authors brief history of *Baiæ* but are soon satiated with his details concerning the successive governors of Naples and Sicily. A book of travels into any country is not the place where we are prepared to look for its history.

That we may submit our criticisms to the judgment of our readers, we shall lay before them the history of *Baiæ*, in the volume before us which we approve, and examples of those details in the history of Naples and Sicily which we condemn.

'We next entered a bay, where the placid waters reflect the mutilated remnants of *Baiæ*, that center of pleasures, that elegant resort of the gay masters of the world. The hot springs and medicinal vapours that abound in its environs must very early have excited the attention of valetudinarians, as bathing was the constant solace of the Greeks while in health, and their remedy when diseased; but *Baiæ* does not seem to have attained a degree of celebrity superior to that of other baths, till the Roman common-wealth began to be in the wane; as soon as the plunder of a conquered world was transferred from works of public use and ornament to objects of private luxury, the transcendent advantages which *Baiæ* offered to Roman voluptuaries, flying from the capital in search of health and pleasure, were attended to with enthusiasm: the variety of its natural baths, the

softness of its climate, and the beauties of its landscape, captivated the minds of opulent nobles, whose passion for bathing knew no bounds; abundance of linen and dilute of ointments render the practice less necessary in modern life, but the ancients performed no exercise, engaged in no study, without previous ablutions, which at Rome required an enormous expence in aqueducts, fives and attendants: a place, therefore, where waters naturally heated to every degree of warmth bubbled spontaneously out of the ground, in the pleafantest of all situations, was such a treasure as could not be overlooked. Baia was this place in the highest perfection; its easy communication with Rome was also a point of great weight. Hither at first retired for a temporary relaxation the mighty rulers of the empire, to string anew their nerves and revive their spirits, fatigued with bloody campaigns and civil contests; their habitations were small and modest, but soon increasing luxury added palace to palace with such expedition and sumptuousity, that ground was wanting for the vast demand; enterprising architects, supported by infinite wealth, carried their foundations into the sea, and drove that element back from its ancient limits: it has since taken ample revenge, and recovered much more than it ever lost.

From being a place of resort for a season, Baia now grew up to a permanent city; whoever found himself disqualified by age, or infirmity, for sustaining any longer an active part on the political theatre; whoever, from an indolent disposition, sought a place where the pleasures of a town were combined with the sweets of a rural life; whoever wished to withdraw from the dangerous neighbourhood of a court, and the baneful eye of informers, flocked hither, to enjoy life untainted with fear and trouble. Such affluence of wealthy inhabitants rendered Baia as much a miracle of art as it was before of nature; its splendour may be inferred from its innumerable ruins, heaps of marbles, mosaics, stucco, and other precious fragments of taste.

It flourished in full glory down to the days of Theodoric the Goth; but the destruction of these enchanted palaces followed quickly upon the irruption of the northern conquerors, who overturned the Roman system, sacked and burnt all before them, and destroyed or dispersed the whole race of nobility. Loss of fortune left the Romans neither the means, nor indeed the thought of supporting such expensive establishments, which can only be enjoyed in perfection during peace and prosperity. No sooner had opulence withdrawn her hand, than the unbridled sea rushed back upon its old domain; moles and buttresses were torn asunder and washed away; whole promontories, with the proud towers that once crowned their brows, were undermined and tumbled headlong into the deep, where, many feet below the surface, pavements of streets, foundations of houses and masses of walls may still be descried. Internal commotions of the earth contributed also largely to this general devastation; mephitic vapours and stagnated waters have converted this favourite seat of health into the den of pestilence, at least during the estival heats; yet Baia in its ruined state, and stripped of all its ornaments, still presents many beautiful and striking subjects for the pencil.

Nothing can exceed this description: nor is it unnaturally pressed upon the reader. The ruins of Baiæ carry back the views of the traveller to what this city was in ancient times, from which he descends by the thread of history, and marks the causes which have made it what it now is. Power, wealth, and luxury improved the face of the country, and even encroached on the domain of the ocean. These causes being removed, nature resumed her wildness and the sea more than its antient limits. But there is nothing in the present aspect of Naples that justifies in a traveller, whose business is description, not narration; such deductions as these.

Upon the division of the empire, Naples was assigned to the eastern monarch, and being connected with Greece by language and manners, long preserved its allegiance to that crown under a kind of vassalage, or subordinate republican government; it appeared rather as a more independent state after the Exarch Longinus had placed a duke at its head; a regular succession is to be traced of these magistrates, who were sometimes despotic princes, at other periods subject to the controul of the municipal body. This city suffered severely from the Saracens, who invaded Italy towards the opening of the ninth century, for such havoc was made of its fighting men, that the duke was compelled to publish an invitation throughout the neighbouring states, offering wives and houses to any adventurers that would settle in the town. King Roger, after the reduction of every other place that now belongs to the kingdom of Naples, was voluntarily admitted here, and the ducal government abolished; a contemporary writer describes Naples as large and strong, defended on one side by the sea, and on the other by lofty walls, so as to be deemed impregnable by assault; these bulwarks were much damaged by the emperor Henry the Sixth, and levelled to the ground by his grandson Conrad, who dismantled the city on account of its adhering to the papal party. Frederick the Second had shewn it more favour; conscious of its advantages and importance, he intended to raise it to the dignity of a capital, and, in order to render it more worthy of the distinction, transferred the university of Bologna hither, embellished the city with new buildings and repaired the old ones; the troubles which agitated every part of his reign, and perplexed all his measures, prevented him from completing his plan. Charles the First brought it to perfection, by fixing here his royal residence and the tribunals of justice; each succeeding prince added something, and Naples soon came to vie with the first cities in Europe for beauty, wealth and numbers; but its military strength and safety decreased as its boundaries were extended; ill provided with fortifications and defenders, it usually threw open its gates and received with submission whatever commander victory had crowned in the field of battle. Some exceptions are to be made, and some generals, after defeating their enemy have met with a repulse before its walls. The vicerealty of Moncada exhibited in 1528 a remarkable instance in the destruction of the whole French army, which under Lautrec had long and closely besieged Naples. Tumults were frequent, during

the administration of viceroys, arising from continual exactions, increasing taxes, scarcity of provisions and a weak government; The grand insurrection under Massaniello wore a more dismal complexion than all the preceding disturbances, and threatened the dismembering of this valuable branch of the Spanish monarchy. Since that period the annals of this city are barren of memorable events.

These facts are by no means interesting as they are here related; and if they were, it is not necessary that we should accompany Mr. Swinburne to Naples to be informed of them.

Again, our author takes up nearly two sheets with a sketch of the History of Sicily from the earliest fables of Sicilian Chronologists, who he tells us, deduce the pedigree of their nation in a regular line from Gomèr the son of Japhet, whom they suppose to have settled in Sicily very soon after the flood, to Ferdinand the third of Sicily and the fourth of Naples; this is a very good abridgment of the Sicilian history for the use of schools: but it is destitute of that circumstantiality and those general views which bestow so great a charm on particular facts, and which we cannot expect in the productions of the chronologist. But if Mr. Swinburne had in one or two large volumes given a legitimate, a noble, and interesting history of the Sicilies, still we should have said that a book of travels is not the place where we should naturally look for such an history. In all just compositions there is an unity of design, even travels and voyages not excepted. In these we expect, not a history of kingdoms, cities, and towns, but rather a description of their present situations. Or, as we have already hinted, if an historical sketch is at all proper, it is only then proper when some striking circumstances carry back the mind to the causes that gave them birth.

The weakness, the superstition, the credulity of mankind untutored by letters, are in the present enlightened period so generally known and acknowledged, that to cultivated minds they are subjects not of pleasantry or ridicule, but of pity and very serious speculation. Yet Mr. Swinburne very often entertains his readers with such legendary tales as the following of Master Peter Barliardus, which he acknowledges to be childish but which he relates because it is universally believed at Salerno.

Peter Barliardus was a famous schoolmaster, ninety-five years old, consequently a great magician. One day his grand-children, who were under his tuition, happened to meet with his conjuring book, and to read aloud a cabalistical passage in it; at this powerful summons the devils appeared to know their pleasure, and frightened the boys to death. When Peter came home and saw the fatal catastrophe of his family, he evoked his infernal spirits and chided them for having killed the children; but the imps proved their innocence clearly

clearly, and the accident brought the old wizard to so speedy and lively a sense of his crimes, that in a fit of compunction he instantly seized his pernicious books, and kneeling before the door of this church, burnt them all to ashes; a fountain bubbled up immediately on the spot, and runs to this day in commemoration of the event; Peter having still doubts of his salvation, begged a crucifix, which hung before him, to give him some sign of forgiveness, and lo! the image opened its eyes, bent its head forwards, and the old man dropt down dead overwhelmed with joy and contrition.

The Reader would also have excused Mr. Swinburne if he had omitted many of his descriptions of churches, abbeys, convents, and other edifices.

At the same time that just criticism censures the vast collection of solemn trifles which swell this volume, it is but justice also to acknowledge that Mr. Swinburne has not omitted to take notice of what commerce there is in Sicily, and of its natural productions. He has also occasionally described the condition and the manners of the people. For example he compares the character of the ancient and present Neapolitans.

‘From the few hints dropped by the classic authors, we collect that the ancient Neapolitans were a race of Epicureans, of a soft indolent turn, averse to martial exercises, passionately fond of theatrical amusements and music, expert in all the refined arts that administer to the caprices of luxury, extravagant in their expressions and gestures, credulous, and dupes to superstitions of various sorts. If we make an allowance for a quantity of northern blood which has joined the original Grecian stream by intermarriages with a medley of conquering nations, and has imparted a roughness not yet worn off by the mildness of the climate, we shall find the present citizens of Naples very like the former inhabitants of their city.

The following scene in the mountains may afford some amusement to our readers.

‘Calatagerone, a royal city, containing about seventeen thousand inhabitants, living by agriculture, and the making of potter’s ware is twenty miles from the sea, and situated on the summit of a very high insulated hill, embosomed in thick groves of cypresses; the road to it, though paved, is very steep, difficult, and dangerous for any thing but a mule or an ass. I was conducted to the college of the late Jesuits; and, as the house was compleatly stripped of furniture, full of dirt and cobwebs, I apprehended my night’s lodgings would be but indifferent. The servant belonging to the gentleman who has the management of this forfeited estate, and to whom I had brought a letter requesting a lodging in the college, perceiving the difficulties we lay under in making our settlement, ran home, and returned in a short time with a polite invitation to his master’s house. There was no refusing such an offer, though I was far from expecting any thing beyond a comfortable apartment, and homely fare, in a family settled among the inland mountains of Sicily; but to my great surprize, I found the house of the baron of Rosabia,

large and convenient, fitted up in a modern taste, with furniture that would be deemed elegant in any capital city in Europe. Every thing suited this outward shew; attendance, table, plate, and equipage. The baron and his lady having both travelled, and seen a great deal of the world, had returned to settle in their native city, where they assured me I might find many families equally improved by an acquaintance with the manners of foreign countries, or at least a frequentation of the best company in their own metropolis. Nothing could be more easy and polite than their address and conversation, and my astonishment was hourly increasing during my whole stay. After I had refreshed myself with a short but excellent meal, they took me out in a very handsome coach. It was a singular circumstance to meet a string of carriages full of well dressed ladies and gentlemen on the summit of a mountain, which no vehicle can ascend, unless it be previously taken to pieces, and placed upon the backs of mules. We seemed to be seated among the clouds. As the vast expanse of the hills and the vales grew dim with evening vapours, our parading resembled the amusements of the heathen gods, in some poems and pictures, driving about Olympus, and looking down at the mortals below.

'The hour of airing being expired, which consisted of six turns of about half a mile each, a numerous assembly was formed at the baron's house; the manners of the company were extremely polished, and the French language familiar to the greatest part of it. When the card tables were removed, a handsome supper, dressed by a French cook, was served up, with excellent foreign and Sicilian wines; the conversation took a lively turn, and was well supported till midnight, when we all retired to rest. Calatagerone has several houses that live in the same elegant style, and its inhabitants have the reputation of being the politest people in the island. The climate in this elevated region is extremely different from that of the tepid shores I had lately frequented; the night air was sharp and frosty, and a cloth coat very necessary. Every person in the assembly carried a small silver vase full of hot embers hanging at the wrist.'

From this elegant assembly let us pass to the Calabrian swine-herds.

'We travelled, (says our author) some miles near the sea, through a marshy country. It is stocked with swine, of which I saw many very large herds attended each by one or two youths; they conduct their hogs by the sound of a great bagpipe, playing just what notes their imagination suggests. The eccentric wildness of their music, their simple attire, long shaggy locks, and unconcerned vacant countenances, gave me the idea of beings as near the state of primitive nature as any savage in the most unfrequented deserts of the globe. I am persuaded the Calabrian swine-herds of these days are exact copies of the ancient ones, and also that their mode of managing the stubborn animals entrusted to their care has been transmitted to them by a regular tradition; Polybius, who was an exact observer, says, that the Italians do not pen their swine up in sties, but lead them abroad to seek provender on the waste and in the forest: the keeper does not as in Greece, follow and whip them on, but walks before them, and occasionally
sounds

'sounds an instrument to call them forward ; the swine keep near, and are perfectly well acquainted with its note, and even when by accident different herds are mixed together, one company of hogs will, at the blowing of their leader's horn, separate from the strangers, and with great impetuosity flock to their standard. I saw this very circumstance happen as I rode up to the Fondaco del Fico, where we baited.'

This story of the swine herds is well worthy our attention ; but our author, according to his manner, proceeds to trifle with his reader thus

' I dined at the door of this solitary inn, under the shade of a venerable cork-tree, and from my seat enjoyed a view of the whole gulf : between it and the road is a swamp full of ponds that abound with water-fowl. Behind the house ends a forest of oaks and cork-trees, which covers a great part of the plain and of the Appenine, surrounding a rich corn country, diversified with patches of olive-yards.'

From the extracts we have made our readers will readily be disposed to give us credit, when we say, that Mr. Swinburne is capable of just and even deep observation, but that, either from a deficiency of taste, or from a desire to swell his volume, has intermixed with some curious and important, a great deal of trifling and unimportant matter. He is a naturalist rather than a moralist, and a landscape painter still more than a naturalist. He is well versed in ancient literature, and capable of tracing the remains of antiquity amidst the ravages of time. He has a turn too for such researches ; but this turn often degenerates into puerility, and indicates in general, not the philosopher, but the virtuoso.

In his first volume he made many observations which might have been introduced in this tour. And had his travels to Sicily been published first, they would, probably, have had more merit than his travels in Naples.

ART. II. *Memoirs of Baron de Tott.* Containing the State of the Turkish Empire and the Crimea, during the late War with Russia. With numerous Anecdotes, Facts, and Observations, on the Manners and Customs of the Turks and Tartars. Translated from the French. 2 vols. 8vo. 10s. 6d. boards. Robinson. 1785.

ART. III. *Memoirs of the Baron de Tott,* on the Turks and Tartars. Translated from the French, by an English Gentleman at Paris, under the immediate inspection of the Baron. 2 vols. 8vo. 10s. Printed and sold by Jarvis, Debrett, Becket, Sewell.

BEFORE we enter into a discussion of the merits of the present work, it will be proper to lay before our readers specimens of the two translations, which we have above announced to the public : which of them they should prefer shall be left entirely to their own determination.

‘PRELIMINARY DISCOURSE.’
Jarvis, &c.

‘History appears, at the first glance, to present us with nothing but a scene of horror, where the victims are brought upon the stage, only to throw a lustre on those executioners of mankind, who sacrifice them to their passions, but it lays before us at the same time the valuable description of manners; and that part of history will appear undoubtedly the most interesting, when we consider that a nation is governed by its ancient customs, as the conduct of an individual is guided by his personal character. From what more fertile source can we derive a perfect knowledge of mankind, or learn to govern them?’

‘In this point of view, history ought to form a most interesting object of attention in the policy of all governments: it will there be seen, that customs, by creating and modifying, insensibly, their manners, form, in every part of the world, the great spring by which mankind are put in motion. Customs lay the foundation of, and produce the great revolutions of empires; they form the structure, and either insure its stability, or undermine it by degrees; and are the causes of its total destruction. The slowness of the approach conceals the progress of the evil; and its fatal advances are unperceived until the moment when he, who could apply the remedy, receives himself a stroke he is unable to repel without that force of which he is no longer master.

‘If we leave in obscurity those torrents of robbers, who, in ravaging the earth, have trampled under foot those small societies which assumed the pompous title of empires; if we except too some petty states, who, after increasing

‘PRELIMINARY DISCOURSE.’
Robinson.

‘History, on a first view, seems a theatre of horror, on which victims are presented only to render the names of those executioners illustrious who sacrifice them to gratify their own passions. But it likewise exhibits a most valuable picture of manners; and this part of history, no doubt, must always appear the most interesting, when we consider, that a nation is governed by its customs, as individuals are by their proper characters. Where can we find a more fruitful source for the knowledge and government of men?’

‘For this reason, governors ought to search history. They would perceive that customs, by insensibly modifying and giving birth to manners, are every where the spring of action, among mankind; they prepare; they effect the revolution of empires; they furnish materials for the edifice, and render it durable, or undermine and shake it to destruction. It is the silence of evil that conceals its progress; and this fatal progress is not perceived, till the very moment when he who might apply the remedy, receives himself an infection which he wants the power to repel.

‘If we leave, in the obscurity of time, those banditti, who, like torrents, ravaged the earth and swept away small societies, assuming the pompous title of empires; and if we, likewise, except a few small states, which, after having

ing the population of infant Rome, carried the reputation of her arms so far as to procure the submission of several countries by the simple summons of her heralds, no powerful nation has ever really fallen from the attack of a foreign enemy; no empire, firmly established, has ever been overthrown by the fate of an unfortunate battle. Greece, enslaved by the Romans; Rome, herself, destroyed by the Barbarians, fell less a sacrifice to foreign force, than to her own internal weakness.

increased the extent and power of rising Rome, carried its reputation so far as to make distant nations submit to the summons of her heralds, we shall find, that no mighty kingdom has actually sunk under any single attack, from a foreign power: no empire, permanently established, was ever overturned by the loss of a single battle. Greece, enslaved by the Romans, Rome, itself, subjugated by Barbarians, have not ceded so much to the power of their conquerors as to their own interior feebleness.

Nothing has more contributed to increase the mass of human knowledge than voyages and travels. From this source has sprung our acquaintance with the globe which we inhabit, and that extensive knowledge of our fellow-creatures which is now so generally diffused. They have given rise, it is true, to many errors; a number of fanciful and ill-founded theories may be placed to their account. Montesquieu, and other great men have been led astray by too unbounded a confidence in the *herd* of travellers: but whoever indiscriminately and blindly follows the *herd* in any thing, will frequently be deceived. If we wish to draw truth from this spring of information, we must first of all examine the talents and opportunities of the traveller. He *may* relate matters, with regard to which he is not capable of judging; or, after a very inadequate residence in a country, he *may* present us with a long detail of its laws, customs, religion, productions, &c. &c. In either case, the judicious reader will pay little attention to the narration, and will avoid theorising on so unstable a foundation.

It would be doing the highest injustice to Baron de Tott to rank him with travellers of this kind. With the talents he appears to possess, a residence of 23 years in Turkey, and among the Tartars, and a perfect acquaintance with the language of the country, must lead us to expect something very different from the lame, imperfect, and, in general, false accounts which have hitherto appeared. The peculiar circumstances of the times of which he writes, make us hope for something at once singular and interesting. Nor are our expectations deceived; we see the vast mass of the Turkish Empire in motion; we see it, at all times unweildy, rendered feeble and impotent by prejudice, corruption, and despotism, at a critical period, which might have decided its fate. The

reflecting mind anticipates the event of the war with Russia; knowing how unequal the contest must be between two powers, where the one, enslaved by ignorance and habit, is rendered incapable of exertions; while the other has been drawing, for a length of years, knowledge and improvement from every quarter, with all the avidity of a docile pupil, and now directs its operations by that accumulated wisdom.

The memoirs are preceded by a preliminary discourse, where the candour, good-sense, and sound philosophy of the author are equally displayed. His reflections on the influence of moral and physical causes on the character of nations are judicious; and the general idea he gives of the Turkish manners and government, dispels the false and romantic notions which had been impressed by former travellers. He has expunged the gawdy and unfaithful colouring of the picture, and exposed it in its native *sombre* hues. All the pleasures of the *Haram* are reduced to their real listlessness and insipidity; and the fables of the gallantry, generosity, heroism, courage, and justice of the Turks, give place to a state of things more consonant to the general chain of cause and effect; which informs us that neither virtue nor happiness can flourish under the dominion of despotism and ignorance.

As Baron de Tott, from the business in which he was engaged, had but few opportunities of mentioning the Turkish women, he has, in the Preliminary discourse, gone into some detail of the commerce of the sexes in Turkey. We will venture to say, that whoever reads the account, will have no wish to exchange situations, in this respect with the Grand Seignior himself. On this subject, as well as on other occasions, the author attacks the *veracity* of Lady Mary Wortley Montague. His strictures on what he calls her "pretended Letters," will confirm the former suspicions of thinking readers, viz. that her ladyship had amusement rather than information in view. The *delicacy* of Lady Mary is likewise called in question, because she gives the appellation of "*voluptuous*" to the "*indecent*" dances of the female slaves. "I, says Mr. de Tott, have seen the very best exhibitions of this kind, by those who were adepts in the art, but I can find no terms to describe them: I certainly shall not employ the term *voluptuous* for that purpose."

How little we know of Turkish manners is apparent from numerous instances in this work. As one example among many, we shall mention the word *Seraglio*. In all the languages of Europe this word is made to signify the *apartments of the women*. Let us hear our author's account of it.

'Haram only signifies the apartment of the women, the inclosure which particularly concerns them. We must not therefore confound

it with the Seraglio, which means no more than the palace. All the Turks have a Haram; the Visir himself has no Seraglio. The Ambassadors of crowned heads have a Seraglio but no Haram. The Grand Seigneur has both the one and the other.

We come now to the memoirs; which begin by informing us, that the author was sent to Constantinople with Mr. de Vergennes, with orders to learn the language, and inform himself concerning the Turkish manners and government. He applies himself with assiduity to acquire the language, and is soon able to converse without an interpreter. It is worth remarking here, that the Turks, who appear fond of *difficiles nugæ*, have added to the difficulties of their language by making use of five different alphabets; so that were they not condemned to ignorance from other causes, the length of time that must be wasted in the acquirement of grammatical knowledge, is an eternal bar to their advancement in science.

The author's attention to convey an idea of the manners of the Turks is every where apparent. An entertainment given by Mr. de Vergennes, affords him an opportunity of painting the astonishment and other emotions excited in the minds of some Musselmén who were of the party. The gaiety, freedom, conviviality, and social intercourse of the sexes which they beheld, almost petrified them with wonder, when compared with the solitary gloom of their enjoyments.

The visit of Madame de Tott, to Asma Sultana, daughter of the Emperor Achmet, will enable us to judge of the manners, amusements, and occupations of the women. We think we hear the harsh creaking of the *three iron gates*, and see the horrid countenances of the black eunuchs; we are disgusted with the dull formality of eastern manners, and tired with insipid pomp, the unnatural, feeble, Turkish substitute for happiness.

The cruelties produced by the jealousy of power in the Ottoman family are well known, but the notorious extent to which they are carried, may be best learned from the following passage.

'The daughters and sisters of the Grand Seigneur, married to the Visirs and great men of the empire, dwell each in her separate palace; and all the male children which are born to them, are instantly smothered by the person who delivers the mother. This is the most public of all their laws, and that which is the least infringed. No attempt is made to conceal these horrible assassinations; a despicable fear is the cause of them, more than the interest of the throne. What recompense can these unfortunate princesses find? But the pride of birth, more monstrous than the atrocious crime it causes; not content with its victim, stifles in them the very feelings of nature!'

Mr. de Tott, after making us acquainted with Murad Mollach, a Turkish humourist and voluptuary, after having gi-

ven an account of a famine, and the causes which generally produce it at Constantinople, after having informed us that the plague which followed, "carried off in that year one hundred and fifty thousand persons in the city of Constantinople only," and after various matters, descriptive of the climate and situation of this immense capital, and of the manners of the inhabitants, relates a visit he paid to the Dragoman (interpreter) of the Porte. Part of this, as a good account of modern Greek manners, we shall lay before the public.

'It was now become necessary, to think of performing the promise which Madame de Tott had made to the Lady of the Dragoman to pass some days with her, and we made her a visit at her country-house. The family consisted of six persons. The old Dragoman's official knowledge made some amends for an understanding naturally dull; he was in reality very ignorant, and his acquaintance with foreign languages was confined to the speaking of bad Italian. His wife was of a less advanced age, and had an air of dignity which supplied the place of her departed beauty; she superintended her domestic affairs, and did the honours of her house with a kind of civility, which but imperfectly concealed the pride she felt in imagining herself, by the situation of her husband, the first Lady of her nation. The eldest of her sons, who (as will be hereafter seen) succeeded his father in the principality of Moldavia, and came to an unfortunate end, was of a disposition naturally mild, but weak and vain: the youngest, much prouder, already manifested signs of that spirit of intrigue and ambition which cost his brother his life. Their eldest daughter was a widow at nineteen, more fresh than the morning rose: she was genteelly shaped, and, to a beauty the most alluring, united an air of modesty, sweetness, and languor; the charms of which were irresistible. The youngest, less handsome, but lively and entertaining, was engaged to a young Greek who resided near them. This intended spouse was, as may be supposed, desirous of forming an acquaintance with us; and we were scarcely arrived, before he was announced by two or three slaves, who entering precipitately into the apartment in which the family was assembled, threw themselves on the young Lady his proposed bride, and covering her with their robes, hurried her away, crying out with much haste and agitation, *Hide yourself, he is coming!* Presently this young man entered, who though respected and caressed by all the family, could not obtain a sight of the object of his vows but by surprise: in which manner indeed he had often attempted it, but always without success. He staid with us to supper, but the lady was not suffered to appear till his departure.

'The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed without bedstead or curtains; though the coverlet and pillows exceeded in magnificence the richness of the sofa, which likewise ornamented the apartment. I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. Fifteen mattresses of quilted cotton

cotton, about three inches thick, placed one upon another, formed the ground-work, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin, adorned with gold embroidery in embossed work, was in like manner fastened to the sheet, the ends of which turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sofa brought near to serve for a back, and intended to support our heads. A small octagonal tower, inlaid with ebony and mother-of-pearl, stood by the side of the bed, and served for a table; upon it was placed a silver candlestick, which held a yellow wax candle two inches thick, and three feet high, whose wick, nearly as big as one's finger, produced a very disagreeable smoke. Three china salvers, filled with conserve of roses, flowers of orange, and lemon-pulp, with a little golden spatula, the handle of tortoiseshell, to serve for a spoon, and a crystal vessel full of water, surrounded this obscure luminary, which was intended to burn all night; a precaution not to be neglected, where there is so much reason to fear, and provide against, the dreadful ravages of fire. Such were our accommodations at the Dragomans, and I could not but expect to pass a very indifferent night.

The next evening they made a party on the water.

I had gone by choice, into the same boat with the intended husband of the younger daughter, who had engaged my regard by his person, and the gaiety of his manners. He presently perceived my partiality, and spoke to me without reserve, of his concern, at never being permitted to see the fair one who was to be his wife. I was convinced of the justice of his complaint, and appointed a particular time, on the next day, when I promised him to procure him a sight of her: he was as punctual to his engagement, as I had been in contriving the means of affording him this gratification; but a spiteful little slave, who watched him, endeavoured to disconcert all my projects by giving the alarm. The damsel, at the same instant, perceiving her lover, fled to a gallery on the side of us; but I ran and stopped her at the entrance, calling to the young Greek, who came up to us in a moment.

A reinforcement however, of two harpies, presently arrived from the bottom of the gallery, cackling like the geese of the capitol; but they were not time enough to prevent a kiss being snatched by the intended husband: and I was greatly pleased to initiate my young friends into the freedom of the French manners; after which we resigned our prey into the hands of the enemy, who were in haste to carry her off. Nevertheless, this little trick met the approbation of the father and mother, and the young couple were from that time permitted to see each other without restraint.

The Diako, a kind of ecclesiastical preceptor, who had the care of the education of this young lady (for such is the custom among all the Grecian families) was the only one who blamed my conduct: he even spoke of it with so much heat, that he made me suspect he regretted his not being able to finish the education of his pupil.

The remainder of the first part of the memoirs is employed in conveying an idea of Turkish funeral ceremonies, processions, legal proceedings, in placing before the reader a number of miscellaneous articles, which lead to a more intimate acquaintance with the people the author describes. We shall give an example or two as a specimen.

‘Those among the Turks, who have once given themselves up to the immoderate use of opium, are easily known by a kind of rickets, which this poison never fails to produce at last. Not able to exist agreeably, except in this species of intoxication, these persons are particularly objects of curiosity when they are assembled in a part of Constantinople, called Teriaky, Teharchissy, or the Market for the takers of opium.

‘There, towards the evening, the lovers of this drug are seen coming down all the streets which lead to the *Solimany*; their pale and melancholy figures would be sufficient to raise our pity, did not their lengthened necks, their heads turned on one side, their backbone distorted, their shoulder raised up to their ear, and a number of other extravagant attitudes which result from their disease, exhibit a picture of the most ridiculous nature.

‘A long row of little shops are built against one of the walls that surround the square, within which is the mosque. These shops are shaded by an arbour which reaches from one to the other, and under which the master takes care to place a little sofa to accommodate his guests, without stopping up the passage. The customers arrive, and place themselves in order, to take the dose which the habits each have contracted render necessary.

‘The pills are distributed. Those most used to the practice, perhaps swallow four, larger than olives, and each immediately drinking a glass of cold water, waits in his particular attitude. An agreeable reverie, at the end of three quarters of an hour, or an hour at most, never fails to animate these automaton; causing them to throw themselves into a thousand different postures, but always extravagant and always merry. This is the moment when the scene becomes most interesting: all the actors are happy, and each returns home in a state of total irrationality, but likewise in the entire and full enjoyment of happiness not to be procured by reason. Disregarding the ridicule of those they meet, who divert themselves by making them talk absurdly, each imagines, and looks and feels himself possessed of whatever he wishes. The reality of enjoyment often gives less satisfaction.’

The humanity of the Turks towards animals, so much extolled by superficial travellers, is here placed in its proper light. The immense number of dogs in Constantinople that have no particular master, make the most wretched appearance. “Always miserable and meagre, and often maimed; they seem to cry out against those travellers who have so much exaggerated the happiness of their existence.” As the religion of the Turks obliges them to abstain from certain parts of the animal, such as the liver, lights, &c. these are

are disposed of by the *Dgiberdgis* (sellers of livers) to the Christians, or to the Turkish old women; who like other old women, are fond of their cats. But Ottoman idleness, perpetually in want of amusement, and perpetually seeking for it in things the most trifling and absurd, “affords the “*Dgiberdgis* other means of a very extensive sale.”

‘The manner of living of a Turk sufficiently wealthy to have nothing to do, is to go out every day, and take his seat in the shop of a dealer in tobacco. There under pretence of trying the different sorts, he smokes several pipes without paying any thing; and besides, enjoys the prospect of the passengers; who, on their parts, admire the indolent gravity of the Turk, and the respectful demeanour of two or three servants, who stand by his side with their hands crossed before them. In this position, the first liver seller who passes, stops, and brags of his ability to bring together all the cats in the neighbourhood: cracks a few jokes to divert his excellency, and obtains permission to begin his operations. The passengers gather round, the cats assemble, in a twinkling at the watch word; the shoulders of the dealer are covered with them, they hang about his clothes, and he makes haste to feast his friends for their alacrity. The important personage for whose diversion the scene was intended, pays the performance; and the European who does not understand the language, or understands it but ill, and does not live among the Turks to study their genius and manners, believes he has seen an act of charity, publishes it at such, and only propagates an error.’

Here we must stop for the present. But, in another number of our journal, we shall lay before our readers what we have farther to observe concerning the work before us.

ART. IV. *The Life and Adventures of John Christopher Wolf*, late principal Secretary of State at Jassanapatnam, in Ceylon; together with a Description of that island, its natural Productions, and the Manners and Customs of its Inhabitants. Translated from the original German. To the whole is added, a short but comprehensive Description of the same Island, by Mr. Eschelkroon. 8vo. 4s. boards. Robinson. 1785.

ALTHOUGH the principal secretary of state at Jassanapatnam be not so highly cultivated by letters, and conversation with the polite world, as our European courtiers commonly are, yet he appears to be a man of sound common sense; and of great simplicity and honesty; qualities which courtly education by no means bestows. And although a plain, unlettered man, is not placed on so high ground as a man of science, and cannot therefore take such extensive views or make such various comparisons, he draws his descriptions wholly from life and nature; he feels what is most striking to humanity; and being free from the peculiarities of particular theories, represents things as they appear at first

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view to the common perception of mankind. Such a man is John Christopher Wolf, who, setting out in the most early part of life, with a solitary shilling only in his pocket, and without either friends or education, raised himself, by patience, industry, and an inviolable attachment to truth and secrecy, to a situation equally affluent and honourable. His curious and adventurous turn which set him afloat at first on the wide ocean of the world, remained with him throughout life. He was employed either in active pursuits or in curious observation. What struck him he naturally conceived would strike others, and therefore he committed it to writing for their information and amusement. This narrative carries in it all the marks of a plain man of low education, but of natural integrity and rectitude. He uses proverbs, has a degree of quaintness and naiveté, and is more circumstantial than is necessary, because he is unaccustomed to that abstraction and precision of thought which separates what is, from what is not to the purpose; and confines the thread of narration, description and discourse of every kind to the point in question.

He records the salutes that were bestowed on him by sentinels, and his refusal of the governor's niece of the Dutch settlement in Ceylon. We should be tempted to imagine that vanity had some share in the relation of these anecdotes, if honest Christopher Wolf did not even seem to think it his duty to give a faithful account of the drubbings received from the governor.

There are some of our author's reports which border upon the marvellous; but when we reflect on the vast variety of nature, which every day's experience more and more evinces, and on the simple manners of Mr. Wolf, we are inclined, we confess, to give him credit even though one of his stories confirms Lord Monboddo's assertion, (to whose attention and countenance we beg leave to recommend him) that men have been found, and women too we presume, with tails.

The following particulars concerning the elephant are very curious.

* 1. A certain korahl * has been used for these many years past, in which most of the elephants in Ceylon are caught. In order to have some idea of this korahl, you must imagine to yourself a large fishing-net, with two flaps standing out wide from each other, and terminating in a bag. Now this snare consists of a collection of stout and vigorous trees, partly growing wild on the spot, and partly planted there for the purpose. These trees stand very close and near to each other; and where there is any gap, very strong palisades are brought

* This word, according to Salmon and Goch, (present State of Hindostan and Ceylon) means, in the language of Ceylon, "Toils for elephants."

to fill it up, so that the elephants cannot by any means get out. As soon as the hunters have given information that they have discovered a tolerable numerous troop of elephants, the principal people of Ceylon are obliged to bring together several thousand men. By means of these, the whole drove, thus inclosed, is driven slowly towards the first opening of the korahl, that takes up an enormous space. When they have got them thus far, the game is, as it were, in their hands. The whole train of huntsmen and country people now unite, and draw up close into this opening, and making a great noise and uproar, as well by their cries as instruments, which they carry with them for the purpose, they contrive to get the elephants, who keep together in one drove, like a happy and peaceful family, into the smaller space, which is called the *sporting korahl*. Here there is likewise formed a palisadoe (as it were) of six or seven thousand men, who make a large fire, and at the same time an intolerable din with shouting, drumming and playing on the hautboy of that country, so that the elephants are frightened; and, instead of going backwards, move forwards towards the smallest space, called the *forlorn hope*. This strait is closed likewise with a large fire, and a great clamour is made as before; by which means, the elephant being seemingly stunned (as it were), looks round about him, on all sides, to see if he can obtain his freedom, which he hopes to arrive at by means of his great bodily strength. He tries each side of the Korahl's fence, but finds, that with his strong trunk, he is not able to fell the stout trees that are planted there: in consequence of which, he begins to be in a passion, inflating his proboscis with all his force. He now observes that the fire comes nearer and nearer to him: accordingly he ventures into the small outlet of the korahl; and seeing the tame elephants stand at the end of it, imagines that he has at length obtained his freedom. This narrow passage, through which one of these animals only can pass at a time, is covered at top: on this top are placed some expert huntsmen, who drive the elephant to the end of the passage with a stick, to the top of which is fastened a sharp pointed hook. As soon as they have got him here, they take away the beams which close the end of the passage, and leave the opening free. Now the elephant rejoices like a prisoner just broke out of his confinement. Accordingly he takes a pretty large leap: but just at that moment he finds, standing by his side, the two tame elephants, (called *hunters*, and more commonly *crimps*) who oblige him to stand still, and keep him fast between them. If he refuses to stand and be obedient, they begin to discipline him with their trunks; and by their master's orders, thresh him with these flagellatory instruments in such a manner, that from the mere pain he is forced to evacuate the contents of his body. Now, when at length he finds that he cannot escape from the power of these unrelenting beattles, he gives the affair up, and with a good grace allows himself to be led to a tree, at a small distance; to which he is bound by the hind-leg with a stout thong of untanned elk or buck-skin, and where they leave him, and take the tame animals back again. When one of these beasts has thus been led out of the korahl, the others follow more willingly, being all in hopes of obtaining their liberty, as they have seen nothing to

make them suspect the fate of the first that went out. When the hunt is quite finished, all the elephants are seen fast bound to trees. In that manner they are to stand several days, being all the while kept low in point of food, in order that they may know that they are not now their own masters, but subject to the will of others. Attendants are placed by the side of each animal, who give him his food by little and little, to the end that he may learn to distinguish, and grow acquainted with mankind. At first he looks very sour on an attendant of this kind; in the course of a few days, however, he becomes more resigned to his fate, and allows the former to come near him and handle him. He likewise soon comes to understand what his governor says to him; and even suffers a strong rope to be thrown round his neck; with which rope he is coupled to a tame elephant, and so led into the stable. This is performed in the following manner. A tame elephant has, on either side of him, a wild one; and, if he is of a great size, he has even two smaller ones on each side. The kornack sits on the tame animal with his sharp pointed hook, with which he turns the creature by the head the way he would have him go, and thus leads his captured elephants to their stables, in which are driven down stout poles or trunks of trees. To these they are fastened by the hind leg, at some distance from each other, so that they cannot come together; and thus they are suffered to stand, being fed daily with cocoa-nut leaves, and once a day led to water by the tame ones, till the proper time arrives for taking them to market and selling them. It is easy to imagine, that this kind of hunting is attended with more trouble, noise, and tumult, than those which are set on foot by our princes and great people in Germany, as neither dogs nor fire-arms can be used here. But what is most to be admired in all this affair is, the great boldness of the huntsmen, who know how to manage this animal, in itself so terrible, as readily as a skilful huntsman in our country manages his hounds. These kornacks or huntsmen, have a trifling pension: but the country fellows that help to drive the elephants together, have only that one day taken off from the number of days on which they are obliged to labour (as vassals) on ordinary services.

‘ II. Another method of taking these animals, is that which is practised (in the countries respectively subject to them) by the orders of the seven tributary princes, whom I mentioned in a cursory manner, when I was treating of the extensive power of the governor. They have pits, some fathoms deep, in those places whither the elephant is wont to go in search of food. Across these pits are laid poles, covered with leaves, and in the middle baited with the food, of which the elephant is fondest. As soon as he sets eyes on this, he makes directly towards it, and on a sudden finds himself taken unawares. His new situation at first sets him almost mad; at length however he becomes cooler, and bethinks himself what he shall do in these disagreeable circumstances. Accordingly, having first thrown from him the materials of his snare, which had fallen in with him, he makes some endeavours at getting out; but finding himself too heavy to accomplish this, he cries out for some of his own species to come to his assistance. At length he sees some of them

them coming towards him, and flatters himself, that they are come to help him out. This, in fact, they do; but, being of the same domesticated kind, as soon as they have pulled him out by means of ropes, they make him prisoner, and deliver him up into the hands of their leader. If he appears discontented at this treatment, and endeavours to regain his liberty, he gets well threshed: and is disciplined in this manner, till he submits with a good grace to be fettered and led any where, just as his driver pleases. That he may be got out the easier, the pit is made rather shallow, and shelving on one side, so that he can in some measure help himself out; otherwise it would not be possible to draw out such a large and heavy animal, without doing him some damage.

III. The third and last species of capture, is that practised by the Moors (as they are called in those parts, from their following the doctrines of the Koran) who by these means are enabled to pay their rents to the lords of the manor, the Dutch East-India Company. It consists of the following manoeuvres; in times of drought, when the elephants, being in want of water, are used to haunt certain particular spots, where they know they shall find water to quench their thirst, these people (a strong and hardy race of men) go a hunting in parties, consisting of four men each, accompanied by some stout young lads, their children, whom they have brought up to this business; and in this manner search the wood through, till they have found a herd of elephants. Having attained this point, they pitch on the largest of these animals, and keeping continually hovering about him, endeavour to get him away from the rest. The elephant, on his part, wishes for nothing so much as to get rid of these troublesome visitors, and accordingly strives to drive them out of the wood. On the other hand, the boldest and most expert of these fellows, with an ebony stick which he carries with him, about two feet long, begins a sham fight with the elephant, who bangs the stick heartily with his proboscis. But the Moor parrying the strokes, and taking care to avoid coming to close quarters, by leaping nimbly from one side to the other, the elephant grows extremely angry, and does every thing in his power to disarm this strange fencing-master, and take his life. But besides this more adventurous enemy, he finds he has two more to cope with, one on each side of him; and while he is engaged with these, comes a fourth behind him, and watching his opportunity, throws a rope, made into a noose, round one of his hind legs. At this instant, the lads, knowing that the animal has work enough cut out for him before him, and that his whole attention is taken up by the stick, approach him with the greatest boldness, and fastening the noose as quickly as possible round his leg, drag him on till they find a tree fit for their purpose, to which they fasten him, and let him stand. In the mean time, two of the men run home, and bring a tame elephant, to which having coupled the wild one, they lead them together to the stable.

By one of these three methods, are all the elephants taken in Ceylon; and he who thinks otherwise of this matter, is certainly very much out in his judgement. It is not my custom to dispute with any man, for I would have every man enjoy his own opinion;

and I am not in the least hurt, if others consider as suspicious, what from experience I know to be fact; or think otherwise of me, than I am conscious that I deserve. However that be, as I have had occasion for the space of twenty years, not only to see a great number of elephants in their wild state, but have likewise been in the way to observe closely and accurately the methods of capturing them, the management of them, the methods of selling them, and the various uses they are put to, I make no scruple of pretending to as much knowledge in these animals, as the best jockeys in Germany can possibly have in horse flesh; and shall therefore take the liberty of mentioning some more particulars relative to them, which have come within the compass of my own experience.

There is a sale for these animals in the kingdom of Jassanapatnam every year, in the month of July. The merchants of the coast of Malabar and Bengal are invited to it by advertisements, in which the size and sex of the animals that are put up to sale, are specified. On the appointed day, all the beasts are brought into the market, distributed into certain lots, each lot containing the different sizes, great, middling, and small. Each lot is likewise numbered, and the numbers are drawn by the merchants out of a golden or silver basin. This being finished, the whole amount of each lot is reckoned up according to a table of the current prices laying before them, and a proper deduction at the same time is made for defects; in one beast, perhaps, a nail, of which when the number is complete there are eighteen, being wanting on the foot; another having a cleft or ragged ear; another again a short and lumpy tail, &c.

In the course of all these transactions, the Secretary and his clerks never meet with the least contradiction or opposition of any kind from the merchants, as these former are known to be thoroughly acquainted with the current prices and the customary abatements. This business being finished, and the respective sums of money, which have been previously paid into the Company's coffers, being counted over, the Governor, by way of conferring a particular honour on the merchants, after having sprinkled them with rose-water from a golden font, presents each of them with a nosegay with his own hand; and orders his porter, who is a native of the country, to rub them with powder of sanders-wood. In return, and by way of shewing their deep sense of the honour done them, the merchants make each of them a low bow: and in this manner the fair is finished. In some years above a hundred elephants have been sold at once; by which the Company has been a great gainer: for one of these animals, that is twelve feet high and has no blemish, and at the same time has two tusks of an equal size, will fetch above two thousand dollars.

The decoy-elephants are never sold; and throughout the whole island, none are used for this purpose but such as are blemished. The natives of the country never buy any elephants, as they cannot make use of them. And the purchasers of them come from other countries, where these animals can be of more service. One of the uses to which they are put, is to keep up the state and pomp of the nobility, who have always one or two of them standing before their palaces.

palaces. These yeomen of the guards are generally clad in a costly covering of tapestry; and their tusks are tipped with gold or silver, set round with jewels.

‘They are likewise used for the purposes of war, by the inland princes, in which case they are generally brought into the field coupled together, and having heavy chains fastened to their trunks. The Indians are wont with this view to make them furious and almost mad with a drink prepared from amfium, so that they are afraid of nothing that can possibly be opposed to them: and they have this advantage, that neither darts, nor even bullets from small arms, have the power to wound them.—This animal is likewise made use of as the public executioner; and it must be owned, that he performs this office to perfection, when he is properly educated for it. He usually executes his commission by taking the criminal (supposing this latter to be condemned to death) up with his proboscis, and throwing him up in the air, in which case he catches him on the point of his tusks, and thus makes an end of him. But if the malefactor is not decreed to suffer torture, he then lays him down on the ground, and with one of his fore-feet treads him to pieces at one smash. When the sentence does not amount to death, he then takes the criminal, and tossing him up in the air, gives him a fair fall without interposing any farther: in this case the poor delinquent sometimes gets off safe and sound; but it is an equal chance if he is not a cripple for life.—This animal is likewise used for labour. He is made to drag the heaviest pieces of timber fastened to one of his hind legs; and in general, to carry on his back all kinds of heavy burthens.

‘He is also frequently made use of for riding. I have myself made some trials of him in this way; but cannot say, that I experienced any pleasure in it, as by his sideling way of going he jolts one excessively.’

To the narrative of our author is subjoined a very good geographical description, with other particulars of the island of Ceylon by Mr. Eschelskroon.

As Mr. Wolf every where discovers a lively sense of a superintending providence, and as his life illustrates the connection between steady virtue and success in the world, his book is a very fit companion for youth, and fitted to afford moral instruction.

ART. V. *Landscapes in Verse.* Taken in Spring. By the Author of Sympathy. 4to, 2s. 6d. Becket, 1785.

WE shall not be suspected of delivering a very novel and uncommon truth, when we observe, that the excellencies are various and distinct that go to the constituting perfect poetry. But there are some species of the imperfect kind (and indeed where shall we find an example of the perfect?) that are calculated to afford us unmingled pleasure. There is a sort of excellence so entire in its kind, that it

enables us by a sort of magic to set out of our view all that merit of which it does not partake. This is particularly the case with that simple and unaffected poetry, which, flowing in an artless and easy strain, and full of the genuine and attractive touches of nature, without asking leave of the judgment, wins upon and makes itself master of the heart. It is also true of that elegant and polite composition, which, without borrowing any thing from the loftier powers of the imagination, deals in elegant allusions, graceful expressions, an harmonious versification, and a sonorous and polished style.

But there are other branches of poetical composition, which, though they cannot make their boast of affording unmingled pleasure, yet excite a much higher degree of complacency and delight, than they do of pain, disgust, and aversion. And it often happens that these kinds of poetry are more excellent and more honourable, contribute more to the entertainment or elevation of the reader, and reflect greater lustre upon the nation that produced them, than any of those kinds which excite no pain at all. One touch of sublimity, of the grandeur of moral truth, of the terrible graces of the imagination, or the melting strokes of the pathetic, is worth all the uniform elegance, and all the pastoral simplicity that ever existed. It usually happens indeed that these beauties of a more elevated description are accompanied with the most glaring inequalities, and the grossest blemishes. But as light is ever more powerful than darkness, and truth more permanent than falsehood, so blemishes, however gross, and inequalities, however mortifying, are swallowed up and forgotten in the contemplation of superior and uncommon eminence. It is upon this estimate that Shakespeare is by all readers preferred to Pope, and that the *Paradise Lost* will never endure a competition with the Pastoral Ballad.

It will not be perhaps to venture too much to consider this as a perfect distribution of genuine and legitimate poetry; and it will not be to act with undue severity, to pass an unfavourable judgement upon any performance that will rank under neither of these heads. An inattention to this maxim, we were going to say has done much harm in the science of criticism. But we retract our observation. Criticism, as an abstract science, may have something to do with the outline of a poem, with the regularity of its construction, and its conformity to the unities, but the first decision respecting style, metaphor, and all the minuter and more concentrated beauties of composition, lies before another tribunal. The tribunal we mean is that of taste. Taste however has its measure and its standard; and if we can at any time persuade ourselves to relish beauties, which, when analyzed, appear to

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be neither easy, natural, nor unaffected, we may assure ourselves that we have no taste at all.

It is as the guardian of taste that such publications as ours are valuable. There is at all times, in every thing of human institution, a tendency towards corruption. And this is perhaps more true of poetry than of any subject in the world. Poetry, in its original idea, is embellishment and ornament. And there is nothing more to be feared than that, in the progress of refinement, sick of genuine and legitimate ornament, we should seek after all that which is dazzling, unexpected, and glaring. If indeed we must wait till a literary journal be uniformly conducted upon the principles of true taste, there is good ground to apprehend that our expectation would be both tedious and unsuccessful. But we had been almost tempted to say, that the thing would be just as useful, though false, as when true in its decisions; especially if it possessed sufficient variety, and contradicted itself sufficiently often. It is discussion and not judgement, it is debate rather than a formal and authoritative sentence, that is most to be desired. Truth will be struck out amidst the collision of opinions, and the establishment of a tyrant can never be effected in a country, which has preserved freedom of debate and freedom of the press.

In the author and in the poem before us, we perceive the 'evidences' of that corruption of taste which may so naturally be expected in a period of refinement so late as the present. The characteristic of his composition, which would have equally subsisted in every period, is a kind of feebleness and imbecillity, ever grasping at something comprehensive, and never securing it. This necessarily disqualified him for the higher departments of poetry, but might have proved only a small disadvantage in pure description, and the agreeable sportiveness of a trifler. He indisputably possesses, in our opinion, some fancy and some touches of elegance and affection worthy of a more distinguished pen. But that which has accomplished his ruin, is the undue and unreasonable attachment he has contracted to what Dryden calls the "Dalilas", the gaudy and bedizened harlots of the muse. He is ever labouring after something fine, far fetched, and unnatural. His style is so adorned with bugles and tinsel that it is often as difficult to discover his meaning, as it would have been to have found the texture of Lord Peters coat, under all its accumulation of heterogeneous ornaments. There is one other defect under which the author labours but which we could more easily pardon, as it certainly cannot destroy the higher beauties of poetry. We mean his total ignorance and flagrant breaches of the rules of grammar.

Having

Having thus given our opinion of the performance we proceed to confirm it by suitable specimens. We beg the reader to form to himself some idea how

‘ — The *impassion’d* vow, at morning seal’d

On fair Cleone’s lip, can be *enshrined*

Upon the heart,

and we should be happy in his assistance, to explain to us in what sense it can be asserted that

‘ — a precious *gem*, from ocean sav’d,

Amidst the general wreck, with virtuous *hand*

Lined the paternal couch with filial down.’

We apprehend it will scarcely be contended, that it is very natural, simple and prosaic to talk

‘ Of the fair river, who with easy flow

Glides silent on, and oft in passing greets

His aged willows, that *in waiting seem*

To bow their bare and venerable heads

Along his tufted banks.’

Or of ‘ the whispered gale which plays

On my Cleone’s cheek, or sportive hides

In her luxuriant *tresses*, *meriting*

The æthereal visitant.’

What does the reader think of this lady when she visits a cottage.

‘ — *plucking the soft unadorned latch?*

What idea does he conceive of a funeral, in which

‘ Six weeping damsels walk’d, while six sad youths

Beneath in sable robes, their burthen bent?’

Or how does he relish a character, of which it may be said,

‘ A narrow cottage and an ample soul,

That would a palace fill with generous deeds,

Were now its whole possession?’

But the *non pareil* of his performance appears to us to be the passage in which he describes

‘ — Compassions pang-relieving tones,

Honied as voice of cherubim, and smooth

As the dove’s plumage, *even the dove of peace;*

Upon whose *downy breast*, the troubled soul,

Lull’d by the magic song, forgets its rage

Feels its grief hush’d, and *sinks subdu’d to rest.*’

We have heard of many fine voices, we have seen the connoisseur in raptures when he has described the voices of a Pacchierotti, a Gabrielli, or a Mara. But all these performers, in our humble opinion, are mere fools compared with a voice, that *cooper with honey*, and is as *smooth as a feather bed*, and beside all this has a *breast*, a fine, broad, elastic breast, upon which even a *troubled soul* may get a nap, and, as it should seem, *fairly take up its night’s lodging*.

But

But we have already said, that the poem before us possesses several beauties of imagination and expression, that entitle it to some regard. And we shall by no means be so partial, having exhibited a small sample of its vices, as not to give the author his full revenge by exhibiting, with equal fairness and unreserve, a specimen of its beauties. And in the first place we will select two or three expressions, which appear to us deserving of much commendation for their mellowness and unction. Respecting the first of these we have a kind of loose and indecisive idea of having met with it before, but we dare not on so vague a ground charge it with plagiarism.

‘For when did folly love, or when shall know
The cherished grief that stuns society.’

‘———— the ruddy bloom
That temperance fixes in the wholesome cheek.
Of blameless age.’

‘———— From the vale,
The village bell, with melancholy sound,
Rings out the knell of death :—at every pause
The dismal tone admits, my throbbing heart
Suggests to fancy’s startled ear the hour,
When she, who now is seated by my side,
(On the due motion of whose wholesome pulse
My being hangs) shall wake a note like this!’

The following passage has a degree of descriptive merit.

‘The redd’ning west
Announc’d the setting sun, and mellowed tints
Painted the firmament : Sirius all day
His flaming car had driven along the sky
With kindling rage. But now the breeze of eve,
From her cool grotto, ventur’d forth to dip
Her feathers in the rill, and in the air
To take her twilight circuit : as she shook
Her humid pinions, nature felt restor’d
Thro’ all her works, valley, hill, and stream :
Bird, beast, and man, the balmy essence hail’d!
Season of universal calm !—all breath’d
Ambrosia—Ah ! what an hour for love—
Now almost wedded love—to steal unseen
From all eyes but their own !—Such sweets to taste,
Walk’d forth AGENOR and his destin’d bride.’

We shall add two passages of a different kind. The author thus describes the eve of an approaching marriage.

‘Ah interval of every soft excess
The human heart can prove suspense divine !
Fill’d with each ardent hope and roseate fear,
Where PLEASURE meets her ancient foe, meets PAIN,
With such unwonted smiles upon his brow,
His temples bound with sweet-brjar, to denote

As well the fragrant leaf as pointed thorn,
 (Emblem of wedded bliss and misery)
 PLEASURE herself the mystic garland takes,
 And grants a truce, and is a league with PAIN:
 So soft the sigh, so sweet the tear he brings,
 When virgin Innocence by manly Truth
 Is led to Hymen's altar.

A circumstance, attending the evening of a fine day, is thus portrayed.

And last we note the intermixing fanes,
 Abodes of rapt devotion—which the sun,
 As conscious of their sanctity, invests
 With orient light, that like a glory plays
 Upon the holy spire, and faintest tower!

These passages, though perhaps in strictness they have in them too much of the Ovidian and the pretty, will not fail to contribute to the entertainment of the majority of readers.

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ART. VI. *An Epistle from the Rev. William M——n, to the Right Hon. William Pitt, Chancellor of the Exchequer. Petitioning for the vacant Laureatship. rs. no Printer's Name.*

THOUGH the poetry of this fictitious epistle be not equal to that of the author, whose name it humorously bears, it is above mediocrity, both with regard to wit and versification. After this imaginary poet has promised his patron an eternity of fame, on condition of complying with his request, he concludes with the following lines.

* Tell then thy sov'reign (should he *chance* incline
 To bid the Laureat's luxury be mine,
 Assur'd with Horace, that no bard shall lack
 The sweet enjoyment of a butt of sack
 Tell him—that if I soar not like a Pindar,
 May lightning blast my pinions to a cinder.
 Tell him—that every blush of New-Year's day,
 My Muse shall more than Whitehead's worth display,
 And soaring far superior to the themes
 Of war-worn armies, or a nation's dreams,
 Triumph, as oft she pictures to his view,
 "That work to wonder at"—imperial Kew!
 Tell him—her heart shall glory, thro' her lays,
 Associate of his hunts, to trace the maze!
 Tell him, in fine, his favors to repay,
 Her zeal shall tear Macgregor's mask away,
 And crush the monster who could dare asperse
 Scenes, that shall flourish in my living verse;
 While genius hastes to hang with fadeless flow'rs
 "Thy throne, O Albion, and thy laureat bowers."

In the first verse the use of *chance*, instead of *by chance*, is a poetic licence, which is very unjustifiable.

ART.

ART. VII. *London unmask'd, or the New Town Spy.* By the Man in the Moon. Adlard. 2s.

IT is observed by moralists, that the best dissuasive against vice, is to exhibit her in her native and undisguised deformity. She can only deceive when decked in false trappings and borrowed charms. Whoever therefore is most dexterous in disrobing her of this destructive attire, is most likely to promote the cause of virtue and morality. Folly may not, perhaps, be improperly termed the infancy of vice; and, since diseases, we are told, are most effectually cured, when opposed in the first stage of their progress, by striking at those foibles which disgrace mankind, we may rescue them from those evils which would effect their destruction.

The work before us has considerable merit in placing in a striking light the various follies and vices with which this populous city abounds. From it the unexperienced may collect many useful lessons to prevent his being imposed on by the artful and abandoned: and those who are not quite callous to every remonstrance of truth and reason, will, it is to be hoped, blush when they see the exact picture of themselves, and be careful to reform their conduct.

That our readers may be able to judge for themselves, of our author's style and manner, we will present them with his reflections on the present conduct of fashionable married women.

' If we advert to the original state of many things, we must be astonished to discover the improvements they have undergone, and the grandeur to which they have attained, from low and obscure beginnings. Poetry took its rise from hymns and proverbial sayings; the majesty of the tragic muse, once confined to carts, now vaunts under stately roofs. Who would imagine that the vain, gaudy creature, Woman, who now triumphs over her master Man, was once his obsequious handmaid, and proud in a primitive state to administer to his pleasures? Nor was she then taught to belie the strong impulses of nature, or esteem it modesty or virtue to withhold her charms from a sincere desiring lover.

' Coquetry was a much more modern vice, introduced when altars were reared to their worship, and coarse homely matrons were transformed into goddesses. Farewell the charms of innocence, and that lovely simplicity with which nature had clothed them: these elated beings forgot their pristine state of dependance; long services, sighs, and protestations, were now the only means of courting their favours. Poets with florid compliments raised them to a degree of divinity. All that shin'd on shells and rocks were brought from far, and half nature laboured for the embellishment of their persons. Thus, by degrees, they became so refined, as to plant the horns on the foreheads of the lords of the creation, and assert sovereignty in all domestic concerns.

' The beautiful Helen seems to have had so great a similitude in manners to many of our modern females, that it will appear an easy transition to come down from those toasts of antiquity, and point out by what steps and variations our modern British ladies have arrived to that degree of politeness they now exhibit. To make entertainments, and preside at tables, seems to have been the utmost ambition of our great-grand-mothers; they seldom mixed with public assemblies, or (as we of a more libertine age term it) sparkled in the circles of the gay. They would have swoon'd at the very mention of a masquerade, and to have exposed their charms to the view of every coxcomb would have been as criminal as the sin of witchcraft. They never heard or dreamt of that wicked innovation called pin-money, for they had no other expenses than what were supplied from the husband's purse. To lie in separate beds with them was hideous, nor has their eyes been taught to roll; or even indicate an illicit desire.

' But these old-fashioned virtues are exploded; and pin-money, the parent of many ills, procures the indispensable requisites of a train of luxuries, and may sometimes be converted to the purpose of secret services.—A variety of commodities too numerous to be particularized may not improbably be conjectured to swell out the pin-money account of several of our city as well as court ladies. With what courage then must that man be endued, who would venture on one of those fashionable belles, for a domestic wife, and chuse such a partner to go, hand in hand, through the difficulties of life? For women of the character described find no other use in a husband, than to afford them an opportunity of carrying their designs into execution with a better grace.

' Nor will a man of prudence find it his interest to marry a person of superior rank or fortune, if thus fashionably educated and disposed, as infinitely more expenses will accrue than he could imagine, and many more injurious accidents will happen, than he could possibly foresee.'

In this entertaining volume the reader will pay a visit to almost every resort of dissipation in this metropolis, and it will be his own fault if he does not at the same time reap both amusement and instruction.

ART. VIII. *An Essay on the Law of Libels.* With an Appendix, containing Authorities. To which are subjoined, Remarks on the Case in Ireland of Attachment; and the Letter of the Hon. T. Erskine, on that subject. 8vo. 2s. 6d. Dilly.

THIS treatise is acute and ingenious. The author enters minutely into the nature of Libels, and explains distinctly the different kinds of them. He also canvasses the liberty of the press, and delineates the powers of a jury. Upon these delicate points he is exceedingly instructive; and his work cannot be diffused too extensively.

To Mr. Capel Lofft the public is indebted for the present performance;

performance; and we cannot but express the entire approbation with which we have perused it. Our author has entered deeply into the nature of the English constitution. He is a friend to its democracy, which he unfolds with a happy precision; and impressed with a full sense of the importance of a jury to the liberties of his country, he calls out to his fellow citizens to watch over this barrier with the keenest attention.

While we applaud the matter of this work, it is also our duty to observe that the style and manner of the author are just and fortunate. He is every where perspicuous, and as he writes from the heart he is often forcible.

The following observations of our author have a reference to what the law is which comes before a jury in a case of libel.

‘ Libel or no Libel, is most clearly a point of law; it cannot be otherwise; but it is a point not of mere law, of law specified and embodied with fact. The sense of the words, and whether it agrees with averments and innuendo, is a question of fact: but a question that, simple as it is, may have law mixed with it; for the rules of construction are principles of law, though of law founded in natural reason, and obvious to the common intelligence of mankind.

‘ But what is this law so mingled with each atom of fact, as light with air in the atmosphere, under the meridian sun?

‘ Why, as it applies to the charge, as it applies to the admissibility or effect of evidence, as it applies to rules of construction, it is not statute law; it is not any of those professional niceties, which sometimes come in aid on a motion for arrest of judgment: it is the Common Law of the Land, applied to the clearest and most simple of all questions. Devise or no devise, on a will, is a question for a jury; and comes to them in constant experience out of Chancery, and in other shapes: yet this involves all the points of what is a will in law, what a revocation, and innumerable others that may be necessary to guide their verdict. Suppose they were told, four witnesses were necessary to a will of lands, or that two were sufficient—suppose that, in either case, the judge should forget to tell them, that they were misinformed by the bar—would it not be possible for a jury to know that three, and no more, were requisite; and to give their verdict accordingly, without special instructions from the bench, though in a mere point of positive law? Suppose, even farther, that the judge should misdirect the jury in point of law, which has been glaringly the case in almost every page of the state trials before the Revolution, and sometimes since—should the jury then obey a palpable misdirection, and find a respectful petition against the most notorious infringements of law to be a Libel, because told, that to write concerning the government at all, whether by supplication, address, or petition—in whatever terms, with whatever meaning—is in all cases necessarily a Libel?

‘ Since then it would be absurd and monstrous, if the judge, whatever he should assert to be law, should bind the jury to frame their verdict

verdict on it as such, juries must remain judges of the undivided law and fact. What would be consequence of their avowing, that they found against the direction of the judge, merely upon the point of law, it seems needless to be very solicitous in discussing; they can always, like Owen's Jury, reserving their reasons, stand upon the decisive answer, Not Guilty.

And, in truth, it is marvellous to suppose, that twelve men, solemnly returned under the respected character good men and true, not epithets idly given, or terms of ridicule and contempt, should have no other use of understanding, honesty, and firmness, than the weakest and most servile wretches. For, in these causes, the facts are not of the kind, where the adjustment of the weight of evidence is sometimes more intricate than the deepest question of Law; but the facts are such as hardly ever can be disputed, and which rarely the defendant hopes or wishes to disprove; the law such, that all which can be known of it by the greatest judge, may without study be understood by any man. Read the charges in case of Libels: you will see at once the undisguisable simplicity of the question. When the jury have learned any thing that they would not have supposed without it, the instructions may have been these: that to utter or to have a thought on what government should please to do, was a crime; and that to find certain letters of the alphabet, in the order they were placed in the indictment, had been published by the defendant, was their whole province. They have been told, indeed, they were masters of the meaning, when they were to be made sensible their jurisdiction was not insignificant. And of what meaning?—The first example that strikes will serve as well as the best.—The author of the good old tract, called *A Dialogue between Doctor and Student*, is, we will imagine, indicted, for that, intending to traduce and bring into contempt the laws and government of the realm: he did publish a certain false and malicious Libel of and concerning the laws and government aforesaid, intituled, *A Dialogue between a Doctor and a Student, on the Laws of England*. And then some of the inoffensive and useful passages are set forth, with proper inuendos: that Laws of England mean the Laws of England aforesaid; that D and S mean the Doctor and Student respectively in the title: and then it would conclude that all this was done in subversion of the peace of the King, his crown, and dignity, and to the evil example of all persons in the like case offending. Now the averments and innuendos, nameiy, that he published a dialogue with the title mentioned; that this dialogue was of and concerning the Laws of England; and that by laws of England, laws of England were meant; the jury would be as sure to find, as a man is compelled to understand one and one to be two, or, more exactly to the case, to be one and one. They might be informed, that if the passages could not be taken criminally by any possible construction, no harm would happen; for the defendant might save himself, by moving in arrest of judgment.

Is this the trial, for the independence and integrity of which so many accumulated sanctions are provided? This the trial, where nothing short of unanimity can decide? It is a living effective question, which men thus solemnly appointed are to determine by their

‘consenting

consenting suffrage; they are not to leave the carcase of the question, fact dissevered from intent, marked with the word guilty, that the magic of the Bench may infuse into this lifeless verdict a pernicious and delusive vitality—unless the Bench shall prefer the milder exercise of their discretion, by pronouncing, that however fit it was the defendant should be convicted, it was absolutely unfit the conviction so properly directed should be allowed to stand.

On the subject of juries, the exhortation of Mr. Lofft is serious and interesting.

‘In every civil establishment that has any constitution to lose, there is an incessant tendency to decay; the causes which produce this, power possessed and power to be acquired, wage everlasting war against the freedom of the whole. To reduce the excess of power as low as possible; to make it circulate so that the holders of it may be ever mindful they have a deposit, not a property; to have no member of the community who can say he is not a sharer in it’s political rights; to have full information on constitutional franchises, and free investigation of public measures;—this it is to be a FREE PEOPLE. In the code of such a people, it would be no surprize if the very title of Libel were not to be found. A well-meant censure would be merit; a malicious one would be insignificance. Miserable they would think the state, in which imprisonment, loss of fortune, infamy, could fall upon a man for crimes which his jury could not understand; where the measures of obedience were to be kept, as if known to all, under severest penalties, and when it was to be tried whether observed or broken, the ignorance which would not have been endured as an excuse for any man, must be presumed of all but the few initiate. In the front of their Senate House they would inscribe, GOVERNMENT, INTRUSTED BY ALL, TO ALL IS OPEN; and over their Halls of Justice, JURIES THE JUDGES OF LAW AND FACT.

‘And, my Countrymen, remember what it is to be a juror: that it is to be intrusted with no common pledge of the confidence of your Country; to undertake an office, which men of understanding, honesty, and firmness, feel to be worthy of them; to be the Friend of Justice, a protector of Innocence, a benefactor to the People; to defend Freedom, and assert the honour of the Constitution; that it is to be incorrupt, impartial, preferring Truth to all things. Never then will ye decline to serve on Juries, whether that of previous inquiry, or the more important one of trial: never fancy it a favour, or an escape, to be released from the exercise of a duty, which will be your choice and your glory if ye reflect but what it is; that, next to the elective and legislative trust, and the free use of arms in the defence of your country, there is no employment more truly honourable, or that more concerns the Freedom and Welfare of the Community, than that of Juries. And that of all cases, through the great extent of their jurisdiction, under which may come to trial every right of property, of person, and reputation—whatever, private or public, is of most concern—there is no province more vigilantly to be guarded, more strenuously to be retained, more eminently their own; nothing that with

more certainty and clearness of conscience they can discharge; nothing which the simplicity of the question renders more open to their decision, and the peculiar importance of it so enjoins them to reserve; nothing which to betray would be more infamous, or more fatal, so suffer it to be evaded, than the POWER of JURIES to determine on the WHOLE MATTER, by the GENERAL ISSUE of Not Guilty in the case of LIBEL.

It is said this tutelary power will be brought under consideration in the House of Commons. If, by a regulating law, the bench will be exalted, and the jury depressed (for the judges taking on them the construction of that law, will enlarge their jurisdiction)—if, by an assistance of this, right in matter of Libel, it will tend to negative its exercise in other cases—if by obliging juries, in all cases of a criminal persecution, to find a general verdict, it may be doubted whether juries, too much in awe of the judge, would not convict when no medium was left them; and those juries who felt the independence of their office, would not find specially without real cause—if by impeachment of the judges who have distinguished themselves by the contrary doctrine—let it be permitted me to own, I have still less confidence in the success, or conviction of the propriety of this measure, than of almost any other. The great supporter of this obnoxious, and I firmly believe unconstitutional opinion, is far indeed in the vale of years; nor does this appear the time for arraigning him on a doctrine which he has long and uniformly avowed. I know that respect to extraordinary talents, or sensibility for the remaining moments of a life spent in the fatigues of an arduous and exhausting station, is not to weigh against public justice, which is the life of the community; but I know, altho, that the bolts of that justice are pointed at the corrupt heart, not the errors of the judgement: and no sufficient reason, I think, appears for imputing to the iniquity of the will, the adherence to a position often before asserted, and from a bias to which, few of all our judges, for two centuries, have been free; and not a few in that period (before which our information of judicial transactions is contracted and imperfect) have been eminent for learning, abilities, and integrity. An exhortation to the people from their representatives, encouraging them to defend the substantial good of trial by juries, as indispensable to their just security and vital to their freedom, by using their right of judging on the whole matter (in cases of crime especially and of Libels above any, as at once the most simple and the unfit to be abandoned)—this might come well from any assembly; but best and most suitably (I will add, with greatest certainty) from an *adequate Representation*; an House of Commons constitutional in itself, and therefore worthiest to declare the rights of the great Community on one of the highest points of the Constitution, next to those on which its own existence depends.

At present, I do believe this great Right of Juries is most in safety by the general persuasion of its existence; not only derived from some opinions, expressly in its behalf, of men as great as ever honoured any profession (and one opinion of men limiting their own jurisdiction, is stronger than fifty to extend it); but yet more from reason and sentiment, as men and members of the Community, struck with the evidence, strong and luminous as it is, by which this consti-

tional truth engages the understanding, unoccupied by particular habits of education and office; while the interesting relation it has to society endears it to the public breast. For a long course of years, repeatedly exerted on great and trying occasions, and confessedly impossible to be wrested from a jury resolved to use it, scarcely have we a right so well secured, or surrounded with motives of more activity to prevent its disuse. Let it live, as it has hitherto done, in the free bosom of the people of England: rarely will it be evaded, never extorted from this sanctuary; but will there reside the noblest boast of our legal system; the INVIOLEABLE PLEDGE OF FREEDOM!

From the extracts we have given, our readers may form for themselves an opinion of the present publication, and they will probably be induced to honour it with a deliberate perusal.

To his treatise Mr. Löff has added authorities which are of considerable value, and the justly admired letter of Mr. Erskine on the proceedings of the Court of King's Bench in Ireland by attachment.

ART. IX. *The Favourites of Felicity.* A Novel. In a series of Letters. By John Potter, M. B. Author of the Curate of Coventry, The Virtuous Villagers, &c. &c. 12mo. 3 Vols. 7s. 6d. Becket, Baldwin, Robinson, Bew, 1785.

WE dare say Mr. Potter means well; but why will he pretend to write a novel without invention to form a story, of why will he venture to describe manners that he has never seen, and lastly, how can he with propriety address himself to the ladies, while he makes his female characters sometimes give way to a pruriency of idea that must shock the modesty of the sex.

The three volumes before us consist of letters, which contain, instead of incident, for the most part, insipid dissertations on trite subjects, every moment interlarded with scraps of poetry from Akenfide, Dryden, Philips, &c. They are eked out with the episode of a hermit, who, from his "copious and exact journal," gives us a meagre description of some places in Holland and the Low-countries, and some well-known anecdotes of a few learned men; whether extracted from the *Delices du pais bas* or not we have not time to examine. So much for what may be called the fable of the work, which is dulness itself.

With regard to the manners, this publication is equally faulty. Miss Selima Percival, daughter of Sir William Percival, is meant to be represented as a young lady of fashion, a little "too volatile and vivacious." Who does not laugh when this Baronet's daughter with the fine name swears "by jingo" that she will have "a world of fun"—by jingo "there is so much fun in all this business"—"I love fun"—"by jingo I'll be *primum mobile* of the *primum mobile*"—

"I am full of *fun* and *gig*," &c. &c. And who is not convinced that Mr. Potter is by no means in his natural element while he attempts to paint the characters of the higher ranks in life? The love-letters of Miss Julia Lexicon and Mr. Percival, are farther proofs of the author's ignorance of fashionable manners. She too is a Baronet's daughter, and the gentleman is brother to Selima. It is meant that the reader should not consider either of them as near so full of *fun* and *gig* as the *vivacious* Selima, and yet the lady, in answer to the gentleman's *first* love epistle, writes, "Well, it's a *strange* business, and I am at a loss to guess what it is that makes people so fond of matrimony. I suppose you know." —O, "and I'll not be kissed but when I like it." The sentimental lover answers, "If you cannot guess what makes people so fond of matrimony, I am sure I am not able to tell you; but I apprehend we shall not remain long in ignorance." And in another place, he says, "We will, therefore, become pupils to the universal tutorefs of mankind." This is pretty well for two sober lovers, but the vivacious Selima speaks with more fire, (we give it too gentle a name) of the connubial rites. "When Hymen, with his Saffron robe and taper, clear lights the nuptial torch, joins hands, and—and" mercy on us! what a rampant—young lady! She says, in another place, "We'll *intrigue* till twelve." But as the poor girl has had no language-master but Mr. Potter, who does not always employ the proper terms, we dare say she meant only a little *flirtation*.

But enough, and indeed too much of "The Favourites of Felicity."

ART. X. *The History of the Public Revenue of the British Empire.*
By John Sinclair, Esq. London. Cadell. 4to 10s. 6d. in boards.
1785.

THE history of our public revenue, is connected with that of the general state of the country, at different periods, with respect to all that is interesting in the vicissitudes of its inhabitants, its laws, customs, manners, literature, religion, and even language. It opens a variety of views which afford an elegant and most agreeable entertainment to the antiquarian, the lawyer, and to every person who takes an interest in the fortune and in the nature of his fellow-men and fellow citizens, and delights in the acquisition of general knowledge. But to the statesman and legislator, and to all who either directly or indirectly possess the means and the inclination of influencing the public councils, it affords not only amusement but useful instruction. The various resources that have furnished money to government,

in the different reigns of different races of Princes are pointed out; the taxes that the people have born with patience and those against which they have revolted; various hints for modes of taxation are suggested; and modes obsolete or abolished are revived in the imagination; and, may be approved by the understanding and adopted by a wise minister. For example. Poll taxes, as Mr. Sinclair observes, "by which a man is compelled to pay for his personal existence, have always been accounted peculiarly hateful and oppressive." It is well known, that an attempt to levy such a tax in the reign of Richard II. occasioned an insurrection under the command of Tyler, Straw, and others, which had nearly ended in a revolution. On the subject of hearth-money Mr. Sinclair has the following observations.

The species of house tax, called hearthmoney, is among the most ancient in the kingdom. It is even mentioned in Doomsday Book, under the name of Fumage, or Fuage, and consequently must have existed before the conquest. By Stat. 13 and 14 Car. II. ch. 10. an hereditary revenue of two shillings for every hearth, in all houses paying to church and poor, was granted to the crown for ever. But as the duty could not be regularly collected, unless the revenue officers were empowered to view the inside of every house, it was thought contrary to the principles on which the English government is founded; and upon that ground, by 1 W. & M. sess. 1 ch. 10. it was utterly taken away, in order (it is said in the preamble of the bill) "to erect a lasting monument of their Majesties goodness, in every house in the kingdom."

But however necessary it might be, in consequence of the politics of the times, to enact so popular a law, yet the real justice and propriety of such an alteration may now be questioned. The tax might surely be levied without much hardship to the poor, or any great encroachment upon the nice feelings of the wealthy: and as the tax upon coals, carried by water, is a great discouragement to the manufactures and agriculture of the country, checks the increase of our naval strength, and is in every respect absurd and unequal, it is hoped that the time will come when so impolitic a duty will be abrogated, and the more equal and salutary tax of hearth-money established in its room.

Before this part of the subject is concluded, it may be proper to remark, that for some years posterior to the conquest, there existed in England, a particular kind of hearth-money, called *moneyage*, or mintage money, originally levied in Normandy, and thence imported into this island. It was a tax of a shilling for each hearth, payable every three years, by way of bounty or recompence to the king, not to alter or debase the coin, which he was entitled to do by his prerogative. This branch of the revenue was abolished by the charter of Henry I. and it was so particularly obnoxious to the English nation, on account of its Normanic original, and its repugnance to the laws of the Confessor, that none of that monarch's successors attempted to revive it.

The design and plan of this work are held forth to the public by the author himself in his introduction.

“ The power of a State must greatly depend on the income it possesses. If it enjoys a considerable and unencumbered revenue, it can employ a greater proportion of its subjects to carry on war, or may cultivate to greater advantage, the arts of peace, when unembarrassed with hostilities: Whereas, with a small income, it can neither reward the services, nor encourage the exertions of its people; and it must principally trust both for its improvement and protection, to the natural activity of mankind, or to the voluntary and disinterested zeal of public-spirited individuals.

“ But however numerous the advantages of a great revenue, they are dearly purchased if they cannot be procured without oppression. A certain share of his annual income no individual can refuse to contribute for the general purposes of the State. Sometimes also a slight additional burden may prove an incentive to labour, and a spur to greater diligence and activity. But if the load becomes too heavy, either in consequence of the greatness of the amount, or the impolitic mode of laying it on, the industry of a nation diminishes, its wealth quickly disappears, the number of its people decreases, and the greater the occasion it has for resources, the fewer it will actually enjoy.

“ Unfortunately, the system of finance so prevalent in Modern Europe, has an unavoidable tendency to public oppression: wars are perpetually arising, and the contest generally is, who can first drain the Exchequer, and destroy the credit of the enemy. It is soon discovered, that war is not a favourable season for imposing heavy taxes on the property of the people, and that the best means of commanding the necessary supplies is, to borrow from those who have confidence in the faith of the nation and the security it can afford; and consequently, who are willing to leave their capitals unclaimed, provided they are regularly paid a certain annual interest. To pay that interest, new taxes must be devised: and as little care is taken by ignorant, by interested, or by timid ministers, to lessen the incumbrances of war during the short intervals of peace, the burden perpetually increases; and the unhappy subject finds himself obliged, not only to assist in defraying the charges necessary for supporting the government under which he lives, but is also compelled to contribute to the payment of expences incurred for expeditions which took place a century ago, and for wars, commenced, perhaps, contrary to the interest of the nation; conducted with profusion and weakness, and, of course, terminated with disgrace.

“ In no country has the system I allude to been carried to such an excess as in Great Britain. From the year 1684 to the present time, it has been under the necessity of increasing its revenue from about two, to at least fifteen millions per annum. Fortunately the State can still bear that burden, heavy as it is; but as any considerable addition to it would probably be found unsupportable, and, at any rate, as such a system must sooner or later end in total bankruptcy, or the most grievous oppression, it is full time for the nation at large to consider what plan is the most likely to relieve us and our posterity from the danger either of infamy or distress.

To assist the public in so important a discussion, the following work has been composed.

In attempting to give an historical account of the finances of this country, the subject naturally divides itself into two branches: the first will relate to our public revenue prior to the revolution 1688: the second, to our system of finance since that period. During the first æra, the expences of the State were principally defrayed by the ordinary revenue of the crown. It seldom happened that any extraordinary tax was laid upon the people; and even then, it was only a temporary grant to the monarch upon the throne. The period since the revolution is distinguished by principles of a very different nature. The State has assumed the appearance of a great corporation: it extends its views beyond the immediate events, and pressing exigencies of the moment—it forms systems of remote, as well as of immediate profit—it borrows money to cultivate, to defend, or to acquire distant possessions, in hopes that it will be amply repaid by the advantages they may be brought to yield. At one time it protects a nation whose trade it considers as beneficial: at another, it engages in war, lest the commerce of a neighbour and a rival should be too great: in short, it proposes to itself a plan of perpetual accumulation and aggrandizement, which, according as it is well or ill conducted, must either end in the possession of an extensive and powerful empire, or in total ruin.

In the prosecution of the first part of his work, which relates to our public revenue prior to the Revolution, our author inquires into the modes made use of for raising a public revenue by the ancient Britons. These were no other than the domain or personal estate of the monarch, some advantages arising from the exercise of certain prerogatives, presents, and subsidies from foreign nations, and voluntary contributions from his subjects.

Such, joined to personal services in war, were the slender sources on which alone the ancient inhabitants of this country depended, in order to protect themselves and their possessions from the ambition, the military force, and the opulence of Rome. Yet poor as the Britons were, and seldom united with each other, they were not subdued without making a gallant and obstinate resistance. If the conquest was so difficult in their state of poverty and disunion, it is scarcely to be doubted that they would have been able to have repelled their invaders, had they been the subjects of one monarch possessed of valour and ability in war, and enjoying an income sufficient to have enabled him to reward the zeal and exertions of his subjects. But, in the words of Tacitus, “they rarely united their forces against the common enemy: and by this means, while each community fought separately, they were all successively subdued.”

The taxes paid by Great Britain, as well as by the other provinces of the empire under the Roman government, were partly levied in kind, and partly in money: that those who paid taxes in

kind, were obliged to furnish about a tenth part of the produce of their lands, and to carry the quantity they were rated at, to any distance however great, according to the supposed necessities of the State, or to the caprice of those who were in power: that so heavy a duty was laid upon cattle (in which Britain particularly abounded), that, joined to other grievances, it was the occasion of a very dangerous revolt, which was not extinguished but with the greatest difficulty: that heavy customs were paid upon goods both imported and exported: that the proprietors of mines were obliged to pay a certain share of their profits, for the benefit of the State: that a duty was laid upon commodities sold by auction, or in the public market, above a certain value: that capitation taxes were rigorously executed; to which might be added a variety of other imposts on legacies, slaves, houses, pillars, hearths, air, artists, animals, and other articles too tedious to mention: "Nay, such, it was said; is the exquisite tyranny, and insatiable avarice of the Romans; that they extort taxes even from the dead;" alluding to a duty upon the body of the deceased, before it was suffered to be buried.

The government of the Saxons which succeeded that of the Romans, and was terminated by the invasion of William of Normandy, comprised a period of about six hundred and twenty years. Little or no advantage, our author observes, could arise from a review of the reigns, or an account of the revenues of the innumerable multitude of monarchs, who, in a greater or lesser degree, wielded the sceptre of England during the æra above mentioned. He therefore gives a general sketch of the resources from which their income arose, without entering into minute details. The Anglo Saxon monarchs possessed great demesnes. They shared in the fines imposed on those persons who disturbed the quiet and good order of their government. The duties of *beregeld*, *kurg-bote*, and *brig-bote*, or, taxes for the purpose of repelling the enemy, of constructing fortresses for the public defence, and repairing of bridges were occasionally levied by the Saxon monarchs. There was another tax heavier by far, and more productive than these, which was *Dane-geld*, and was imposed for the purpose of bribing the Danes to desist from their depredations. It is computed that this tax, raised 12,130 Saxon pounds; a sum equal in point of real value to 360,000l. of our modern money. And consequently, says Mr. Sinclair, the tax laid on by Canute, anno. 1018, amounting to 83,000 Saxon pounds, was equal to a modern land-tax of two millions and an half. Mr. Sinclair, it is remarkable, enters not into speculation concerning the trade, manufactures, exports, or other means that could be supposed by Canute to enable the people to raise such a revenue, or a revenue bearing any proportion to it.

Our author proceeds to take a general view of the ancient revenue of the Crown of England. The principal sources

of this revenue were, First, PROPERTY VESTED IN THE SOVEREIGN, as the seignior of all the lands in his kingdom; comprehending, crown lands, forests, mines. Secondly, LUCRATIVE PREROGATIVES comprehending escheage or money in lieu of military services, quit rents, aids, relief, wardship, marriage, fine of alienation, escheat.

But these were not the only advantages attending the right of seignior; for, as, lord paramount of the kingdom, the sovereign claimed all *bona vacantia*, or goods to the property of which no other person had any legal pretension. Upon this principle chiefly, the King of England was intitled, to all *treasures* of money, gold, silver, plate or bullion found hidden in the earth, to waifs or goods stolen or thrown away by the thief in his flight for fear of being apprehended, provided the party injured did not exert himself in the pursuit or conviction of the offender; to estrays, royal fish, goods wrecked, custody of idiots, goods uninherited; to prerogatives military, judicial, political, inquisitorial, commercial and ecclesiastical.

Another source of the ancient revenue of the Crown of England, was, voluntary contributions; a system of revenue which, though, when abused it has given birth to much discontent, and indeed has occasioned many revolutions, yet has hardly ever been accompanied either with much disgust or with great oppression, when this rule has been invariably adhered to, "never to exact from any individual a sum of money, which, consistently with his circumstances and the situation of the public, he ought not, on every principle of justice SPONTANEOUSLY to have given."

Another source of revenue to the crown was TAXES; including taxes in kind, personal taxes, taxes on the Jews, hearth-money, land-tax, taxes on personal property, subsidies, customs, and excise. To these sources of revenue to the crown in ancient times our author adds regal exactions.

Such were the burdens to which the inhabitants of England were formerly subject. It is certain, that they did not exist at once; and that sometimes one mode of exaction prevailed, which, in process of time, was abandoned in favour of another. But, whatever the *laudatores temporis acti* may say, it must be evident to every impartial person, that our ancestors had great reason to be dissatisfied with their political situation, even in the article of taxation; and perhaps the present era, is, in that, as well as in many other respects, as desirable a period to live in, as any that can be pointed out in the history of this country; our additional weight of taxes being fully compensated, by a more extended commerce, by improvements in every branch of science and of art, and by great accessions to our wealth, our security, and our freedom.

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Our author proceeds next more particularly to inquire into the revenue of England under the government of the Norman line, who compleatly established the feudal system; and also its revenue during the Saxon line, or house of Plantagenet.

‘It appears from our author’s observations, what little progress had been made in the knowledge of finance, from the Norman invasion to the death of Stephen. During the whole period, it was understood, that the king should live upon his own domains, and the profits of the feudal prerogatives; and every species of taxation (military services only excepted) was the object of aversion and disgust. Danegeld, the only regular tax that existed at the time, though perhaps necessary for the protection of the commerce of the nation, was considered as so peculiarly severe, that every monarch who attempted to levy it, was accounted a tyrant and an oppressor, and that single tax occasioned as many complaints, and as great an outcry, as the whole load of multifarious imposts, to which this country is at present subject.’

‘Under the government of the Saxon line, or house of Plantagenet, no inconsiderable progress was made in the knowledge of finance. The necessity of converting military services into pecuniary aids was discovered. Taxes began to be laid upon personal as well as real property. The customs came to be accounted a considerable and important branch of the revenue, and the clergy were compelled to furnish contributions for the public service; nor was the sanction of the pope any longer accounted necessary for that purpose. New modes of taxation also were attempted; and though some of them were ill contrived and unproductive, yet it proves the strong anxiety of those who were entrusted with the government of the country to provide an effective revenue, adequate to the support of that high and distinguished rank, which England was entitled to hold among the kingdoms of Europe.’

Our author having taken a view of the revenue of England under the government of the Houses of Lancaster and York, concludes with an observation of Mr. Hume’s, “That during the course of the contest between the two Rival Houses, not an instance can be produced of any tax being imposed without the sanction of Parliament.” After surveying the different modes adopted under the government of the House of Tudor, for raising a revenue, Mr. Sinclair says,

‘During this æra, some progress was made in finance; the advantages of public credit, and of a strict adherence to public faith, were discovered by the politic and sagacious ministers of Elizabeth; and the customs, and other branches of the revenue, were rendered more productive. But this period is particularly remarkable, for laying the true foundation of the poverty of the crown, and of the consequent power and importance of the commons. When the Emperor Charles V. was told, that Henry had suppressed the monasteries, he judiciously remarked, that the King of England had killed

killed the hen that laid him the golden eggs. In fact, the opulence of the church was always a sure resource for the crown to look up to. The clergy could hardly evade any burden the king thought proper to impose. When, in addition therefore to the royal domains, the property of the church was squandered, the sovereign had nothing to depend upon, but the assistance of the nation at large, through the medium of its representatives; and Elizabeth's successors found, that such assistance could not be procured, without redressing the grievances of the people, and agreeing to such farther security for their rights and privileges, as they thought proper to demand.'

During the reign of the Stuarts, subsidies and the whole train of feudal exactions, as wardship, marriage, &c. were given up, and benevolences, free gifts, and compulsive loans, were for ever annihilated. And many new branches of revenue were introduced, such as excises, stamps, the post-office, monthly assessments, &c.

'But this period is particularly remarkable for enabling us to form some kind of judgement of the full extent of that heavy burden which the funding system introduced into this kingdom.

'The revenue of England, at the accession of the house of Stuart, *anno* 1602, was 500,000*l.* a year. Eighty-six years afterwards, when James II. was expelled, it was raised to about two millions: the annual increment consequently was near 17,441*l.* At the same rate of increase, the revenue, *anno* 1774, eighty-six years after the revolution, should only have been 3,500,000*l.* and ten years afterwards, *anno* 1784, ought not to have exceeded 3,674,418*l.* or perhaps, with the addition of Scotland, rather more than four millions a year. If the present income of the State, therefore, is about fourteen millions, ten millions of that sum may be attributed to the funding system; and would not have existed, if the extraordinary expences of the public had been defrayed by money exacted at the time, without leaving any burden upon posterity. Indeed, four millions would be amply sufficient, at this time, to defray the charges of the civil list, and of our peace establishment; if the load of taxes imposed to provide for the interest of our public debts, did not raise the price of every commodity to such a height, as to render money much less efficient than it would otherwise be.

'But, on the whole, though our circumstances might have been better, let us not too hastily either envy the situation, or inveigh against the conduct of our predecessors. Lightly as we may imagine they were burdened, yet they complained as loudly as we do, of the intolerable weight of taxes, and of the distress and poverty which they occasioned: and though, instead of adding to their own burdens, they thought themselves justifiable in bequeathing to their posterity a considerable part of that grievous load of public debt, under the pressure of which we now stagger, let it also be remembered, that they delivered into our hands a well cultivated island; dependencies of great value and importance; an extensive commerce; flourishing manufactures; a superior system of agriculture;

ture; a high character for ability and valour; and, joined to all these advantages a system of government, unequalled in the annals of mankind for the blessings which it affords.

Our author, in what he calls his second part, considers the various modes of providing for the expences of a nation. He speculates on public debts in general, on the public debts of England, prior to the revolution 1688; on the rise and progress of our present national debt, and on the steps hitherto taken to diminish the capital and reduce the interest of the national debt, giving an account of the different plans suggested for that purpose. All these subjects with the principal questions arising out of them, our author treats with great method and perspicuity, intermixing occasionally, with the plans and systems of other men, some reflections, observations, and hints of his own. Of these hints some are worthy of the public attention. For example. On the subject of the funds for the payment of the public debts, he suggests the following idea, "That every means should be adopted that might have a tendency to encourage individuals, when they have no near relations, to leave their fortune and property to the public." He starts a question, whether if the sums that have been taken from the sinking fund, and applied to the discharge of our funded incumbrances, had been expended solely in making Great-Britain one populous and cultivated field or garden; the nation could not have born the whole debt with less difficulty than it now can support the debt as it has been reduced? The objects to which he would apply part of the sinking fund are, the fisheries and agriculture: of its application to agriculture, he says, "Twenty-four millions laid out in promoting the cultivation of the soil, would have rendered every acre in the kingdom productive of some valuable article. No more well founded complaints would be heard, that the number of the people had decreased, that the poor wanted encouragement to industry, or the means of employment."

There is another object of still more importance, perhaps to this trading nation, than even the fisheries or agriculture, that might be highly promoted by a wise application of public revenue, and that is our manufactures; as has been illustrated in a most ingenious manner by the author of a late publication intitled *The Increase of Manufactures &c. proposed in regulations for the interest of money*: A plan that might be tried at a small risque, and whose good effects, if they should be produced at all, would be visible at once, and of immense extent. To what that author has said

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concerning the national benefits of his plan, we may add, that the increase of manufactures would be the very best increment that could be applied to industry, in fishing, and in agriculture.

In Mr. Sinclair's style, though generally not incorrect, we meet with some grammatical inaccuracies. But if we estimate the merits of Mr. Sinclair's performance by an higher standard than the minutiae of grammar, we shall find that he is intitled to the merit of an industrious compiler, who arranges his matter with order, and makes his selections with judgement. The *facts* he records are necessarily drawn from other writers: and it is also the *views* of other writers that form the most valuable part of what we shall call the speculative part of his performance. Although he himself considers his publication as the first "Attempt at a financial history on an enlarged scale;" and we readily allow, that no author, that we know of, treats his subject under the same title, yet his subject, or rather subjects have been handled by innumerable writers, lawyers, politicians, and historians. From the works of his predecessors he borrows largely, and candidly acknowledges the receipt. On this literary receipt, we mean not to impose any other censure than this, that in the work before us, which is not a bad financial dictionary, as far as it goes, there is very little indeed that is original; nor indeed did the end in view require it.

The historical and speculative digressions in this publication, though not strictly connected with the design, may yet be excused as affording an agreeable variety and relief to the reader. But to a person conversant in literature, this entertainment is not a little obstructed by the constant recollection that the reflections or general views presented to him are no other than what he has seen before in the writings of Hume, Blackstone, Campbell, Whitaker, Brady, Maddox, Lord Littleton, &c. &c.

The speculations in this performance, though not original, are generally plausible, and such as are not manifestly fallacious. But in the second chapter of the first part of this publication, we meet with a theory which is evidently unfold.

It is a singular and astonishing circumstance, that the province of Gaul alone should have been able, about a century ago, to maintain a body of men equal to the whole military, and naval establishments of the Roman empire; and it is more than probable, that the revenues of France, of Spain, and of Great-Britain, joined together, are at this time equal in amount to the whole income of that empire, when it was most flourishing and most extended.

‘It is natural to ascribe this circumstance, in some measure, to the discovery of America, and the great increase of specie in consequence of that event; and it is not to be doubted, that such an increase must have enabled modern nations to pay with greater facility, the demands of their respective governments.’

Our author himself corrects this mistake in page 139, when he says, “After the discovery of America, specie became every day more plentiful in every part of Europe. And the consequence was, such an addition to the price of all commodities, as rendered the same revenue much less efficient than formerly.”

Mr. Sinclair, if the present publication should meet with a favourable reception, proposes to attempt a *third* part, containing a history of the progress of the national revenue together with some observations on its present state—An historical account of the progress of our national expences—Observations on the resources of the nation—An analysis of our public debts, and an inquiry into the real nature and amount of the burthen—A plan for re-establishing the public credit and finances of the country; together with some account of the progress and present state of the revenue of Scotland and Ireland.

ART. XI. *The Crisis*; or immediate Concernments of the British Empire. Ditty. 1s. 6d. 1785.

THE juvenile author of this collection of political maxims and observations, makes an excursion over the world without regard to any method in his progress. He is not unacquainted with history, nor the nature and actual state of commerce. In the impassioned, bouncing, and almost bombast style of some French writers on politics he delivers many truths which are not the less important indeed for being obvious; but which are generally known to every person who attends at all to what has passed or is now passing in the world. “We mean not, says this writer to collect the principles of political life merely within the heart of the empire, but to diffuse them over its most distant members. For to prove serviceable to mankind, is a condition of our nature, which is coeval with our birth, and terminates but with our existence. It is a national duty. It is an universal debt. It is a godlike occupation, in which the divinity hath instructed us.” Thus the author of the *Crisis* in his outset; and in his conclusion, he expresses himself in this manner.

‘Thus have we laboured for the good of mankind. To whose benefit and use, intelligence was consecrated by the divinity himself. If our ardour hath been high, we plead youth; if our zeal hath been excessive; judges! before whose tribunal we bow, your happiness

was our object: we submit ourselves to your reproach. Our course hath been though an extensive horizon, and we have not been able to rest, but merely to touch, on the summit of objects. Some more powerful and comprehensive minds may explore more deeply, and work out accomplished ends from those and such other weak beginners. For it is from streams that the ocean derives its depth; it is from minute particles that mountains rise into magnificence; from atoms, that the universe collects its greatness.

The reader would doubtless form no high idea of the body of the work from such an introduction and such a peroration. Yet are there in the *Crisis*, amidst much vanity and bombast, very many just observations delivered in a very sprightly manner.

“ Britain should consider that ships bring in men and money, advancing population and increasing circulation; whereas fortified walls require men and money, waste both, and consume provisions: yet the latter is the absurd system of the day! money is not wealth to Britain, it is but the sign of that reality which is constituted by agriculture and manufactures: and in a commercial nation, this sign, without the reality, is a symptom of death.” There is profound truth in this lively observation; our young author was led to make it from reflecting on the East-India Trade; a trade whose principles are cruelty, fraud, and cunning.

“ When virtue and honour are sacrificed for the acquisition of wealth in order to support prodigality, or to indulge in dissipation. When soldiers become merchants, relinquishing the principles of war for systems of cruelty and avarice. When the honour of their profession is humbled by those who should maintain it; and all its glory is bartered for gold. Through the medium of this commerce, does luxury breathe its baneful influence on us. Like whirlwinds that rise one place, and raise heaps in another, fortunes are as quickly collected in the east, and as quickly dissipated in Europe. Those important plunderers corrupt us with luxury and cruelty. Example absorbs the rich within licentiousness, and encourages the desperate to rapaciousness. For there is the resort of the desperate, and the unprincipled part of mankind; who having accumulated treasure, and standing indebted to their vices for their acquisitions, return, as avenging pestilences sent to blast the nation, that protects them in their sins.”

This young man wants not either genius, or reading, or observation. In what then is he deficient? In that pure and manly style which is usually formed only by a classical education, and the corrections of just criticism.

ART. XII. *A Reply to the Treasury Pamphlet*, Entitled “The Proposed System of Ireland explained.” London, 2s. Debet, 1785.

IT is the opinion of the spirited and well informed author of this publication that administration endeavours to fix the imputation of faction on all opposition to their mea-

tures, and in this manner to get rid of the necessity of answering the objections of their adversaries. But the public voice; in opposition to the "Commercial Regulations" became too loud to be slighted with safety; it therefore was necessary to give some more plausible answer to the objections that multiplied from every quarter, than that they only existed in the clamours and inflammatory publications of factious incendiaries, whose only object was to throw difficulties in the way of government. But our author however affirms, that they have only advanced one step farther in their own way. Under the pretext of *informing*, they are trying, he says, to *mislead and deceive*.

It must be owned that he has in many instances exposed the futility of the reasoning in the pamphlet he dissects; and predicts with too much appearance of probability many bad consequences from that commercial system which it is its object to vindicate.

The author of the pamphlet attempts to prove the *necessity*, the *justice*, and the *fairness* of the new arrangements. To prove these he pleads the independence of Ireland. If reduced into form, says the author of the reply, his reasoning would stand thus.

Ireland is independent, therefore it is necessary, just, and fair, that the British market should be thrown open to her, free and without reserve, and that she should feed our consumption as well with our own colonial productions and foreign commodities, as with all articles of her own growth, product, and manufacture. Either the introduction of the independence of Ireland into the question means this, or it means nothing—But if independence in itself constitutes a claim to the right, why is not every other independent kingdom to apply for it? Is it because Ireland, as the author pretends, notwithstanding this independence, *voluntarily* restrains herself in many instances in favour of Great-Britain? But so do other independent nations—so would any nation with whom we might form a commercial treaty, and stipulate a preference for articles of our importation in return for other commercial advantages granted on our part. The independence of Ireland, therefore, having nothing to do with the argument, could only have been dragged in for party purposes, that this zealous friend of Ireland might have an opportunity of casting a reflection on the administration that ratified this independence.

Speaking of the positions and inferences which the author of the treasury pamphlet urges in proof of the charge which he insinuates against Lord North, of having rendered the present arrangement necessary and unavoidable, he says,

Taking the argument on the ground that Mr. Orde, and the Ministers choose to place it in Ireland, and estimating the boon at its real value, the reasoning will be this:—"You have given me *much*; I have therefore a right to your giving me *more*. You *have*

"have given me a great deal; it therefore follows that you should give me all."

The author of the pamphlet acknowledges, that in the mixed woollens, Ireland has already made great advances towards a competition with this country. But this the author assures us, is of no great consequence, as it is a less valuable branch of the trade than the manufacture of the finer cloths. By less valuable as he tells us, he means that one costs fourteen shillings a yard, the other only two shillings and six-pence. By this rule, as our author justly observes in a note, the manufacture of fine woollen cloth is more valuable to Ireland than her linens, as she gets twelve shillings a yard for the one, and in general, but from two shillings to five shillings for the other.

On the system of trade intended to be established between Great-Britain and Ireland, our author among a great variety of others makes the following important observations.

"While a dangerous competition is thus to be encouraged in the home markets, effectual care has been taken by the negotiators from Ireland, that we should not indemnify ourselves, by opening any fresh vent for our woollens in the markets abroad. Germany, who has no other return to make for our woollen cloths, but her linens, and who has ever been desirous to encourage this and every other British manufacture, on terms of reciprocity, is by the provisions of the new regulations to be for ever postponed to Ireland. No offer on her part, however tempting or advantageous to our interest, can be received by us; the Irish linens are to continue duty free for ever, and an *effectual* preference is to be secured to them over the linens of every other country.

"Russia, whose partiality to the British interest and British manufactures held out such prospects of commercial advantages to this country, has been already compelled, by our impolitic regulations in favour of Irish linens, to lay oppressive imposts upon several of our most valuable articles of export. This disadvantage, which might have been only temporary, the intended system is to render perpetual.

"What is here observed, respecting the woollen and linen manufactures, is equally applicable to every article of our commerce with foreign states. The consequences of the ninth resolution extend to them all, and must prove as humiliating to our independence, as they will be destructive to our interests. From the moment we bind ourselves to the terms of this agreement, we cannot stipulate a single advantage in the market of any other nation; we cannot form a treaty of commerce with any other state; we cannot provide for our revenue, by laying the smallest duty on any article of future importation, without previously consulting the Parliament of Ireland. In short, we are to submit to an adoption of a new Poyning's law, and to wear the same shackles on our commercial independence, which Ireland so long wore in her legislative capacity.

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capacity. This the author and his friends may say is *reciprocity*; but of this, or of any of the great points to which these reflections lead, he takes not the smallest notice. Indeed, this is but one of the numberless proofs he gives of his pamphlet's being the production, not of any person who has any interest in protecting the trade, or any duty in defending the revenue of Great-Britain, but of some advocate for the claims of Ireland, who is to keep out of fight whatever may operate against the side on which he is to argue.

From these extracts our readers will readily conclude, with our author, that there may be other reasons for calling in question the conduct of ministers, than those of clamour and faction.

ART. XIII. *A Plan for finally settling the Government of Ireland upon Constitutional Principles*: And the chief cause of the unprosperous State of that Country explained. Stockdale 1s. 6d. 1785.

THE author of this plan, who is a person of extensive information, having given a concise history of the connection between Great-Britain and Ireland, observes that a new compact ought to be made and established between them as soon as possible. The three great objects of this compact, or constitutional connection between the two kingdoms, are, an equality of interests, an equality of privileges, and an unity of power. The two first of these objects he thinks already in a great measure provided for; but the unity of power, or unity of defence with Great-Britain remains unsettled. As this implies the obligations that Ireland is under in common with Great Britain, to take upon her a proportionable share of the public burthens, he proposes a plan by which, on the most constitutional principles, Ireland may acquit herself of those obligations without one farthing of additional expence in the aggregate; nay, by making an annual saving of 100,000*l.* which is now drawn out of the country. The most constitutional supply, he thinks, that Ireland can yield to the common defence of the empire, and likewise the most advantageous to herself, is, a land-tax, to be rated always according to the rate of the land-tax of England, and never to be expended out of the kingdom.

As the modern British Constitution differs essentially from the ancient, that difference must necessarily be adverted to in forming the new Constitution between the two nations; and when adverted to, points out in the plainest manner, and with the strongest evidence, to the proper constitutional tie, which would leave the two legislatures distinct, where they ought to be distinct, and unite them where they ought to be united. The Parliament of Ireland allows to the Parliament of Great Britain a supremacy in one point, namely, that the person whom the Parliament of Great Britain acknowledges

acknowledges as Sovereign, shall be, *ipso facto*, Sovereign of Ireland. Now this single point would have been quite sufficient for a unity of power and strength, if to the office of King all those prerogatives had continued annexed, which were annexed to it by the old Constitution; for by that Constitution the land proprietors of both kingdoms were bound to military services equally, as well as the merchants of both kingdoms equally, in regard to the revenue from customs, *at the sole will of the King*. I lay, therefore, that according to the old Constitution, the united strength of both kingdoms was effectually bound together, by the single fundamental principle of acknowledging the same King with the same prerogatives; but, according to the present political frame in each island, the acknowledgment of that point alone leaves the fundamental part of the Constitution of both kingdoms incomplete; for the regulation of the defence of a State is fundamental to every constitution.

‘To complete the constitutional connection between Great Britain and Ireland, therefore, ’tis not enough for both islands to have the same King, and the same freedom of commerce; but it is also necessary to have the same common principle of general defence, to be put in action by the same superintending and directing power. The regulation of the defence of a state is as fundamental to every constitution, as the defence itself; for a force without direction is no force. The constitutional principle for the people of Great Britain and Ireland to rally to, is, that the force of the two kingdoms ought to be brought to one point, that their political power ought to be made one, by one fixed fundamental law, and the arguments I have already produced prove, that this unity of power would be accomplished in the most constitutional manner by a land tax. But I mean further to shew, that such a fundamental law of union would be as beneficial to Ireland as it is constitutional.

‘The state of Ireland to this moment, when compared to the natural fertility of her lands, the numbers of her people, and the richness of her surrounding seas, is far from being so prosperous as might be expected. This unprosperous state of Ireland has been generally attributed to the restraints laid, for above an hundred years past, upon its foreign commerce by English Acts of Parliament; but if the Irish themselves will take the pains to trace the commercial consequences of those restraints, they will soon be convinced that they have not obstructed her prosperity so much as is generally believed. That those restraints when first laid on, were grievous and oppressive, can hardly be doubted; but as the productions of nature are various, and the wants of men are various, active industry when shut out from some channels of commerce, will in length of time open to itself other channels; which last may be more profitable to it, than those it was excluded from would have been. Thus the farmers in the neighbourhood of Constantinople, who have been prohibited from planting vines, may have raised from their lands products that enrich themselves and their country, more than vineyards are generally found to do; for it has long been remarked in France, that the wine countries are the poorest and least profitable. Nearly the same thing may have happened

in Ireland in regard to her foreign commerce; for though Great Britain formerly, with great injustice and impolicy, excluded Ireland from some channels of foreign trade; yet that her foreign trade of late is become very considerable, appears from the state of her exports and imports for several years past. Let any one compare the amount of the exports of Ireland, with those of the opulent kingdom of France, and the foreign trade of the former will be found to equal that of the latter, if not to exceed it, taking the extent and population of both countries into consideration.

‘ Nothing therefore deserves more to be ranked among vulgar errors, than the opinion, which attributes the present unprosperous state of Ireland, and the general poverty of its inhabitants, to their late limited foreign trade. Such an opinion is worthy of the shallow politician Swift; but the very judicious and truly patriotic Doctor Berkley, bishop of Cloyne, formed conclusions quite different, even on the supposition that Ireland were wholly restrained from all foreign trade, making it one of his queries, *whether Ireland might not be prosperous and happy, though it were surrounded with a wall of brass forty feet high?*

To the arguments urged by our author in proof of the beneficial effects of a land-tax in Ireland, he adds an observation to shew that exclusive of its other advantages to Ireland, such a tax would directly save to that kingdom 100,000*l.*

‘ As it is computed that a million of the land rents of Ireland are spent in Great Britain, an Irish land tax of a real two shillings in the pound, or one-tenth, equally affecting all those rents, would consequently deduct from this exported million, one-tenth, or 100,000*l.* This would be a real gain to Ireland, and a much fairer way of taxing the absentees, than by singling their rents out alone as an object of taxation; for in fact, though it would be much for the local benefit of their estates, that land possessors should live upon them, yet, while they live within the dominions of the same Sovereign, they cannot properly be called absentees; otherwise Scotland, Northumberland, Yorkshire, Devonshire, Cornwall, &c. would have as much reason to complain of absentees as Ireland. A free government avoids putting too much regulation into its administration, and will rather suffer some abuses, than enforce, by a direct command, what may seem to be an infringement of personal liberty, namely, the restraining any citizen from residing or living where he pleases. Richard II. and some subsequent kings endeavoured to drive the Irish land possessors from England by a tax of 13*s.* 4*d.* in the pound of their estates; and Queen Elizabeth, James I. and Charles I. by different proclamations and prosecutions in the Star Chamber, endeavoured to drive the English country gentlemen from London to reside in their several counties; but the modern spirit of the British government is very different, and would rather that the public should suffer some detriment, than that the individual should suffer what he might think oppressive. The real absentee is he who lives out of the dominion of his Sovereign, upon a revenue drawn from that dominion; and for more than

that a financial reason, a wise government ought, by penalties, to discourage all such absentees. While all Italy formed one State under the dominion of Rome, it was indifferent to government whether a Ligurian lived in Calabria, or a Calabrian in Liguria; but since Genoa and Naples form two different States, the case is altered; and within these fifty years the government of Naples have compelled those Genoese, who held estates within the Neapolitan dominions, either to sell their lands, or to reside.

The matters contained in this ingenious publication deserve the public attention; and it deserves to be observed, that the author has in general expressed himself with distinctness and precision.

ART. XIV. *Fugitive Pieces.* 2s. 6d. Dilly.

THESE miscellaneous pieces, consisting of *verses, criticisms, dialogues, and lamentations*, were written, the author tells us, at a very early age, and will therefore, he hopes, escape the frown of censure, and the lash of severity. When a very young writer, in all the fervour of partiality for his own productions, hurries them into public notice, great allowance ought to be made for the errors of inexperience. The same indulgence, however, cannot be justly claimed, where the crude efforts and observations of youth are thought by maturer age worthy of instructing and entertaining the world. Where this is the case, we cannot help concluding that the author has increased in years, but not in wisdom; and that therefore his productions though written ever so long before, are the proper test of his abilities at the time of their publication.

Of the poetry in this collection we shall only observe, that it is of that insipid kind, which neither calls for censure nor applause. The critical papers we shall think worthy of a more minute investigation; as in them the opinions and talents of some writers of reputation are called in question.

Dr. Warton is accused of plagiarism in the following passage of his Ode to Fancy.

‘ O! Nymph with loosely flowing hair,
With buskin’d leg and bosom bare,
Thy waist with myrtle girdle bound,
Thy brows with *Indian feather’s* crown’d,’

Our author refers us to Spencer, Canto 12, B. 3. where Britomarte redeems Amoret, and sees Fancy in the enchanted chamber:

“ His garment neither was of silk nor say,
But *paynted plumes* in goodly order dight,
Like as the sun-burnt *Indians* do affray
Their tawny bodies in their proudest plight, &c.”

Why Dr. Warton should not have thought of adorning his nymph with Indian feathers without being obliged to this passage for it, is beyond our comprehension. If such distant resemblances be thought sufficient to constitute a charge of plagiarism, no poet would ever be able to establish any claim to originality.

The last line of the following passage from Pope, Dr. Warton has objected to, and our author thinks very unjustly.

‘ And scarce are seen the prostrate Nile or Rhine :

A small Euphrates thro’ the piece is roll’d

And little eagles wave their wings in gold.”

“ The circumstance in the last line is *puerile* and *little*.”

Warton on Pope, Vol. II. p. 268,

“ Surely this observation,” says our author, “ can hardly be just : the circumstance instead of being *puerile* and *little*, seems rather rich and poetical ; it likewise somewhat contradicts his commendation of a passage, quoted Vol. I. p. 25. of a similar nature, and which is there said to be *finely imagined* :

The figur’d streams in waves of silver roll’d,

And on their banks Augusta rose in gold.”

Our author seems to have forgot, that the epithet *little* was the chief cause of Dr. Warton’s passing a censure upon the former passage. The bird of Jove naturally excites a grand and majestic idea, which being checked by such a diminutive representation becomes trivial and unpleasing. No such defect can be attributed to the latter passage ; which, in our opinion, is exceedingly beautiful.

“ Lord Chesterfield,” says this writer, “ in some easy verses addressed to a Lady, has this false, though pretty thought :

“ The dews of the evening industriously shun,

They’re the *tears of the sky* for the loss of the sun.”

“ This blunder seems to have originated from two causes ; in the first place from his lordship’s ignorance of the nature of dews, which are exhalations from the earth and ascend ; and in the second, from his having probably by accident, seen an ode of Renat Rapin, who calls the Grasshopper

“ *Cæli caducis ebria fletibus.*”

“ The classical and learned part of Lord Chesterfield’s character,” continues our author, “ when brought to the test, stands but upon a similar foundation with his morality ; and the censure he has ventured to brand the Greek epigrams with will ever summon up the indignation of every scholar ; he certainly either was unable to construe them, or, if he could, had not sufficient taste to enjoy them. He was a man of the world, elegant, superficial, and debauched ;

his learning had little solidity, and his morals less principle."

Who, upon hearing a decision urged with such an air of consequence, would not rather doubt his own opinion, than suppose that such a dictatorial writer could be mistaken? We reviewers, however, who by profession are obliged to examine a little into assertions before we admit them to be valid, find that boldness is not always the test of truth. In the present instance, an elegant writer is accused of a false thought, which in reality is as consistent with true philosophy as it is expressed with grace and beauty. That the dew falls in the evening, from the air not being able to retain that water in solution with it, which by the sun's assistance it attracted in the day time, is a truth of which any one who pretends to the smallest knowledge in natural philosophy is fully convinced. The author of this couplet, therefore, we may conclude, was indebted not to an ode of Renat Rapin, but to nature herself for his beautiful idea. As to the other censure which this writer deals out so liberally against him, we will venture to foretell that the wit, acumen, and elegance of a Chesterfield will be remembered, when the malevolent enemies of his fame, of a much higher order than the critic before us, will be neglected and forgotten.

We shall conclude this article by observing, that though the author has discovered ignorance and want of judgment in many of his critical decisions; there are some instances in which he has shewn taste and ingenuity. He would not have failed so frequently if he had placed less confidence in his own abilities.

ART. XV. *Observations on the Importance of the American Revolution, and the Means of making it a Benefit to the World.* To which is added, a Letter from M. Turgot, late Comptroller-General of the Finances of France: With an Appendix containing a Translation of the Will of M. Fortune Richard Cately, published in France. By Richard Price, D. D. L. L. D. and Fellow of the Royal Society of London, and of the Academy of Arts and Sciences in New-England. 8vo. 2s. 6d. London. Cadel.

FEW men possess happier talents and dispositions than the author of these observations, who to a genius metaphysical and profound adds the benevolent and enlarged views of a citizen of the world, bursting the narrow bounds of the *amor patriæ*, so much extolled, but in truth a contracted passion, and concerned for the dignity and the happiness of human nature. That philosophical acumen which

has been employed by many in perplexing and confounding the evidence of truth and knowledge, Dr. Price has displayed in explaining and confirming it: and, by a rare union of a faculty for abstraction, with the ardour of enterprize, applies the result of his inquiries into truth, to the advancement of human happiness, which he is fully convinced is in a state of rapid improvement. In this opinion he is encouraged and confirmed whether he contemplates the progress of science or the prophecies and promises of the word of God: and sees the course of nature and providence harmoniously corresponding with that of grace. Though Christianity has its difficulties as well as natural religion, and many things in the conduct both of providence and grace, which is indeed a part of providence, appear mysterious in the present period of divine government, he does not on that account reject what he cannot fully comprehend. He patiently waits for the developement of the divine plan, for the bursting forth of that light which shall stop every mouth before God, and bend every knee before the redeemer of the world. In the mean time, from the Christian religion, which recommends universal benevolence, and inculcates the purest morality, he draws encouragement and support in the firm belief, however other truths may be involved in obscurity, "that the practice of virtue is the duty and dignity of man, and in all events his wisest and safest course."

To no liberal mind can any production of such a man appear indifferent: to the American States, so long his care, the publication under review must seem, as it is, peculiarly interesting.

It is prefaced by the following advertisement.

' Having reason to hope I should be attended to in the American States, and thinking I saw an opening there favourable to the improvement and best interests of mankind, I have been induced to convey thither the sentiments and advice contained in the following observations. They were, therefore, originally intended only for America. The danger of a spurious edition has now obliged me to publish them in my own country.

' I should be inexcusable did I not take this opportunity to express my gratitude to a distinguished writer (the Count de Mirabeau) for his translation of these observations into French, and for the support and kind civility with which it has been accompanied.

' Mr. Turgot's letter formed a part of this tract when it was conveyed to America. I have now given a translation of it.

' I think it necessary to add that I have expressed myself in some respects too strongly in the conclusion of the following observations. By accounts from persons the best informed, I have lately been assured that no such dissensions exist among the American States as have been given out in this country; that the new governments are in general well settled, and the people happy under them; and that,

In particular, a conviction is becoming universal of the necessity of giving more strength to that power which forms and which is to conduct and maintain their union.

Our author having expressed with great warmth and cordiality his joy at the revolution which has established the independence of the American States, makes various observations on the importance of that great event, in which he thinks he sees the hand of providence working for the general good.

Reason, as well as tradition and revelation, lead us to expect that a more improved and happy state of human affairs will take place before the consummation of all things. The world has hitherto been gradually improving. Light and knowledge have been gaining ground, and human life *at present* compared with what it *once* was, is much the same that a youth approaching to manhood is compared with an infant.

Such are the natures of things that this progress must continue. During particular intervals it may be interrupted, but it cannot be destroyed. Every present advance prepares the way for farther advances; and a single experiment or discovery may sometimes give rise to so many more as suddenly to raise the species higher, and to resemble the effects of opening a new sense, or of the fall of a spark on a train that springs a mine. For this reason, mankind may at last arrive at degrees of improvement which we cannot now even suspect to be possible. A dark age may follow an enlightened age; but, in this case, the light, after being smothered for a time, will break out again with a brighter lustre. The present age of increased light, considered as succeeding the ages of *Greece* and *Rome* and an intermediate period of thick darkness, furnishes a proof of the truth of this observation. There are certain kinds of improvement which, when once made, cannot be entirely lost. During the dark ages, the improvements made in the ages that preceded them remained so far as to be recovered immediately at the resurrection of letters, and to produce afterwards that more rapid progress in improvement which has distinguished modern times.

There can scarcely be a more pleasing and encouraging object of reflection than this. An accidental observation of the effects of gravity in a garden has been the means of discovering the laws that govern the solar system, and of enabling us to look down with pity on the ignorance of the most enlightened times among the antients. What new dignity has been given to man, and what additions have been made to his powers, by the invention of optical glasses, printing, gun-powder, &c. and by the late discoveries in navigation, mathematics, natural philosophy, &c.

But among the events in modern times tending to the elevation of mankind, there are none probably of so much consequence as the recent one which occasions these observations. Perhaps, I do not go too far when I say that, next to the introduction of Christianity among mankind, the American revolution may prove the most important step in the progressive course of human improvement. It is an event which may produce a general diffusion of the principles

ples of humanity, and become the means of setting free mankind from the shackles of superstition and tyranny, by leading them to see and know "that nothing is *fundamental* but impartial enquiry, an honest mind, and virtuous practice—that state policy ought not to be applied to the support of speculative opinions and formularies of faith,"—"That the members of a civil community are *co-federates*, not *subjects*; and their rulers, *servants*, not *masters*,—"And that all legitimate government consists in the dominion of equal laws made with common consent; that is, in the dominion of men over *themselves*; and not in the dominion of communities over communities, or of any men over other men."

Happy will the world be when these truths shall be every where acknowledged and practised upon. Religious bigotry, that cruel demon, will be then laid asleep. Slavish governments and slavish Hierarchies will then sink; and the old prophecies be verified, "that the last universal empire upon earth shall be the empire of reason and virtue, under which the gospel of peace (better understood) *shall have free course and be glorified, many will run to and fro and knowledge be increased, the wolf dwell with the lamb and leopard with the kid, and nation no more lift up a sword against nation.*"

"It is a conviction I cannot resist, that the independence of the *English colonies in America* is one of the steps ordained by Providence to introduce these times; and I can scarcely be deceived in this conviction, if the United States should escape some dangers which threaten them, and will take proper care to throw themselves open to future improvements, and to make the most of the advantages of their present situation. Should this happen, it will be true of them as it was of the people of the Jews, that in them all the families of the earth shall be blessed. It is scarcely possible they should think too highly of their own consequence. Perhaps, there never existed a people on whose wisdom and virtue more depended; or to whom a station of more importance in the plan of Providence has been assigned. They have begun nobly. They have fought with success for themselves and for the world; and, in the midst of invasion and carnage, established forms of government favourable in the highest degree to the rights of mankind."

But the United States of America, he proceeds, have more to do; more indeed than it is possible properly to represent. In this address therefore his design is only to take notice of a few *great points*, which seem particularly to require their attention, in order to render them permanently happy in themselves and useful to mankind. As the means of promoting human improvement and happiness in the United States, Dr. Price recommends in the first place the redemption of their debts, for which they have a vast resource peculiar to themselves, in a continent of unallotted lands, possessing every advantage of soil and climate. By disposing of these to the army and to emigrants, the greatest part of the debts of the United States may probably, he thinks, be immediately extinguished.

tinguished. But had they no such resource, they are very capable of bearing taxes sufficient for the purpose of a gradual redemption. For the sake of mankind our author wishes to see every measure adopted that can have a tendency to preserve peace in America, and to make it an open and fair stage for discussion and the seat of perfect liberty. For which ends the Doctor suggests many useful hints. On the subject of religious toleration he tempers an honest indignation against the despotism of tyrants and priests, with the calmest reasoning and with perfect discretion.

In the publication before us we are favoured with some excellent remarks on education, in which the author has often thought there may be a *secret* remaining to be discovered, which will cause future generations to grow up virtuous and happy, and accelerate human improvement to a greater degree than can at present be imagined. In general he thinks the business of education should be to teach *how* to think, rather than *what* to think; or to lead into the best way of searching for truth, rather than to instruct in truth itself. Hitherto, he observes, education has been conducted on a contrary plan; it has been a *contraction*, not an *enlargement* of the intellectual faculties, an *injection* of false principles hardening them in error, not a *discipline* enlightening and improving them.

Dr. Price proceeds to forewarn the American States of the dangers to which they are exposed; debts and internal wars; an unequal distribution of property; trade, banks, and paper-credit. Speaking of an unequal distribution of property, he observes, that there are THREE enemies to equality against which America ought to guard; first, granting hereditary honours and titles of nobility. Let there be honours to encouragement, but let them die with the men who have earned them. Let them not descend to posterity to foster a spirit of domination, and to produce a proud and tyrannical aristocracy. In a word, let the United States continue for ever what it is now their glory to be—a confederation of states prosperous and happy, without LORDS, without BISHOPS *, and without KINGS.

* 'I do not mean by *Bishops* any officers among Christians merely *spiritual*; but *Lords spiritual*, or Clergymen raised to pre-eminence, and invested with civil honours and authority, by a State establishment.

'I must add, that by what is here said I do not mean to express a general preference of a *republican* constitution of government. There is a degree of political degeneracy which unfits for such a constitution. BRITAIN, in particular, consists too much of the high and the low, (of *scum* and *dregs*) to admit of it. Nor will it suit *America*, should it ever become equally corrupt.'

The other two enemies, which are here mentioned by our author, to equality, are the right of primogeniture and foreign trade. But this latter operates unfavourably to a state in so many more ways than by destroying that equality which is the basis of liberty, that he takes more particular notice of it.

There is no part of mankind to which these uses of trade are of less consequence than the *American States*. They are spread over a great continent, and make a world within themselves. The country they inhabit includes soils and climates of all sorts, producing not only every *necessary*, but every *convenience* of life. And the vast rivers and wide-spread lakes which intersect it, create such an inland communication between its different parts, as is unknown in any other region of the earth. They possess then within themselves the best means of the most profitable traffic, and the amplest scope for it. Why should they look much farther? What occasion have they for being anxious about pushing *foreign* trade; or even about raising a great naval force?—Britain, indeed, consisting as it does of *unarmed* inhabitants, and threatened as it is by ambitious and powerful neighbours, cannot hope to maintain its existence long after becoming open to invasion by losing its naval superiority.—But this is not the case with the American States. They have no powerful neighbours to dread. The vast Atlantic must be crossed before they can be attacked. They are all a well-trained *militia*; and the successful resistance which, in their infancy and without a naval force, they have made to the invasion of the first *European* power, will probably discourage and prevent all future invasions. Thus singularly happy, why should they seek connexions with *Europe*, and expose themselves to the danger of being involved in its quarrels?—Is there any thing very important to them which they can draw from thence—except *INFECTION*?—Indeed, I tremble when I think of that rage for trade which is likely to prevail among them. It may do them infinite mischief. All nations are spreading snares for them, and courting them to a dangerous intercourse. Their best interest requires them to guard themselves by all proper means; and, particularly, by laying heavy duties on importations. But in no case will any means succeed unless aided by *MANNERS*. In this instance, particularly, there is reason to fear that an increasing passion for foreign frippery will render all the best regulations ineffectual. And should this happen, that simplicity of character, that manliness of spirit, that disdain of tinsel in which true dignity consists, will disappear. Effeminacy, fervility and venality will enter; and liberty and virtue be swallowed up in the gulph of corruption. Such may be the course of events in the American States. Better *infinitely* will it be for them to consist of bodies of plain and honest farmers, than of opulent and splendid merchants.—Where in these States do the purest manners prevail? Where do the inhabitants live most on an equality, and most at their ease? Is it not in those inland parts where agriculture gives health and plenty, and trade is scarcely known?—Where, on the contrary, are the inhabitants most selfish, luxurious, loose, and vicious; and at the same time most unhappy? Is it not along the sea-coasts, and in the great towns, where trade flourishes

flourishes and merchants abound?—So striking is the effect of these different situations on the vigour and happiness of human life, that in the one population would languish did it receive no aid from emigrations; while in the other it increases to a degree scarcely ever before known.

Having given a number of advices for the preservation of liberty to the Americans, Dr. Price earnestly recommends to them the abolition of personal slavery.

In conclusion our author says :

‘ Such is the advice which I would *humbly* (but *earnestly*) offer to the United States of *America*.—Such are the means by which they may become the seats of liberty, science, peace, and virtue; happy within themselves, and a refuge to the world.

‘ Often, while employed in writing these papers, have I wished for a warning voice of more power. The present moment, however auspicious to the United States if wisely improved, is critical; and, though apparently the end of all their dangers, may prove the time of their greatest danger. I have, indeed, since finishing this address, been mortified more than I can express by accounts which have led me to fear that I have carried my ideas of them too high, and deceived myself with visionary expectations.—And should this be true—Should the return of peace and the pride of independance lead them to security and dissipation—Should they lose those virtuous and simple manners by which alone Republics can long subsist—Should false refinement, luxury, and irreligion spread among them; excessive jealousy distract their governments; and clashing interests, subject to no strong controul, break the federal union—The consequence will be, that the fairest experiment ever tried in human affairs will miscarry; and that a REVOLUTION which had revived the hopes of good men and promised an opening to better times, will become a discouragement to all future efforts in favour of liberty, and prove only an opening to a new scene of human degeneracy and misery.’

If in these observations of Dr. Price he shall appear to some to have indulged an ardour of hope beyond what they can go along with, let them recollect, as the doctor advises, the late discoveries in science, and the contagion of example, which pervades the minds of men, as electrical fire is rapidly communicated from body to body, and they may perhaps be encouraged to raise their expectations to the sublimity of that writer’s. The scripture takes notice of an *evil heart of unbelief*. Our author may be said to have a *good heart of hope*. And it is certainly more noble and praise-worthy to look forward to glorious probabilities and even contingencies, than by the coldness of scepticism to damp the ardour of all human exertion. But such it seems is the active and restless nature of the human mind, and such the necessity of motion in all human affairs, that if they do not go forward they must go backward. The revolution therefore across the Atlantic, which must operate so powerfully on

on the state; and if we may say so, the constitution of the world, must needs either promote its vigour and happiness, or precipitate its decay and ruin.

In one instance * we find our author venerable for a well spent life, assuming the privilege which is due, and not indecorous at his years of modestly digressing a little to himself, but still keeping in view his main subject. This is not disgusting but rather pleasing; and on the whole this performance is distinguished by the capacious views of a great, a candid, and a modest mind, and with the kindly affection of a good man who sincerely wishes well to the whole human race.

* 'In thinking of myself I derive some encouragement from this reflection. I now see, that I do not understand many points which once appeared to me very clear. The more I have inquired, the more sensible I have been growing of my own darkness; and a part of the history of my life is that which follows.

'In early life I was struck with Bishop BUTLER's *Analogy of religion natural and revealed to the constitution and course of nature*. I reckon it happy for me that this book was one of the first that fell into my hands. It taught me the proper mode of reasoning on moral and religious subjects, and particularly the importance of paying a due regard to the imperfection of human knowledge. His sermons also, I then thought, and do still think, excellent. Next to his works, I have always been an admirer of the writings of Dr. CLARK. And I cannot help adding, however strange it may seem, that I owe much to the philosophical writings of Mr. HUME, which I likewise studied early in life. Though an enemy to his Scepticism, I have profited by it. By attacking, with great ability, every principle of truth and reason, he put me upon examining the ground upon which I stood, and taught me not hastily to take any thing for granted.—The first fruits of my reading and studies were laid before the public in a Treatise entitled *A REVIEW of the principal Questions and Difficulties in Morals*. This publication has been followed by many others on various subjects.—And now, in the evening of a life devoted to inquiry and spent in endeavours (weak indeed and feeble) to serve the best interests, present and future, of mankind, I am waiting for the GREAT TEACHER, convinced that the order of nature is perfect; that infinite wisdom and goodness govern all things; and that Christianity comes from God: but at the same time puzzled by many difficulties, anxious for more light, and resting with full and constant assurance only on this ONE truth—That the practice of virtue is the duty and dignity of man; and, in all events, his wisest and safest course.'

ART. XVI. *A Treatise of Courts Martial.* To which is added an Essay on military Punishments and Rewards. The third edition, with additions and amendments, by Sephen Payne Adye, Esq. Captain of the Royal Regiment of Artillery, Major in the Army, and Deputy Judge-Advocate to his Majesty's Troops serving in America, 8vo. 3s. 6d. boards, Murray, London.

IT is somewhat remarkable that the men of the law have treated very imperfectly of courts martial. They even seem to have avoided this subject; and the most diffuse systems of jurisprudence may be turned over without any material advantage with regard to this topic. This circumstance struck our author very forcibly, and induced him to engage in the present undertaking. This we learn from the advertisement he has prefixed to his book.

‘Little has been written upon the subject of courts-martial; and that little is imperfect. My way of life made me turn my attention to it; and I became desirous of supplying a deficiency that was known and palpable. It was my wish to be as full and complete as possible; and my best efforts have not been wanting to give utility and importance to my work. I have availed myself of every information I could obtain from books, and have joined to it the knowledge I had procured from actual experience. With regard to my language, I have endeavoured to be clear rather than florid: and, contented with being understood, I have left to men of letters the prize of eloquence.’

Our author being desirous to exhaust his subject is sufficiently methodical. He devotes his first chapter to a detail of the origin and progress of martial law in England. He then endeavours to describe the power and authority of courts-martial, as at present established. In his third chapter he treats of Courts of Inquiry. Proceeding in his subject he examines into the nature of regimental and garrison courts-martial. He now explains the subject of appeals; the duties of a judge-advocate; the distinction between principals and accessaries; and the means and method of bringing offenders to justice.

Having recorded the general objects of martial law and military courts, he turns his attention to the manner of proceeding against offenders. He describes particularly the arraignment and its incidents; the several pleas a criminal may employ; and the nature of challenges. He treats of evidence and witnesses; and he allots a chapter to the giving a verdict or opinion, and the passing of the sentence.

In the structure or plan of his treatise, our author is certainly fortunate; and we perceive not that he has omitted any topic which ought to have employed his scrutiny. His information appears to be ample and satisfactory; his judgment

ment is critical and distinguishing; and to the gentlemen of the army and the law his work must be peculiarly valuable.

As a specimen of his merit we shall submit to our readers, what he has observed concerning appeals.

‘ Having in the former chapter mentioned appeals from regimental to general courts-martial, I shall now proceed to consider the nature as well as the extent of them.

‘ From its having been enacted and declared by the 12th clause of the mutiny act, that no officer or soldier, being acquitted or convicted of any offence, should be liable to be tried a second time by the same or any other court martial, for the same offence, unless in the case of an *appeal* from a regimental to a general court martial, doubts have arisen with respect to the nature and extent of appeals. To fix their proper bounds is a matter of a very delicate and interesting nature, as well with regard to the soldier as the service. Should it be understood that appeals are of right due in all cases, much inconvenience might ensue, as conscious offenders would be induced to appeal, merely for the sake of delaying punishment, and would be most apt to do so, when there was either an impracticability, or great difficulty of convening a general court martial; and yet on the other hand, it may not be easy *definitively* to point out in what instances they ought to be allowed or refused. As a matter of legal right, it appears plainly, that an appeal from a regimental to a general court martial is given *only* in the case described in the 2d article of war, of the 12th section, where any inferior officer or soldier, who shall think himself wronged by his captain or other officer commanding the troop or company to which he belongs, is to complain thereof to the commanding officer of the regiment, who is authorized to summon a regimental court martial, and from which either party may, if he thinks himself still aggrieved, appeal to a general court martial. For the 12th clause in the mutiny act, whereby it is declared and enacted, that no officer or soldier, being acquitted or convicted of any offence, shall be liable to be tried a second time by the same or any other court martial, for the same offence, unless in the case of an appeal from a regimental to a general court martial, mentions such appeals, only by way of exception, and uses no affirmative enacting words, which can of themselves confer any power or right of appeal, but must have reference to some positive provision, by which such appeal is expressly given: and since there is no mention of an appeal in any other part of the said act, nor among the articles of war in any other than the 2d article of the 12th section, recourse must be had to this, to satisfy the implication of the said clause, and the construction will then be natural, that the appeal of an inferior officer or soldier who shall think himself wronged by his captain, or other officer, &c. is the case there intended.

‘ In civil process brought into the several courts of law, there is a gradual subordination from one to the other, the superior courts correcting and reforming the errors of the inferior; but as it is contrary to the genius and spirit of the law of England to suffer any man to be tried twice for the same offence in a criminal way, especially

if acquitted upon the first trial, the criminal courts may be said to be independent of each other; at least so far as that the sentence of the lowest of them can never be controuled or reversed by the highest jurisdiction in the kingdom, unless for error in matter of law, apparent upon the face of the record, though sometimes causes may be removed from one to the other before trial.

‘ The same caution has been adopted in the military code of laws, as may be seen by the clause of the mutiny act in question; appeals from regimental to general courts martial being the only exception, and these appeals confined to one particular case, which may be considered in some measure, in the nature of a civil process, and rather calculated for procuring redress to the soldier, than for punishing the officer. For an officer may, through mistake, yet without intention of oppression, do acts whereby a soldier may think himself aggrieved, and against which he may be well warranted in seeking a remedy, and still there may be no ground for proceeding criminally against the officer.

‘ It however must be observed, that even these appeals carry danger with them; for the latter part of the article of war says, “ If upon a second hearing, the appeal shall appear to be *vexatious* and *groundless*, the person so appealing shall be punished at the discretion of the general court martial.”

‘ The regimental court martial which is required to be summoned, for doing justice to the complainant, may be truly said to be in the nature of a civil process, for it has not the authority to punish either the complaint or the officer complained of; a commissioned officer not being amenable before a regimental court martial: all the justice then that they can do, is to declare their opinion, how well or ill grounded the complainant is; but should either party still think himself aggrieved, and appeal to a general court martial, and the appeal appear to that court martial to be *vexatious* and *groundless*, the person so appealing, whether plaintiff or defendant, is liable to punishment at the discretion of the said general court martial. Here then ceases all analogy to a civil process, and indeed renders the latter part of this article one of the most exceptionable in the whole code.

‘ Every thing that can be done in a case of this sort, by a regimental court martial, comes within the cognizance of a court of inquiry; and by the examination before a court, totally divested of every power to inflict punishment, the most distant idea of a second trial for the same offence, so repugnant to the laws of England, and ungrateful to the ear of an Englishman, would be removed.

‘ The report of the court of inquiry might, like the verdict of a grand jury, be a foundation for bringing either party, who appeared to have acted *criminally*, before a court of criminal jurisdiction.

‘ Should a non-commissioned officer or soldier be brought before a regimental court martial, for mutiny, desertion, or any other crime, cognizable only by a general court martial, he may refuse to plead to it, (their jurisdiction being expressly confined to small offences) and insist upon being tried by a general court martial; nay, even should he plead, and the regimental court martial proceed to pass sentence, he may appeal to, and has nevertheless a right to be tried,

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by a general court martial. For a prisoner, by pleading before an improper judicature, cannot establish, in the court, a jurisdiction which the legislature hath withholden, nor give any sanction to their proceedings; but he may at any time claim, and assert his right of being brought before *that* court, which has the full and proper cognizance of his crime, and so much the rather, as the persons who labour under these circumstances are in general *illiterate* and *unadvised* of the most regular time for taking their exception, nor will the prohibition of a second trial affect this case. For the proceedings of the regimental court martial, as not being founded in law, are totally void, and those of the general court martial become original, without any consideration or retrospect had to the sentence of the regimental court martial. But this may rather be deemed a plea to the jurisdiction of the court, (which shall be more fully explained hereafter) than an appeal.

As the court of King's Bench, which is the highest court of common law, takes cognizance of all criminal causes, from high treason down to the most trivial misdemeanour or breach of the peace; and indictments from all inferior courts may be removed into it, by writ of *certiorari*, so may general courts martial judge of all military crimes, from the highest to the lowest; and it may be often expedient to bring causes of an inferior nature, and which are cognizable by a regimental or garrison court martial, before a superior court; but each case must depend upon its own peculiar circumstances.

In the latter part of that clause of the mutiny act, which provides against officers and soldiers being liable to be tried a second time by the same or any other court martial, for the same offence, unless in the case of an appeal from a regimental to a general court martial, it is enacted, that no sentence given by any court martial, and signed by the president thereof, be liable to be revised more than once; and even the privilege of one revision has been condemned, upon the principle that no man's life should be twice brought in danger for the same supposed crime. But this may be rather deemed an appeal to the same court than a new trial, since the same persons only are to re-consider what they have already done, without any new judges being added to them, or new witnesses produced. Juries are often sent back to re-consider their verdicts. The very best disposed men may occasionally err, and be happy, upon reflection and re-consideration, to correct that error. With such men no risk can be run upon a revision; they cannot be led to swerve from the solemn oath they have taken, to judge *without partiality, favour, or affection*: bad men are as liable to be led away at first as at last. Another reason may be offered in vindication of this sort of appeal or revision; points of law may arise in the course of the proceedings of a court martial, which the judge-advocate, much less the members, may not be adequate judges of, and they may consequently fall into legal errors, which, when pointed out to them, they will joyfully correct. And here I shall take an opportunity of remarking on the distinction made in the oath taken by the president and members of a general court martial, and that of the judge-advocate. The former are sworn, not only to conceal the

the vote or opinion of each particular member, but also the sentence of the court, until it shall be approved by his Majesty, or by some person duly authorized by him; the latter is only sworn not to divulge the opinion of any particular member of the court martial. Should every member be at liberty to reveal the sentence previous to its being approved of, or ordered to be revised, or a judge-advocate take advantage of the omission in his oath, which distinguishes it from the other, it might, in the case of a revision, *in particular*, occasion, inferences to be drawn, and jealousies raised of undue influence, as in the instance of a sentence and punishment, which were known publicly to have been the original ones, being altered on a revision, though these alterations may in fact arise merely from a legal error being pointed out to the court. But, as was just now observed, doubts may arise with respect to points of law, which it may be necessary to search into, and regulate, by taking the advice of counsel learned in the law, before the approving officer puts his *fiat* to a sentence. Whom then can he employ with so much propriety on this occasion, as the judge-advocate, whose oath has given him a latitude (which may and should occasionally be made use of) of divulging the opinion of the court; even before it is approved of?

To his treatise on courts-martial our author has subjoined an Essay on Military Punishments and Rewards. Here his experience of the military life, enables him to bring forward many judicious and useful observations. The following remarks on the subject of punishments are acute and sensible.

As punishments become more mild, clemency and pardon are less necessary. That punishments are essential to the good of society in general, and particularly to the keeping up good order and discipline in an army, is too apparent to call for argument; but it must, I should think, appear, that the work of eradicating crimes is not to be effected by making punishments familiar, but formidable; to be both is not possible, for familiarity with punishment, as with other things, will breed contempt.

In assigning punishments, not only the nature of the crime or offence, but the motive which induced the person to commit, and the circumstances attending the committing of it, are to be considered. For it may be committed, either out of premeditated design, in the heat of passion, or through imprudence, which may each be considered in its proper degree: thus, in a transport of passion, it is more culpable than when proceeding from imprudence; and through premeditated design, more heinous than in a transport of passion. The violence of passion or temptation may sometimes alleviate a crime; as theft, in case of hunger, is far more worthy of compassion than when committed through avarice, or to supply one in luxurious excesses. To kill a man upon a sudden and violent resentment, is less penal, than upon cool deliberate malice. The age, education, and character of the offender, the repetition (or otherwise) of the offence, the time, the place, the company, where in it was committed; all these, and a thousand other incidents, may

aggravate or extenuate the crime: Sir Michael Foster, in the preface to his Reports, observes, that no rank or elevation in life, no uprightness of heart, no prudence or circumspection of conduct, should tempt a man to conclude, that he may not at some time be deeply interested in these researches.

The infirmities of the best amongst us, the vices and ungovernable passions of others, the instability of all human affairs, and the numberless unforeseen events which the compass of a day may bring forth, will teach us, (upon a moments reflection) that to know with precision what the laws have forbidden, and the deplorable consequences to which a wilful disobedience may expose us, is a matter of universal concern.

Whatever species of punishment is pointed out as infamous, will have the effect of infamy. Imprisonment is an usual preparatory step to trial: and is also adopted as a punishment for certain crimes, on conviction thereof; but imprisonment, inflicted as a punishment, is not according to the principles of wise legislation. It sinks useful subjects into burthens on the community, and has always had a bad effect on their morals; nor can it communicate the benefit of example, being in its nature excluded from the public eye.

It is an essential point that there should be a certain proportion in punishments, because it is essential that a great crime should be avoided rather than a smaller, and that which is most pernicious to society rather than that which is less.

Solemnity in punishment is requisite, for the sake of example, but let not death be drawn into lingering suffering: detain not the excruciated soul upon the verge of eternity. There should be no such thing as vindictive justice. Public utility is the measure of human punishments, and that utility is proportionate to the efficacy of the example. But whenever the horror of the crime is lost in sympathy with the superfluous sufferings of the criminal, the example loses its efficacy, and the law its reverence. It is not the intenseness of the pain that has the greatest effect on the mind, but its continuance; for our sensibility is more easily and more powerfully affected by weak, but repeated impressions, than by a violent, but momentary impulse. The power of habit is universal over every sensible being. The death of a criminal is a terrible, but momentary spectacle, and therefore a less efficacious method of deterring others, than the continued example of a man, deprived of his liberty, condemned as a beast of burden, to repair by his labour the injury he has done to society. The execution of a criminal is, to the multitude, a spectacle which in some creates compassion, mixed with indignation.

The severity of a punishment should be just sufficient to excite compassion in the spectators, as it is intended more for them than for the criminal. A punishment, to be just, should have only that degree of severity which is sufficient to deter others.

The depravity of mankind often obliges us to swerve from the Mosaic law, an eye for an eye, a tooth for a tooth, &c. but let not a mistaken zeal for the military service lead us too often to take away what we cannot give.

Corporal punishments, which are the next capital ones to death, should be sparingly made use of. Punish not a man in the same manner, for perhaps a few hours absence from his quarters, as if he had been a deserter from his country, and a violator of his sacred promise; for it is not the number of lashes, but the shame that must attend it, that constitutes the punishment. To fix a lasting, visible stigma upon an offender, is contrary both to humanity and sound policy. The wretch finding himself subjected to continual insult, becomes habituated to his disgrace, and loses all sense of shame.

As a composition, this performance is faulty; and of this the author appears himself to be convinced. But if his diction wants elevation, and be deficient in elegance, it must be allowed, that he has been able to be perspicuous, and that his words convey his meaning with precision.

For the English Review.

ART. XVII. Academical News from the Imperial Academy of Sciences at St. Petersburg, communicated by J. H. de Magellan, Member of that Academy,

A YEAR seldom passes but we see that one or other academy of Europe is under the necessity of dividing the sum, or of postponing the adjudication of such prizes as are offered for new discoveries, or pursuits tending to improve science: because the candidates did not comply with the terms, or attain the desired end, to the satisfaction of the learned body of judges. They are sometimes even reduced to the disagreeable alternative of crowning some dissertations and solutions to the proposed problems, which have a very moderate share of merit, for fear of discouraging individuals from attempting to solve those questions, and pursue those inquiries which may tend to elucidate useful knowledge, and require exertions of labour and industry.

The case was far different in which the Imperial Academy of Sciences at St. Petersburg, found itself, relatively to the complete solution given by the ingenious and indefatigable Mr. John Hedwig, Doctor of Physic, and Member of the Philosophical Societies of Berlin and Leipzig, to the botanical question proposed by the said Imperial Academy, concerning the generation and fructification of the plants called by the name of *Cryptogamia* among botanists, such as the ferns, mosses, algas, and mushrooms. The author treats this subject with such perspicuity, and in so masterly a manner, that there cannot remain the least doubt about the sexual parts of the said plants, their fructification, and the propagation of many of them by seeds. His observations are truly new and

original, and highly ingenious. The title of this excellent dissertation, which is in Latin, runs thus.

Theoria generationis & fructificationis Plantarum Cryptogamicarum mere propriis observationibus & experimentis superstructa : Dissertatio quæ præmio ab Academia Imperiali Petropolitana pro anno 1783 proposito ornata est. Auctore Johane Hedwig, M. D. Societatis Physiophilorum Berolinensis et Lipsiensis Socio. Ingeniorum commenta delet dies. Petropolitæ Academiæ Imperialis Scientiarum M,DCC,LXXXIV.

This dissertation is justly entitled to rank with that of the famous Van Linné, on the sexual parts of the plants, which the same Imperial Academy crowned twenty years ago with the prize it had proposed to the learned world at that time. It was in consequence of the great merit of this new dissertation that the Body of the Imperial Academy bestowed on Mr. Hedwig, the proposed prize of one hundred ducats of Holland, together with a present of fifty copies of his work. This has been printed at the expence of the Academy, and consists of, one hundred and sixty-four pages in 4to, with thirty-seven copper-plates, which the President of the Imperial Academy, Her Highness the Princess de Dashkew, the glory of her sex, ordered to be engraved at Leipzig, under the inspection of the author, by the best artists; so that neither care nor expence were spared to make this edition one of the most perfect, and most compleat hitherto published in Europe. This work is sold at Petersburg, by the bookseller of the Imperial Academy, at the price of four roubles and forty copeques, which answers to about eighteen shillings of our English money.

MONTHLY CATALOGUE.

[For AUGUST, 1785.]

POLITICAL.

ART. 18. *Loose thoughts on the very important situation of Ireland*, containing a distinction between the Catholics and Protestants: and strictures on the conduct of Ministers. Addressed to the Right Hon. Lord Thurlow. By Joseph Williams, Esq. Southern. Octavo 1785, 1s. 6d.

MR. Williams shews that the Protestants of Ireland (who do not form above one fifth part of the inhabitants of that kingdom), having deprived the natives of that kingdom of their birth right, now set up an authority of their own, looking forward to independence, after having been fostered and nursed by England with tender care. There is a wide difference, he says, between the claims of independence which the Americans contended for, and that obligatory chain

chain which links Ireland, in a state of dependency, to this empire. Men settling in forests, and reclaiming the wilds of nature, with very little assistance but their own industry might vest their liberties and laws on their own power: but Ireland (that is Irish Protestants) must rest its plea to power on political violence. He shews that from the siege of Limerick, for he does not chuse to carry his retrospect of Irish affairs farther back, to the year 1783, the dependency of Ireland on England has been uniformly claimed by the latter, and acknowledged by the former kingdom.

But these pleas of right and custom, as Mr. Williams seems to be aware, avail nothing when an appeal is made to arms. The claims of the Irish being urged by an armed force, it is trifling to reason on the principles of Ethics. Mr. Williams is clearly of opinion that the dignity and spirit of government, whether by the supreme legislature here, or by the authority of the secondary Parliament of Ireland, should insist on the Volunteers laying down their arms. The English Parliament should require a recognition of their subordination and dependence on this realm, previous to any commercial arrangement.

"We have nursed them in our bosom (says our author) and fed them with our blood; we are not reduced, I hope, to that low estate as to bear insults from them."

Mr. Williams, without any rancour, and merely from the force of truth and conviction makes several very severe strictures on the conduct of the present Minister, in an open manner.

Our author's sentiments are just and manly: but it is now, perhaps, too late for the English nation to take his advice.

Art. 19. *Thoughts on the Commercial Arrangements with Ireland.* Addressed to the People of Great Britain. London, Octavo 1785. Jarvis, 1s. 6d.

That many great advantages will arise to the manufacturers and merchants of Great Britain from the system of trade proposed with Ireland, if it should be realized, is shewn by the author of this pamphlet in such a plain, unassuming, and dispassionate manner as carries conviction to every unprejudiced mind. We fear with him that by these "regulations we have rendered Ireland a depot, to which smugglers may at pleasure resort for foreign goods of every description; and, if by accident the manufacturers of Ireland should be found unequal to the supply of this country, the deficiency will be made good by the commodities of France."

If Ireland, says our author, "is so very anxious to enjoy the benefits of Great-Britain, let her also partake of its inconveniencies; if she must have a share in our trade, let her also bear a proportion of the debt incurred to support that trade; and if she wants a part of our wealth, let her also contribute to our taxes. And let her do all this, not by a mockery of a navy which she never intends to furnish; and which, if provided, could be of no service in the manner in which it is to be constituted, and the contingencies on which it is to depend: but let her afford us a real substantial efficient aid; one adequate to the concessions we are to make—one fit for Ireland to give, and worthy of Great-Britain to receive."

Art. 20. *To guard against Misrepresentation.* An authentic statement faithfully extracted from the report of the Committee of the Privy Council appointed by his Majesty for the consideration of all matters relating to the intended system of commerce between Great Britain and Ireland. To which are added, observations resulting from the facts as stated by the Committee. Addressed to the merchants and manufacturers of Great Britain. Debrett, 8vo. 18. 1785.

From the reports of the committee concerning different branches of our manufactures, and from the observations of the author of the statement, it appears, that the proposed system of trade with Ireland includes infinite advantages, in the most material articles of commerce, to that kingdom, over Great Britain.

Art. 21. *General Remarks on the British Fisheries.* By a North Briton. Octavo, 18. Murray, 1784.

These remarks are of great importance, and if rightly improved, might be made subservient to the public good. From them we learn that a very great sum is drained from the capital of the nation annually for the article of fish; that the most enormous abuses are practised by the monopolizers of fish for the purpose of keeping up the price of their commodity; and that, by prudent regulations, all ranks of British subjects might eat fish, and the public interest, in various ways be promoted.

The author shews from authentic documents that a sum of 270,518l. has been drawn from the port of London, for fish imported in foreign vessels from February 3, 1783, to January 1, 1784.

He informs us, that the London fishmongers artfully have their fish brought alive, in well-boats to Gravesend; where they lie to supply the owners from town, in such a sparing proportion only, as the price these monopolizing dealers determine to keep their fish at may require.—Even the boats that come to London with mackerel, herrings, and sprats, when too many arrive at one time to suit the purposes of the fishermen, they are known to settle among themselves what boats shall proceed to market, and how many shall return to sea. From those that are thus countermanded, the fish are openly thrown over-board all the while they are passing down the river.

Among the measures recommended for reducing the price of fish, and improving the British Fisheries, the author of the remarks recommends the establishment of fish markets, whereby a concert among the London fishmongers would be broken, and the fisheries encouraged; the abolition of feudal slavery which yet prevails to a great extent in the northern parts of Scotland and the adjacent isles; and the employment of Dutchmen to teach our people the oeconomy of catching, curing, and salting the fish.

Art. 22. *Political Letters,* written in March, and April, 1784, by a late Member of Parliament. 18. Bladon, 1785.

The letter writer is a great enemy to secret influence, and illustrates its destructive tendency by a retrospect of former reigns. But he justly observes, "that it matters not whether the King delivers himself up to the will of his ministers, or is over-awed by the minister's power. *Secret influence* reigns there, where no counsels

are admitted but those of a few selected persons:—Such was the government in the hands of the coalition, which they mean to revive, if they can again force themselves into office. This purpose was avowed on the twenty-third of December, in the debate on the resolution moved by Mr. Baker."

Our author shews very clearly, that such *exclusive cabinets*, as were constituted for by the coalition, are utterly repugnant to the British constitution; and that peers have a right, and that it is their duty to offer advice, on critical emergencies, to the Sovereign. —But all this is so obviously true, that it requires not any illustration, and nothing but the impudence of faction could ever have controverted it.

ART. 23. *The claims of British Seamen*, to a more equal distribution of prize money, incontestably asserted. With a plan for its more equal distribution. Most earnestly recommended to the attentive perusal of every maritime man; whether officer, or common sailor, in his Majesty's or the mercantile navy, a subject of the British Empire. By a mutilated veteran. London, Octavo 18. T. More, 1785.

The hardships, and the injustice which seamen labour under in the service of Great Britain are very great and numerous. There is nothing in the whole naval service more iniquitous than the monstrous inequality in the distribution of prize-money: an enormity which this veteran endeavours to correct by proposing a more equal mode of distribution, and earnestly recommending it, with many compliments to the Lords of the Admiralty.

But no efforts whatever of a poor sailor can effect a reform, which must be opposed by men of high rank and great political connections.

ART. 24. *An answer to a short Essay* on the modes of defence best adapted to the situation and circumstances of this island. Octavo 21. Almon, 1785.

The author of this answer generally admits the facts, and the general maxims of war on which the author of the short essay reasons, but, by some distinctions or other, and suppositions of what might be possibly undertaken and accomplished by an enemy, endeavours to evade his conclusions. The arguments contained in the answer, however they may puzzle and keep up a dispute, do not, to an ordinary capacity, and a mind not conversant in military affairs, carry so much weight and conviction with them as those that are urged in the short essay. Some of them appear absurd and trifling. As an argument of alarm, it is said, that the "British forces, have (not reduced) but attacked Vigo, and besieged Cadiz and Toulon." The writer of the answer objects to the author of the essay that he writes *carte de pais* for *carte du pays*.

The matters in dispute between these writers we refer to the gentlemen of the military profession. Thus much, however, we may be permitted to say, that in the pamphlet under review there appears to us to be not a little of both petulance and puerility.

MISCELLANEOUS

MISCELLANEOUS.

Art. 25. *The Pittiad; or a Poetico-Political History of William the second, in five cantos, by Timothy Twissling, Esq. Historiographer to the Pitt Administration. Dedicated to the Reverend George Pretyman, D. D.* 4to. 3s. Jarvis, 1785.

There is a kind of uniform character that runs through what the author calls the Poetico-Political performances of the present day, that would almost tempt us to believe that they are all the production of one pen. It may at first sight indeed appear rather incredible, that a single genius should be so unboundedly prolific. For ourselves, however, we have got over this objection, and entertain so high an opinion of this gentleman behind the curtain, of this, if we may be permitted the metaphor, *Hans in Kelder*, that we are perfectly satisfied that what was impracticable to any other man he has actually performed. To adapt his own poetry to our sentiments, which may be done without any great injury either to the sound or the sense,

"You must not think to gull us,
I swear by my great father's pate
You hold no second place of state
Aut Cæsar, Sir, aut Diabolus."

We have frequently felt no small degree of pleasure in bringing together the scattered performances of the same genius, and forming from them a collected opinion of his abilities. We are therefore willing to afford the same pleasure to our readers, though our memory enables us to do it very imperfectly. Some of the performances of our author are as follow.

The State Coach in the mire. The Political Squabble, by Nicholas Neither Side. The Times, or liberty and Roast Beef. Christmas Tale, for the Entertainment of the young Ministry. The Fourth Satire of Persius, or a broken head for the Reviewers. Puddicombe's Odes. Cadwallarian Elegies. The Death of Sir Barnard Turner, Knight. The Encomium, or Uranior, Prince of Wales. Billy Brass. The War of the Wigs. A Political Psalm for the Service of the Year, 1785. The Stone Coffin, or a New Way of making Love. The Hastiniad. The Strolliad. The Breinlsiad. The Bee, the Lion, and the Ass, &c. &c. &c. &c. &c. &c. &c.

Art. 26. *Probationary Odes, by the various Candidates for the Office of Poet Laureat to his Majesty, in the Room of William Whitehead, Esq. deceased.* 8vo. 1s. 6d. Ridgway, 1785.

There is in this performance a knack of low humour and a certain caricature of mimicry, that for a moment deceives us into an opinion of the abilities of the author. And indeed, however a cynic might decide upon the point, after mature deliberation, it must at least be granted that the author very successfully exerts the talent of making us laugh, and if as has been very confidently asserted, every time that we laugh adds something to our health, and the period of our existence, he deserves to be acknowledged as a benefactor of the human race. We shall extract at random a specimen of this sort in order to convey to our readers an idea of the merits

of this compilation. The passage then which we have opened is the beginning of the probationary ode of Mr. Pepper Arden, his Majesty's Attorney-General.

'*INDITE*, my Muse!—*indite!*—*subpæna'd*'s thy lyre!

The praises to record, which *rules of Court* require!

'Tis thou, Oh *Clio!* Muse divine,

And best of all the *Council Nine*,

Must *plead my cause!* Great HATFIELD's CECIL, bids me sing,—
The tallest, fittest man, to walk before the King!

ART. 27. *Poetical Works of David Garrick, Esq.* now first collected into two Volumes, with explanatory Notes. 12mo. 7s. Kearsley, 1785.

The merit of Mr. Garrick's prologues and epilogues, and the rest of his extemporary poetry is well known. The editor of the present compilation appears to have been tolerably industrious and accurate in the collection of his materials. We must, however, observe, that in a list of Mr. Garrick's dramatic works prefixed to the publication, the comedy of *Bon Ton*, which has universally been ascribed to this author, and is a performance of theatrical notoriety, is totally omitted. The reputation of this immortal and incomparable actor, will probably receive little addition from any of the pieces contained in these volumes. They may, however, furnish the man of the world with a species of idle amusement, and the bookseller with a sum of money in aid of his daily disbursements.

ART 28. *The Obsequies of Demetrius Poliorcetes: A poem.* By Anne Francis, author of a poetical translation of the Song of Solomon. 4to. 1s. 6d. Doddsley, London; Berry and Chase, Norwich, 1785.

Some tancy, tolerable numbers, much imitation, and want of judgement constitute the character of this irregular (shall we call it) lyric performance. The author has throughout had Dryden's inimitable ode in view, and the comparison the reader is hence led to draw is not at all favourable to this poem. The imitation, and want of judgement of the writer will be confirmed by her description of the death of Demetrius.

"He comes! he comes! grim Death severe!

"He shakes, he shakes the ebon spear!

"The monarch meets the dart,

"It rankles in his heart:

"He droops, he falls!

"He groans, he cries,

"He rolls his eyes

"In torturing pain;

"For aid he calls,

"In vain! in vain! in vain!

"Life's powers decay;

"He sinks away;

"He dies! he dies! he dies!

"In ashes here your vanquish'd monarch see!

"'Tis all he is, and all the proud shall be."

We are first of all told that the monarch "meets" the dart of death; this suits the character of the warrior: but this boldness is of short duration, we find him afterwards, *groaning, crying, calling for help*, and making a most un-heroic exit indeed. The repetition of "in vain," and "he dies" was perhaps thought to be an improvement on the "fall'n, fall'n, &c. of Dryden; as a certain tragic author, from the success which attended the introducing a mother and child upon the stage, conceived he should *double* the pathos by the introduction of *two* children. Perhaps it was thought unnecessary to notice from whence the last line of the extract is taken, as the line itself is so well known.

ART. 29. *Poetical Trifles.* Written on various subjects: serious and comic. By Edward Trapp Pilgrim, Esq. 1s. 6d. Debrett, 1785.

Mr. Pilgrim does not "aspire to solid fame." He gives his productions as *bagatelles*, and means that they should be considered only in that light. The two short poems on the death of Dr. Johnson, the one serious, and the other comic, will be no unfavourable specimen of the author's talents.

On the Death of Dr. Sam. Johnson.

'When borne to heav'n, the muse's arms between,
Had I, great Johnson, thine Eliska been,
Eager thy mantle I had caught, and then,
Inscrib'd a Johnson's fame with Johnson's pen:
'But now, I dare not, impious, touch thy shrine,
With diction rude, or with unhallow'd line;
Yet though to silence aw'd, with grief sincere,
The infant muse shall think, and drop a tear!

On the numerous Epitaphs, &c. written on the Death of Dr. Samuel Johnson, a Man in his life Time critically nice in point of Literature.

'When Gulliver lay prone on ground,
The Lilliputians throng'd around;
Unnumber'd was the host that ran,
All o'er the great gigantic man!

So Johnson, now to earth laid down,
A second Gulliver is known;
The Lilliputian poets pour,
Around his corpse in numbers more
Than e'er on paper scrawl'd before!

See one, Parnassus's flax entwines,
And binds him strongly down with lines;
Others their bells poetic jingle,
And strive the Doctor's ears to tingle:
But O! take heed, ye sons of Thumb,
Nor come so near to meet your doom;
For should your noise be somewhat louder,
He'll wake, and grind you all to powder!

Elevation, polish and correctness are, for the most part, wanting in the serious pieces of this collection, and the point of Mr. Pilgrim's epigrams depends upon a pun. Upon the whole, however, our bard appears to be more favoured by Thalia than Melpomene.

NATIONAL AFFAIRS,

For AUGUST, 1785.

IRELAND.

AS avarice is not the only passion which governs individuals, so neither is it the only passion which governs nations. Revenge, ambition, the love of glory, a satiety of tranquillity and ease, a restless eagerness for intrigue, bustle, and action: these, though not so steady principles as the love of gain, are often more powerful. Were a regard to what is commonly called interest the sole motive of human conduct, the determinations of men, in any given circumstances might be reduced, pretty nearly to arithmetical calculation. But the principles and passions which govern our actions are various, and, like the letters of the alphabet, may be mixed and combined in an infinity of forms. The human soul is too subtle and elastic to be confined within the bounds of reasoning. It is a perfect Proteus. It assumes a thousand shapes, and mocks the politician's address, and eludes his grasp.

But, if there be a nation under heaven that is less governed by the views of interest than another, and concerning whose conduct it is more difficult to form any certain presage, it is Ireland. Commerce with luxury, effeminacy, and artifice in her train, has not yet reduced the Irish nation to the habits and ideas of mere manufacturers and shop-keepers. The impressions of national character among that people are yet strong and prominent. They are remarkable for a gaiety of disposition, a liveliness of fancy, which far outstripping the slow pace of understanding, is apt to mistake a sudden and transient glance, for the whole of an object: a plentiful source of merriment to others and to themselves. It is thought that the original settlers in Ireland came from Spain, and that they imported with them, and still retain the cheerfulness * the vivacity, the love of idleness, and of arms, which characterize the inhabitants of that delicious country. Be this as it may, the Irish people do certainly, at the present moment retain a considerable portion of both the dignity and the barbarism which distinguish the earlier periods of society. Amongst them we find the jovial excess of the ancient hospitality. Amongst them the character of a gentleman, though oppressed with poverty, is still respectable: and, on the whole, it is deemed better to bear arms, even in foreign service, than to amass a fortune behind a counter. As the Irish gentlemen are ambitious of military reputation, and acquire it; so the common people have their fights and encounters at fairs and funerals and other public meetings. This turbulence of disposition in the lower ranks is, in fact, a kind of imitation of that point of honour which is sudden and quick in quarrel, and which, among the higher orders, finds no expiation for injury or

* In Spain there are different nations, of whom the Castilians only affect stateliness and reserve. The other nations, as might be expected in a warm and genial climate are lively even to extravagance.

affront

affront but in blood. Among the qualities that distinguish the earlier periods of society we may rank that quick transition from one passion to another; that sudden change of resolution, that restlessness and impetuosity of temper, which equally avoids the restraints of industry, and the languor of inoccupation; and which acts not so much from plan as from impulse.

This brave but turbulent and volatile people had for ages groaned, and often hideously howled under the oppressions of the English. A fit opportunity was presented: they quickly began gradually to assert their independence: hope of redress inflamed a spirit of resentment: one concession, by inviting demands, led to another: the elasticity of the Irish spirit was in proportion to its former compression.

It was when the Irish nation, was in this temper, when they found a more delicious gratification in humbling the pride, than they would have done by sharing the wealth of England, that the British Administration thought proper to appeal to their venality from their ambition, and to make an attempt to slip a shadow of sovereignty over a people proudly walking and glorying in newly acquired liberty. It was abundantly evident that no concession that England could make, would satisfy Ireland, if it should be short of absolute independence. The commercial advantages offered, were undoubtedly sufficient to have allured them to concord, if commercial advantage had been all they contended for. Even the famous fourth proposition, which seemed to threaten a resumption of the legislative rights of Ireland, was softened and explained away by Mr. Orde, who, plainly told the Irish Parliament that they would not be bound by that, nor by any other of the propositions any longer than they pleased. This was an insinuation that the whole proceedings respecting a commercial establishment were nothing else than a farce intended to amuse the people, for the present, with an appearance of business, and of a tendency towards harmony and good agreement. But the point which it is our object at present, to illustrate, is, that it was impolitic to keep alive and irritate the animosity of Ireland, by any commercial or other treaty at the present moment.

Counsels ought not, indeed, such is the intricacy of human affairs! to be judged of always by the event: nor do we judge of the Minister's conduct, in the present question, by this standard. A slight inspection of the preceding numbers of this monthly speculation will satisfy every person that we uniformly maintained the opinion, that there was something in the present spirit of the Irish nation that was not to be managed by courtship: and that there was no medium between force and leaving them to themselves.

The propositions are now withdrawn: but the manner in which they were brought forth and pressed on the acceptance of the Irish nation, amounts to a strong and formal recognition of their independence. However, the wisest step in the whole proceedings now under review was the withdrawing of a proposal that was encountered with such hostile opposition. And, in general, the prudence and policy of Mr. Pitt have hitherto been more apparent when he

abandoned

abandoned than when he urged his projects; when he followed, than when he led; when he ceased to act, than when he acted.

It now remains for England to endeavour to profit, if she can, by the experience of her follies. Let her not pretend to move more than she can wield, or grasp at more than she can hold, on the one hand: nor be so much depressed by her disappointment in undertakings that are impracticable, as to despair of accomplishing what plainly lies within the sphere of her power. The spirit of Ireland so powerfully roused will not suddenly subside, and the turn it shall take, the object to which it shall be directed is a matter of equal curiosity and uncertainty. It is not impossible but that, the affections of the Irish, may soon return in a strong current towards England. If they should not, and that a spirit of animosity should continue, it is evident that the most sagacious politician can do no other than one or other of these three things: either to leave it wholly to the cooling operation of time; or, 2. to divert it, if possible, to other objects; or, 3. to resist it.

If the ardour of Ireland should continue, without being mischievous, it would be wisdom to suffer it to evaporate in toasting the volunteers and the kingdom of Ireland. If it should threaten mischief, an enlightened and masterly politician, armed with the legislative authority and power of Great-Britain, and a very powerful interest in Ireland, might, perhaps, find means of diverting it to other objects either of peace or war. As it is easier to give a new direction to a body in motion than to move it; so it is also easier to give it a new direction than to restore and fix it in a state of rest. In ancient as well as in modern times we read of political princes managing and turning the spirit of assemblies and whole nations of men. In England we find little in our politics of either philosophy or common sense: but a great deal of cunning and corruption. These, with fluency of speech seem the only ingredients necessary, in these times, in the composition of an English Statesman.

But, if animosity should break forth into violence, and discontent into open hostilities, then it is to be hoped that this nation is not yet so sunk either in spirit or in power, as longer to sit still in a state of stupid inaction. By violence and hostility we do not understand war and bloodshed only: but treaties of commerce or of alliance with powers hostile to Great-Britain; non-importation agreements, and laws prohibitory of English manufactures; a repulse of our fishermen from the stations fittest for the fisheries, &c. &c.

The *Arrêt* of the French King prohibiting the importation of English goods into France, coinciding in time with the propositions for a commercial system between the British Isles, cannot fail to fix the attention of all Europe as well as of the British Cabinet. Let Ireland maintain her right to a free trade with all the world, and let France exclude British goods with the one hand, while she receives the manufactures of Ireland with the other, and the severest blow is struck that was ever aimed against the prosperity and the power of England. For with such inviting markets before their eyes as the dominions and dependencies of all the branches of the House of Bourbon, over and above other markets, manufactures would doubt-
less

by migrate from England to Ireland. And this no doubt every object that the Court of Versailles has in view.

Should Ireland throw herself into the protection of France, one of the most singular scenes would be displayed that was ever exhibited amidst all the vicissitudes of contending nations. The Irish protestants, who owe all their wealth, power, and consequence, as well as their laws and civil constitution to England, defying their patrons on the one hand, and still maintaining their usurpations on a nation on the other, whom their patrons enabled them to bring under their subjection : and supported, too, by a power which, at the end of the last century appeared in arms on the side of the oppressed nation united to themselves by the band of religion. Will the French support the Irish protestants in opposition to the great body of the nation, the Roman Catholics ? or, is it possible that the Catholics of Ireland, who for centuries have persisted in their claims, will abandon them on an occasion which invites them to enforce them ? With regard to the matter of right, the pretensions of the Irish Protestants are absurd and a mockery of all morality. If they may justly maintain authority over the Irish Catholics whom they stripped of their possessions, another nation may exist that may claim authority over *them*. Can they say to the antient Irish with any act of justice, " we will keep fast hold of our usurpations on you, we will retain all the authority of government ; but we will shake off all dependency on that government which gave us power to oppress you ? " If such a whimsical situation should ever be realized, the world might see the English colonists in Ireland ranged under the standard of France, and the Roman Catholics reclaiming their lost patrimony under the auspices and banners of England.

While the politician is led to contemplate this confused and fermenting scene from curiosity, or from interest, there is many a stupid soul in England, that knows not how to pass time away, that promises himself no little amusement from bloody battles both at sea and land, and these too, at no great distance.

GERMANY.

The restlessness of the Emperor, who is constantly armed but who never fights has, as yet, reaped no other fruit of all his mighty preparations than a few immaterial concessions from the Dutch : while he has provoked a confederacy against him of German Princes connected in defensive and offensive alliance by the King of Prussia. This confederacy the aged monarch will leave after his death, as a bulwark of that liberty which he protected in his life.

** * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are desired to give in their Names.*

T H E

ENGLISH REVIEW.

For SEPTEMBER, 1785.

ART. I. *Prayers and Meditations* composed by Samuel Johnson, L. L. D. and published from his manuscripts, by George Strahan, A. M. Vicar of Ilington: and Rector of Little Thurrock, in Essex, Octavo. 3s. 6d. sewed, Cadel, 1785.

THERE is no evidence of the superiority of the Christian religion to the superstitions which have been embraced by the rest of mankind, more agreeable and insinuating, than the sincerity with which it has been embraced by men of the most uncommon endowments, and who had no motive for their conduct but that of its inherent excellence. But, after all, this argument is more plausible than demonstrative, and more congenial to the heart of man, than calculated to remove the difficulties of an impartial inquirer. And accordingly, we cannot help acknowledging our opinion, that rather too great a stress has been laid upon it. Men of the most extraordinary penetration in certain sciences, will often be mere children and idiots in others. When the subject which engrosses a man's principal attention is very abstruse and comprehensive in its nature, it may not be unreasonable to expect, that in other subjects, for which he has little leisure and less natural relish, he should rather take up with the lessons of his education, than inquire into and investigate the principles of truth for himself. And even where this is not the case, a gloomy turn of mind, an invincible timidity and intellectual cowardice, may induce a man to embrace superstition, and reject the light of reason; and to herd rather with the enthusiast and the solitaire, than with the man who carries along with him, the intrepidity of philosophy into the

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the most sacred and sublime enquiries. This was particularly the case with the celebrated Pascal. When we follow him through all his weaknesses, his religious horrors and sacred punctilios, we are rather induced to pity the constitutional feebleness of his nature, than to admire the perseverance and fervour of his devotion.

We will here venture to deliver an opinion, which, if it will stand the test, will be of much importance in deciding the merits of such a performance as that under our examination. It should seem that a character manly and dignified in its manner of thinking, will not upon any occasion, or under any construction, disbelieve or deny the existence of those talents he really possesses. False modesty is proverbially despicable, and the man who displays it, is either the meanest of hypocrites, or, to take it upon the most favourable estimate, is unfortunate enough to have the sublimity of his mind degraded by the hypocondriacal propensities of his animal constitution. The apostle Paul, when he would instruct us in Christian humility, does not call upon us to deny any one quality we possess, or to represent ourselves, in defiance of the truth, as one mass of deformity and guilt. His instruction, enforced by the most sacred example, is singly this, that we "think not of ourselves more highly than we ought to think, but that we think soberly." We undoubtedly owe to the excellencies of the supreme being every possible degree of veneration and honour; but that virtue should tremble in the presence of infinite goodness, is not less contrary to reason, than it is contrary to heroism. Virtue cannot tremble in the presence of an all-powerful and inexorable tyrant; but in the presence of infinite goodness, it feels a congeniality, and assumes a confidence, that sink as it were the gulph between, and dares to aspire to sentiments of attachment, fidelity, and love.

So far as these principles are to be admitted, the publication before us, must be exposed to some degree of censure. Dr. Johnson was a man of a gloomy and timid turn of mind; and constantly under the influence, as he expresses it, of "morbid melancholy." The serenity, the independence, and the exultation of religion, were sentiments to which he was a stranger. But it would be unfair to conclude from this circumstance, that his piety was of no value, and his performance of no use. There is something so great, and awful in the idea of a God, and something so fascinating in the effusions of gratitude, that there are numbers of men, spirited, intrepid, and heroic in every other regard, that cannot boast all the tranquillity and assurance in the business of religion that are so earnestly to be desired. And yet the piety

piety of these men is edifying and venerable. They carry, in spite of themselves, a part of their native dignity into this affection, and, upon points of abstract virtue and rectitude, their sentiments are in the highest degree elevated and generous. If therefore, the Prayers and Meditations of Dr. Johnson had been chargeable with no other imperfection than this, we should have disavowed them with praise, and sanctioned them with our little tribute of recommendation.

The whole publication naturally divides itself into the two heads specified in the title. The prayers may be characterised in two words. They are short, simple, and unadorned. They bear some resemblance to the collects in our Book of Common Prayer, without that dignity which is derived to the latter from the venerable antiquity of their style and expression. They have no particular method, no beauties that should characterise the man under whose name they appear, no display of genius, and, in a word, nothing that might not have been produced by any man of plain common sense. At the same time, they contain few traces of weakness and absurdity, unless perhaps we might be permitted to select a single expression which occurs in every one of them. "Take not thy holy spirit from me." We acknowledge, that we do not perfectly understand the design of this expression. Divines have distributed the gifts of the spirit into two classes, that of assurance, and that of a sanctified and heavenly tenour of conduct. But the gloomy character of Dr. Johnson's religion, and the disparaging expressions which every where occur, do not permit us to allow either of these to be the thing intended.

The title of meditations, which Mr. Strahan, for want of a better, has thought fit to bestow upon the rest of the work, is calculated to mislead. They consist neither of reflections within the breast of the author, nor upon the things around him. They are merely minutes, at one time of resolutions for his future conduct, and at another, in the style of a diary or journal. Neither of these deserve that kind of acquittal which we have bestowed upon the prayers. They are full of frivolous minutenesses and feminine weakness, beyond any thing of which an abstract description can suggest the idea. At one time, Dr. Johnson talks of his corporeal sensations, and, if we did not inform the reader, perhaps in casting his eye over the passage he might forget that he was reading a religious meditation.

'I have for some weeks past, been much afflicted with the lumbago, or rheumatism in the loins, which often passes to the muscles of the belly, where it causes equal, if not greater pain. In the day, the sunshine mitigates it; and in cold or cloudy weather, such as has for

some time past remarkably prevailed, the heat of a strong fire sustains it. In the night it is so troublesome, as not very easily to be born. I lie wrapped in flannel, with a very great fire near my bed; but whether it be that a recumbent posture encreases the pain, or that expansion by moderate warmth excites what a great heat dissipates, I can seldom remain in bed two hours at a time, without the necessity of rising to heat the parts affected at the fire.

One night, between the pain and the spasms in my stomach, I was insupportably distressed. On the next night, I think, I laid a blister to my back, and took opium; my night was tolerable, and, from that time, the spasms in my stomach, which disturbed me for many years, and for two past harrassed me almost to distraction, have nearly ceased; I suppose the breast is relaxed by the opium.

At another time he expresses his affectionate recollection of his deceased wife in a manner, which, though it convinces us of his sincerity, is not, of all others the most calculated to awaken our sympathy.

This is the day on which, in 1752, I was deprived of poor dear *Tetty*. Having left off the practice of thinking on her, with some *particular combinations*, I have recalled her to my mind of late less frequently; but when I recollect the time, in which we lived together, my grief for her departure is not abated; and I have less pleasure in any good that befalls me, because she does not partake it. On many occasions, I think what she would have said or done. When I saw the sea at Brighthelmston, I wished for her to have seen it with me. But with respect to her, no rational wish is now left, but that we may meet at last where the mercy of God shall make us happy, and perhaps make us instrumental to the happiness of each other. It is now eighteen years.

For a communication like the present, the world does not owe Mr. Strahan the highest thanks. It has long been the complaint of the literary world, that the memory of a great author is continually overwhelmed by the indiscreet publication of the effusions of those moments when he was deserted by the muse. But this complaint was certainly never more applicable than in the present case. Never did there exist a greater disparity between the performances of the same author, than between the volume before us, and the *Lives of the Poets*, or the numbers of the *Rambler*. We are not, however, disposed indiscriminately to join in every accusation of this kind. When the works of a celebrated free thinker are presented to the world, while the whole body of the clergy are in a manner deploring the calamitous event, we are inclined to hold ourselves in tranquillity and indifference, or rather to rejoice in the belief, that from indiscriminate and unrestricted enquiry, valuable truth will be more perfectly elucidated. And in the same manner, when the memoirs of a private individual pull down the hero from his capricious exaltation, we irresistibly prefer the knowledge of character, and the development

velopment of human nature, to the imaginary importance of a Villars, or a Dodington.

When, therefore, we were told that the present performance exposed the weaknèsses of Dr. Johnson, we were malicious enough to promise ourselves a rich and luxurious entertainment. Not that we have pleasure in the dégradation of any man, but that, without respect of persons, we wish to see things as they are, and from the mass of particular observation, to obtain the first principles of general truth. "Whether therefore it be we or they," whether it be the austerity of a Wyndham, or the stupidity of a Strahan, to which we are indebted for our materials, we are prepared with equal tranquillity to derive from them every advantage in our power. We have found; however, the publication under review, much more barren in this respect than we had conceived. That Dr. Johnson, in spite of all the contemptuous ridicule with which he has treated that delicate frame, which depends for its composure on the clouds and the winds, was himself not exempt from languor, sluggishness and procrastination, is an obvious remark. That he was full of the lowest and most pitiable superstition; that his attention was often engrossed by things in the last degree frivolous, futile, and unimportant; cannot be denied. But if these observations are rather disadvantageous to their hero, it is not less unquestionable, that he displays a sensibility of temper and an humane benevolence of heart that have rarely been equalled. In this point of view, we are prepared to bestow the highest honour upon his prayers and anxiety for his deceased friends. The struggle in a breast, constituted as his was, between the severe principles of Protestantism, and the genuine and undisciplinable feelings of the heart, illustrates the kindness of his nature more than it could have been illustrated by any other circumstance.

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ART. II. *Tables of the Skeleton and Muscles of the Human Body.*

By Bernard Siegfred Albinus, Translated from the Latin. Crown Folio, 11. 11s. 6d. A. Bell, Edinburgh, 1778.

IN giving an opinion, of this edition of the very grand and truly valuable work of Albinus, we need neither say any thing concerning the merit of the original, nor the utility of anatomical knowledge. While it is generally admitted, that an accurate acquaintance with the structure of every part of the human frame is essentially necessary, for those who mean to practice any branch of the healing art, it is at the same time universally allowed, that no anatomical tables exhibit more just representations of the bones and muscles than

those of this great master. How much then is it to be regretted, that hitherto they have been in the hands of but a few practitioners. This perhaps, has proceeded not more from the enormous and incommodious size of the work, than from the high price at which all the former editions of it have been sold. An attempt, therefore, to reduce the price, without detracting from the utility of this work, is at least highly laudable.

It cannot, however, be alledged that in the present edition this end has been completely obtained. It must be acknowledged, that in some particulars, at least, it is inferior to others, in a larger scale. In giving a representation of minute parts the same degree of accuracy was unattainable, with so great a reduction of the size, as has here taken place. For in this edition of the work each plate is little larger than those in the folio edition of Eustachius published by Albinus.

But if from this circumstance the present edition be in some measure inferior to the original, it may be observed, that the editor has also made several other changes from which his work has at least suffered nothing.

In the large editions, the landscapes on the back ground added nothing either to the accuracy or elegance of the plates. And, however much, they may have increased the labour of the artist, they could in no degree tend to the information of the anatomist. On the contrary, from their being omitted, the attention of the observer is wholly bound to those objects which alone merit it.

It is with considerable advantage also, that in the present edition the same characters are employed in the explanation as on the plates intended for references, which was not formerly the case. And from the accurate manner in which every letter is cut, as well as from avoiding entirely the use of the Greek alphabet, the connexion between the plates and explanation may be traced with much greater facility than before. To this, it must also be added, that from the outlines being engraved in a bolder stile, the expression of the different parts is rendered more distinct and apparent. Thus several circumstances which formerly tended to embarrass the young student of anatomy, are now successfully obviated.

All these particulars, however would afford room but for a faint recommendation of this edition; were not the shaded plates, on which there are no references, engraved in such a manner as to do great credit to the artist. Throughout the whole, his genius and attention are equally conspicuous. The striking and lively representation which they afford, will stand the test of comparison with the most elegant anatomical engraving which the present age has produced, and will prove a lasting monument of the abilities of the engraver.

There is indeed one circumstance, which may be considered as a defect in the present edition, when compared with that which was published at London. To the London edition were added, from the work of other anatomists, plates of the blood vessels which had no place in the original of Albinus. That just representations of the blood vessels would make an important addition to those of the bones and muscles, no man will deny. Yet the inaccuracy of the originals from which the editors of the London editions have taken their copies, renders the edition which they have made but of little importance. And this edition may be considered as having suffered nothing from the omission.

The present artist however, could not perhaps employ his time with more advantage to the public than by presenting them with plates of the blood vessels copied from those of Baron Halle and of Dr. Waltheres, present Professor of anatomy at Berlin, whose admirable representations are not less correct than they are elegant and beautiful. And if he be directed in his choice, by the justly celebrated anatomist to whom he has inscribed the present plates, the whole taken together will form a work which ought to be in the possession of every medical practitioner, and lover of anatomy who does not chuse to go to the expence of purchasing all the originals.

ART. III. *Titus Livius's Roman History*, translated into English, and illustrated with notes, critical, historical, and geographical: for the use of Students in humanity. By William Gordon, author of the *Universal Accomptant*. 12mo. 5s. sewed. Smith, Glasgiew. Elliot, Edinburgh. Robinsons, London.

THE reputation of Livy is so great, that many of the ablest criticks have assigned to him the first rank among historians. The grandeur of his ideas, the extent of his views, the charm of his manner, and the splendour of his diction, have been all justly extolled; and must secure to him the admiration of the most distant posterity. It is a result of his merit, that no decent translation of his history has yet been offered to the public. And, indeed, an adequate version of his work is an undertaking which is never to be hoped for. The task of translation is generally confined to inferior men. Writers of genius esteem themselves superior to it; and when individuals have original ideas to communicate to the public, they would doubtless misapply their labour, and waste their time, if they should condescend to transcribe and to interpret the writings of other men.

With respect to Mr. Gordon, it fills us with amazement, that he should have been so great an enemy to himself as to

have even thought of a translation of Livy. He appears to be very moderately skilled in the Latin tongue; and if he had actually understood all the words in his author, his capacity would not have permitted him, to take in and comprehend his sentiments. The vanity of his enterprize, and the poverty of his execution are prominent and palpable. They place him in a light, of all others, the most humiliating, and expose him not only to neglect, but to contempt.

It must ever be a strong objection to a translator of Livy, that he is but slenderly acquainted with the Roman tongue. It is, however, a charge against him still more indefensible, that he has been able to acquire no mastery in the language which he speaks, and in which he affects to compose. This charge notwithstanding, applies fully to Mr. Gordon. In fact, he does not know the nature and spirit of the English language. His taste is mean; his sentences approach to no dignity; and his manner is without elegance. He is exactly the reverse of Livy.

To dwell upon a publication like the present, would be improper; and, it would be wrong to omit it altogether. For a just reprobation of such books has this advantage, that it represses the crude and petulant efforts of illiterate pedagogues. But while it is our duty to characterise literary performances with a proper freedom, candour requires, that we should furnish specimens, from which our readers may form judgments for themselves of their merit. Of the present work, the following extract may be sufficient, and the reader is requested to turn to the splendid original which it so cruelly degrades.

Once more the Veientes resumed their operations against the Fabii, without any new preparations; nor did they content themselves with ravaging the country, or making sudden incursions, but sometimes measured their swords in pitched battles, upon fair ground. This one Roman family, frequently carried off the victory from a people, who were, at that time, the most opulent of all the Etrurian nations. By this the Veientes at first, thought themselves disgraced and highly affronted; and, in consequence, formed a design of laying ambuscades for their intrepid enemy; and rejoiced to find, that the forwardness of the Fabii, increased with their repeated victories.

Wherefore, herds of cattle were frequently driven out in the way of foraging parties, as if they had lighted on them by chance; and by the flight of the peasants, vast tracts of lands seemed to be abandoned. Parties of soldiers were also sent out to chastise the ravagers, who retreated oftener through a pretended, than a real fear.

By this time, the Fabii held the enemy in such sovereign contempt, that they did not imagine, they could stand against their victorious arms, let the occasion, or ground be ever so advantageous. Flattered with these hopes, and seeing some herds of cattle grazing in a plain, at a considerable distance from Cremera, although they were

were guarded by some small parties of the enemy, they run from the fort to carry them off. Thinking themselves secure, they had passed the ambuscade laid for them on both sides of the way, and had dispersed in pursuit of the cattle, straggling through the fields, which they always do upon an alarm; the enemy suddenly quitting their lurking places, appeared all at once, in front and in rear, and on every side.

At first they raised a terrible shout, and then poured in a volley of darts upon them from every quarter. The Etrurians came closer together, till the Fabii were totally surrounded, by one strong uniform body of armed men, and the more they were pressed by the enemy, they were obliged to contract their own circle in proportion; which at once discovered their weakness, and the enemy's vast superiority in point of numbers, when their ranks were crowded into so narrow a space. Then giving over an attack, which they made with equal vigour on all sides, they directed all their force to one point. Thither, drawing up in a wedge, by the weight of their bodies, and the points of their swords, they opened a passage for themselves, that led by an easy ascent to the side of a hill, where they first halted.

As soon as the advantage of the ground had given them leisure to respire, and recover from the shock of so great a surprise, they beat back the assailants; and by the convenience of their post, small as their party was, were getting the better of them, when the Veientes, by fetching a compass, possessed themselves of the top of the hill. Thus the enemy became again superior. The Fabii were all killed to a man, and the fort taken. It is universally admitted, that three hundred and six fell there; and, that there only remained a youth of about fourteen years of age, as a stock to the Fabian family, which, in future times, was to be the prop and stay of the Roman people, both by their counsel and their sword upon the most trying occasions.

This disaster happened in the consulship of C. Horatius and T. Menenius. The latter was immediately dispatched to chastise the insolence of the Etrurians, which their victory had created; but he was defeated, and the Janiculum taken. Moreover, as the city was in want of provisions, and the Etrurians already on this side the Tiber, the city would certainly have undergone a siege. Had not the consul Horatius been recalled from the expedition against the Volsci. So close to the walls of Rome was this war brought, that the first battle was fought at the temple of Hope, with no advantage on either side, and the second at the gate there: although the Romans could boast of no great advantage, yet that engagement gave them new spirit, and encouraged them to behave better in every future action.

A. Virginius and Sp. Servilius, succeeded as consuls; after the check the Veientes received in the last engagement, they declined coming to another: but they plundered the country; and from the fort Janiculum, they made incursions upon the Roman lands all around. Neither the farmers, nor their cattle, were any where safe. But they were at last taken in the same trap they had laid for the Fabii: for, pursuing some cattle, which had been sent out on purpose to decoy them, they fell headlong into the ambuscade; their numbers only served to increase the slaughter. Their extra-

vagant resentment for this loss, laid the foundation of a much greater: for, passing the Tiber in the night, they attempted to storm the camp of Servilius the consul. But there they met with so warm a reception, that after a prodigious slaughter, with great difficulty they got back to the Janiculum.

The consul immediately crossed the river, and fortified his camp at the foot of the hill. Early next morning, a little flushed with his success the day before, or rather impelled by the want of provisions, to take the shortest course, however dangerous, to procure them, he inconsiderately led his army up the hill to the enemy's camp, where he received a more shameful repulse, than he had given the day before: but his colleague came up and saved both him and his army. Between the two armies, a dreadful havoc was made among the Etrurians, as they were endeavouring to escape, first from the one, and then from the other. Thus by a fortunate imprudent step, the war with the Veientes got a finishing stroke.

Upon the return of peace, provisions became cheaper in the city; for they had corn from Campania: and their being now no apprehensions of future scarcity, the citizens brought out what they had concealed and hoarded up. Peace and plenty soon produced dissipation; and now when they had no disturbance abroad, they began to revive their old contentions at home.

The tribunes set the populace in a ferment, by their favourite topic, the Agrarian law. They inflamed them against the senators, in the opposition; and in this, they not only pointed at the whole body, but at individuals also. Q. Confidius and T. Genucius, who revived the plea of the Agrarian law at this time, cited T. Menenius to take his trial. He was charged with the loss of the garrison at Cremera, when his camp lay but a small distance from it. They condemned him, although the fathers had interested themselves, no less for him, than they had done for Coriolanus, and the popularity of his father Agrippa, not yet totally forgot. The tribunes restricted his punishment to a fine; for, though they had sentenced him to die, after his condemnation, they only fined him in two thousand asses of brass. This cost him his life; for, it is said, that that being unable to bear the disgrace, and the grief it occasioned, he soon fell a victim to a distemper, brought on him by it.

Another senator, Sp. Servilius, was also impeached, immediately on the expiring of his office, in the consulship of C. Nautius and Publius Valerius; the tribunes L. Cædicius and T. Statius, having, in the beginning of the year, appointed him a day for his trial. He did not, like Menenius, by himself, or the fathers, descend to make mean supplications to the people; but confiding in his own innocence and personal interest, he boldly opposed himself to all the attacks of the tribunes.

The charge against him, was the action with the Etrurians at the Janiculum. But, being a man of a daring spirit, he was as intrepid before their tribunal, as he used to be on a day of action, confuting in a bold speech, both tribunes and commons, upbraiding them with the condemnation and death of Menenius, by the good offices of whose father, the populace were brought back to the city, and enjoyed these laws and those magistrates, the ministers now of their

their illiberal prosecutions; and thus by his bold and determined behaviour, outbraved the danger. The testimony of his colleague Virginius too had its own weight, as he generously shared with him the honour of the success: but what turned the scale entirely in his favour, was their shame for the sentence they passed on Menenius, so much was their disposition changed upon reflection.

It is to be observed, that Mr. Gordon in the volumes before us, has only presented the public with the first six books of Livy. He threatens, however, to give more; and if his perseverance is equal to the opinion he seems to entertain of his abilities, he may probably proceed to the conclusion of his undertaking. It is somewhat remarkable, that two Scotchmen of the name of GORDON should have presumed to lacerate and mangle two authors of antiquity of the highest capacity and genius. We allude, to the culprit now before us, and to Mr. Thomas Gordon, the translator of Tacitus.

ART. IV. *Memoirs of the Baron de Tott.* Containing the State of the Turkish Empire and the Crimea, during the late War with Russia. With numerous Anecdotes, Facts, and Observations, on the Manners and Customs of the Turks and Tartars. Translated from the French. 2 vols. 8vo. 10s. 6d. boards. Robinson. 1785.

(Concluded from the Review for August.)

THE Baron, in his second part, begins with an account of his journey to the Crimea, whether he was sent by the Duke de Choiseul, as Resident to the Cham of the Tartars. The picture he there draws of Turkish despotism, and Moldavian degradation is beyond the conception of a Briton. It merits our utmost attention, as every little circumstance is detailed: and the whole together excites more horror and detestation than could be inspired by the strongest reasoning, or the most forcible eloquence. If a Turk wishes to have any of his wants supplied, he begins by knocking the Moldavian down. Resistance is never thought of, and would be fatal. And indeed, so far has the habit of slavery degraded the latter, under the level of man, that, according to the author, he seems incapable of being influenced by any thing, except this "battering" argument. The reader will find this strongly exemplified in the second part of the first volume, in a dialogue between the Baron, his conductor Ali Aga, and the mayor of a Moldavian village. Yet this spaniel-like disposition is accompanied by a pride and vanity equally ridiculous and ostentatious, among the higher ranks of this wretched nation. How much, and how frequently they must be mortified by the insolence of Turkish power will be best conceived from the conduct of Ali Aga, at Yassi, the capital of Moldavia. The reader will observe that this Turk was only

only an inferior domestic of an inferior Pacha; and was sent with Mr. de Tott, as a kind of courier and guide.

While I was admiring the silly pride with which he swelled, Ali Aga entered and deranged every thing by his presence. His free manner of treating the Moldavian peasants has been before remarked; but I imagined his prerogatives and importance would have been lessened at Yassi. This however, was a fresh wrong I did him; I saw him appear with a fine robe, a grave carriage, and a commanding tone. He seemed a courtier, who, capable of becoming Visir, and creating Princes of Moldavia, thought himself already their superior. In this spirit, he began by treating the Governor of the town very cavalierly, because the Master of the Horse had not sent the attendants necessary to conduct him to the audience of the Prince. In vain, did the Governor alledge this neglect was no fault of his. You are one as bad as the other, replied Ali Aga, but I will work a reform. Happily the desired attendance appeared: it consisted of a horse, properly caparisoned, and four of the Prince's Tchoadars to accompany—Whom? The Tchoadar of the Pacha of Kotchim, who was himself only a Pacha of the second order. But there are no degrees in rank between a Turk and a Greek; the first is every thing, the second nothing.

Quitting Moldavia, the Baron proceeds through the country of the Noguais Tartars, in general a vast and melancholy plain, intersected by deep vallies, to Bastecheseray, the residence of the Cham. His observations in this route are entertaining and judicious; the face of the country is described; and we are brought acquainted with the customs, manners, commerce, &c. of the inhabitants, as far as circumstances would permit him to examine them. The following extract will present the reader with a delineation of manners very different from those of Europe.

We arrived before noon at the first valley, and while the Mirza enquired for those whose office it was to procure us fresh horses, I approached a group of Noguais assembled round a dead horse they had just skinned. A young man about eighteen, who was naked, had the hide of the animal thrown over his shoulders. A woman who performed the office of taylor, with great dexterity, then began by cutting the back of this new dress, following with her scissars the round of the neck, the fall of the shoulders, the semi-circle which formed the sleeve, and the side of the habit which was intended to reach below the knee. There was no necessity to sustain a kind of stuff, which by its humidity, naturally adhered to the skin of the youth. The female leather-cutter proceeded, with equal ease, to form the two fore-flaps and the cuffs; which operation ended our almost-man, who served as a mould, crouched on his hams, while the pieces were stitched together; so that, in less than two hours, he had a good brown bay coat, which only wanted to be tanned by continual exercise. This seemed to be his first care; for I saw him leap lightly on the bare back of a horse, to go and join his companions.

nions, who were busy in collecting the horses we wanted, and of which we had not yet enough by far.'

The predominant feature in the Noguais character is avarice, of which the author gives the following instances.

'No people are more abstemious; millet and mare's milk are their habitual food, and yet they are exceedingly carnivorous. A Noguais might wager that he would eat a whole sheep and gain his bet, without danger of indigestion. But their appetites are restrained by their avarice, which is so great, that they generally debar themselves of every thing they can sell. If any accident kills one of their cattle, they then only regale upon his flesh; and this not unless they find it time enough to bleed the dead animal. They follow this precept of Mahomet, likewise, with respect to beasts that are diseased: they carefully observe each stage of the disease, that they may seize the moment, when their avarice condemned to lose the value of the beast, their appetite may still afford them some consolation, by killing it an instant before its natural death.

'The fairs of Balta, and others established on their frontiers, are the emporiums to which they annually bring their immense flocks and herds. The corn they grow in such abundance, finds a ready vent by the Black Sea, as well as their fleeces, whether they consist of the whole produce of their flocks or only the pelades. To these objects of commerce are added some bad hides, and great quantity of hare skins.

'These different articles, united, annually procure the Tartars considerable sums, which they only receive in ducats of gold, Dutch or Venetian; but the use they make of these annihilates every idea of wealth, which such numerical enormity presents. Constantly augmenting, without turning any part of their store into circulation, avarice seizes and engulfs these treasures, while the plains in which they are buried affords not the least indication or guide to future research. The numerous Noguais who have died, without telling their secret, have already occasioned the loss of vast sums; hence it may be presumed these people are persuaded, that were they forced to abandon their country, they might leave their money without losing their property. In fact, it would be the same to them at five hundred leagues distance, since they only possess it in idea: but this idea is so powerful among them, and so delightful, that a Tartar is frequently known to seize the object he covets for the sole pleasure of enjoying it a moment. Soon obliged to restore it, he is likewise obliged to pay a considerable fine; but he has had his wish and is satisfied. The avarice of a Tartar never stays to calculate eventual loss, but enjoys the momentary gain.'

After a journey of nine hundred and thirty leagues, Mr. de Tott arrives at the place of his destination, where, after being obliged to become architect, joiner, turner, white-smith, &c. he finds himself at last lodged with tolerable comfort. He is well received by the Cham Mackfood-Gueray, is admitted to his parties, and amuses him with fire-works and electricity. Having entertained us with the

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ceremonial of the court, and some account of the chief ministers and courtiers, he proceeds to give a sketch of the natural history of the country, its extent, population, government. For what he has said on these subjects we must refer the reader to the work. Mr. de Tott favours the opinion which now begins to gain ground, viz. that the high lands of Tartary were the first inhabited spot on our globe, the source of population, religion, arts, and sciences. We have to regret, that he did not succeed in purchasing the Tartar manuscript, containing the history of that extraordinary people; we should then have been better acquainted with a nation of which we know but little, and concerning which, from every motive that ought to excite laudable curiosity, information of every kind is highly desirable. Twelve hundred pounds offered by the author for this manuscript were refused, and circumstances deprived him of time to obtain extracts. Now that the Crimea is under the dominion of Russia, this interesting work may probably make its appearance.

The troubles in Poland, and the disputes of the Porte with Russia, produced a revolution in the Crimea; Mack-ford-Gueray was deposed, Krim-Gueray succeeded him, and the Tartars took the field with two hundred thousand men. We are here presented with all the horrors of a Tartar campaign amidst frost and snow. Such was the severity of the weather, that more than three thousand men and thirty thousand horses perished in one day by the cold. Krim-Gueray, is represented as a man of understanding, and humanity, softening as much as possible the rigours of war, and endeavouring to preserve order and discipline among his troops. The severity he was obliged to exercise for this purpose will best appear from the following extract, which at the same time affords us an instance of rugged firmness, and blind submission almost unparalleled. A Noguai Tartar was caught marauding in a Polish village, contrary to orders, and brought before the Cham.

‘ Interrogated by his Sovereign, the culprit confessed his fault, allowed he knew with what rigour it was forbidden, pleaded nothing in his favour, asked no pity, endeavoured to interest no one in his behalf, but coolly waited his sentence, without discovering either timidity or pride.

‘ Let him alight, and be tied to a horse’s tail: there let him be dragged till he expires; and let a crier accompany him to inform the army why he is thus punished.

‘ The Cham pronounced this sentence, and the Noguai, without replying, quitted his horse, and went to the Scimens, by whom he was to be tied.

‘ Neither

' Neither cord nor thong was to be found, and while they were in search of some, I ventured a word in his behalf. Krim-Gueray made no answer, but by impatiently commanding them to make use of a bow-string. They objected that it was too short. Let him put his head through the bow bent, said he. The Noguaj obeyed, followed the horseman who dragged him, but not able to go fast enough, fell, and escaped from the hold.

' A new order from the prince remedied the accident. Let him hold the bow with his hands, cried he, and the culprit immediately crossing his arms, this sentence was performed! A sentence which condemned the malefactor to be his own executioner, and which, without doubt, is an instance of the most extraordinary submission! It surpasses all that has been related, most strange, concerning the blind obedience paid to the orders of the old man of the mountain.'

After a fatiguing campaign the Cham arrives at Bender; where he is poisoned by a Greek chymist, probably employed by the Grand Visir. His behaviour in his last moments, proves that a Tartar may behold his end approach with all the philosophic composure of Socrates himself.

' He pointed to the papers that surrounded him. Behold, said he, my last labour, to you (Mr. de Tott) I have devoted my last moment. But soon perceiving that all my efforts could not subdue the grief by which I was overwhelmed—Let us part, said he; your sensibility is catching, and I wish to go to sleep more gaily. He then made a sign to six musicians, at the farther end of the apartment, to begin their concert; and I learnt an hour after, that this unfortunate Prince had just expired to the sound of instruments.'

The death of the Cham induces the author to go to Constantinople, where he arrives after having visited the new Tartar prince at Seray, in Romelia; which province is an appanage of the Zinguisian family, bestowed upon it by the Grand Seigneur. In this route, he followed the tract of the Turkish army, which had just preceded him. The description he gives of the enormities committed by this disorderly and brutal people excite horror and detestation. He informs us, that ravage, desolation, and murder marked their steps to the very walls of Constantinople.

The second volume and third part of this work opens with the display of the standard of Mahomet, &c. a ridiculous ceremony, called by the Turks *alay*, the triumph. The war with the Russians gave occasion to this absurd exhibition, which concluded with deeds of the most atrocious cruelty, Christians of every age and sex were dragged by the hair, and murdered by the fanatic multitude, because they had profaned by their presence the holy standard of the prophet! A series of blunders are then related, occasioned by ignorance, venality, and a want of exertion in government, which altogether exceed conception. Numerous armies take the field only to be defeated, to perish by famine and every kind of

mismanagement,

mismanagement, or to fall a sacrifice to the broils which anarchy produces. A Russian fleet appears in the Mediterranean, at a time when such an event was considered as an impossibility at Constantinople. A war by sea is not to be dreaded in that quarter, said the well informed Mussulman, there we are safe, for there is no communication between the Baltic and the Archipelago! The Turkish fleet is destroyed, terror and dismay pervade the capital, and the despot trembles within the walls of his seraglio. In this critical situation, Mr. de Tott has orders from the Grand Seignior to take upon himself the defence of the Dardanelles. He finds every thing there in the most defenceless state, and when attacked by the Russians, all he has to oppose to the fire of seven ships of the line is a single iron culverine. The enemy ignorant of the Turkish weakness, after some unsuccessful manœuvres, which do not seem to have been conducted with much naval or military skill, abandoned the attack, and retired from the coast to carry on the siege of Lemnos. This retreat impowered the Baron to put the bulwarks of the Turkish capital in a tolerable state of defence, in spite of innumerable obstacles which absurd ignorance and envy constantly opposed to his exertions. Of the difficulties he had to combat, and to conquer the public will judge from the following instance. At the extremity of the gun-rammers, which Mr. de Tott had got made, was a brush of hog's bristles: this the High Treasurer objected to, as contrary to the Turkish religion; and either foolishly, or maliciously objected to it in the presence of a mob that had assembled to see the new method of firing; which reduced our author either to the necessity of giving up his brush, or of being torn to pieces by the mob. In this dilemma, the Baron calls out, "Is there any painter among you?" A painter stepping forth, the following dialogue ensues.

The Baron. Have you ever painted the inside of any mosque.

The Painter. Of several; and those very considerable ones.

The Baron. And what instruments did you make use of?

The Painter. Many different colours.

The Baron. Remember you are a Mussulman, and should reverence the truth. Why do you prevaricate? Colours are not the instruments; they are the means. You make use of brushes: of what are the large ones made?

The Painter. They are of white hair; we buy them ready made, and never prepare them ourselves.

The Baron. You know however from what animal the hair is procured; that is, what I wish to be told.

The Treasurer. Yes; you must declare the truth: it is of consequence it should be known.

The

' *The Painter*, [raising his voice]. In that case, I must say, that all our brushes are made of bristles.

' *The Baron*. Very well; but this is not all. What becomes of the hair, after you have made use of your brushes, and the mosque is finished? What do you bring home?

' *The Painter*. It is certain, that I only bring home the handles; the hair remains on the wall.

' *The Baron*. If then bristles do not defile your mosques, it cannot, surely, be improper to make use of them against your enemies.

' The exclamation, praise be to God! was the answer, which the people returned unanimously; and the High Treasurer, elated with joy, which was the more lively as it succeeded to fear, immediately threw off his superb pelisse, furred with Martin-skin, from Siberia, and seizing on one of the rammers and applying it to the mouth of the piece, come, my friends, cried he, let us make use of this new invention for the safety and glory of the true-believers.

' The ridiculous conclusion of this scene was certainly worthy its origin. The Treasurer was satisfied, and the people enraptured; but this proof of their common folly would have determined me to give them up, had not these difficulties been to me a kind of spur, which I found it impossible to resist.'

In the midst of a thousand obstacles of a similar nature, the Baron perseveres in endeavouring to instruct the Turks in every thing that could tend to their improvement in the art of war. He constructs pontoons, casts and bores cannon, forms and disciplines a corps of artillery, and establishes a mathematical school. But we can easily perceive from his narrative, that rooted habit, the nature of the government, universal corruption, fanaticism and the pride of ignorance, will be eternal bars to an effectual or lasting improvement.

After the death of Sultan Mustapha, our author, disgusted with the absurdities and villainy of the minister of the Porte, and seeing that all hopes of bringing his establishments to perfection were at an end, determines to leave Constantinople. The parting with his pupils is thus described.

' The vessel that was to convey me to Smyrna, where I was to go on board a French frigate, had already weighed anchor, and set her sails, when several boats came about us, and I saw myself surrounded by all my pupils, with each a book or an instrument in his hand. Before you leave us, said they, with much emotion, give us, at least, a parting lesson; it will be more deeply impressed on our memories than all the rest. One opened his book to explain the square of the Hypothénuse; another with a long white beard elevated his sextant to take an altitude; a third asked me questions concerning the use of the sinical quadrant; and all accompanied me out to sea, for more than two leagues: where we took leave of each other, with a tenderness the more lively, as it was with the Turks unusual, and to me unexpected.'

On leaving the capital of the Turkish empire, the Baron had been intrusted with a commission empowering him to

remedy the abuses that had crept into the French commerce in the Levant. The use he intends to make of this opportunity, is announced in the commencement of the fourth part.

‘ Having observed the character, manners, and government of the Turks, in the capital of their vast empire, it remained for me to visit the distant provinces, to examine the different nations which they contain, and discover the variations which the distance of the despot necessarily produces in despotism.’

In his way to Alexandria, he touches at Candia, the ancient Crete, and gives a short account of its climate, productions, and government. Having landed at Alexandria, he proceeds up the Nile to Cairo, and finds that immense city a scene of anarchy and murder. The Ottoman government established in Egypt, originally tyrannical, has become more destructive by the feebleness of administration, which gives rise to constant revolutions and blood-shed. Passing slightly over this tumultuary war, our author proceeds to inform us concerning the government, population, manners, and commerce of the Egyptians, and at the same time, gives a topographical description of the country. Having already extended this article to an uncommon length, we cannot indulge ourselves in following our author through this entertaining and instructive detail. We have, however, to remark that he does not blindly follow the descriptions and reflections of preceding travellers, but boldly and judiciously thinks for himself.

The common opinion that the Delta has, in the course of ages, been formed by the sediment of the Nile, is thus controverted.

‘ It is proper to observe, that Delta, more elevated than the rest of Egypt, is bounded towards the sea by a forest of palm-trees, called the forest of Berelos, the land of which is much higher than the highest rising of the waters; and this topographical remark is sufficient to destroy the system of the formation of Delta by sediment. A country which is higher than the greatest inundations, can never owe to them its origin.’

After having said that the sources of the Nile are not known, he has the following note; which our countryman Mr. Bruce should not let pass without a satisfactory reply; especially as some disagreeable doubts concerning his accounts of Abyssinia have spread pretty generally in Europe.

‘ A traveller, named Bruce, it is said, has pretended to have discovered them. I saw, at Cairo, the servant who was his guide and companion during the journey, who assured me, that he had no knowledge of any such discovery. It may, perhaps, be objected, that a learned man, like Mr. Bruce, was not obliged to give an account of his discoveries to his valet; but, in a desert, the pride of celebrity vanishes.

vanishes. The master and servant disappear, and become only two men necessitated to assist their mutual wants; the only superiority is possessed by the strongest; and the servant I have mentioned, born in the country, would certainly have corroborated Mr. Bruce's assertions, in a discovery purely topographical.

Considering the wretched government under which Egypt groans, the population and fruitfulness of the country are astonishing; which can be accounted for only from the wonderful richness of the soil, the fine climate, and happy situation, that naturally draws to it the commerce of both hemispheres.

Our author, having finished his business in Egypt, re-embarks at Alexandria, pays a visit to Cyprus, and touches at most of the ports on the southern shore of the Mediterranean, from Alexandria to Tunis. From Lattaka, the ancient Laodicea, he goes by land to Aleppo, and from thence to Alexandretta. In the course of this journey, he has an opportunity of examining the manners of the Druses and Mutualis, so different in many respects from those of the other inhabitants. The Druses in particular, have many singularities, among which their mysterious religion is not the least singular. But they carefully avoid every explanation on this head, and indiscriminately frequent both churches and mosques. They appear to be divided into a variety of sects, which mutually hate each other, and only agree in detesting the Mahometans. There is a sect among them, the author calls *Gynæcolists*, adorers of women, whose worship is of the same kind, though less mysterious than that which the Chinese pay to the *Lingham*. It is worth remarking here that this species of worship has prevailed in almost every quarter of the globe, and may be traced up to the most remote antiquity: it was an emblematical object of adoration, representative of the great source of generation and existence. Among other singular opinions, the Druses maintain that they shall be the heirs of the Turks, when these latter are destroyed by the Christians.

With the following account of the extraordinary manners of the inhabitants of Martavan, a village in Syria, we shall conclude our review of these memoirs.

Our small company lodged the following evening at Martavan. The singular manner of the inhabitants of this village are so remarkable, that I cannot refrain mentioning the celebrity which it has acquired in Syria. I have been assured that another near it, is governed on the same principles, but has not the advantage of being on the road, and its name is hardly known.

These two villages belong to a rich individual of Aleppo, who receives their quit-rent, and possesses the right of nominating a magistrate to their civil jurisdiction. There is no appearance, at Mar-

tavan, of any religion whatever. The men are wholly employed in agriculture, and the women, who are generally handsome, seem only intended to welcome travellers. The day when any arrives is with them a festival, as it is with the Peseving-Bachi, whose office is that of Bailiff, but his business is more complaisant, though it cannot be explained. He is to take orders from the new guests, to supply each with what he prefers, and to reckon with his villagers concerning the profits. These casual profits, and the right to receive them, I have been assured have been sold for ten puries.

‘It is very difficult to discover the origin of a society founded on such extraordinary principles; in the midst of the rigorous laws of jealousy, Martavan preserves a legal licentiousness, so reduced to constant practice, that it seems the only false prejudice of this small community.’

Upon the whole, we have seldom met with more amusement or instruction from any book of travels. The object of the author appears evidently to be, not to surprize, but to inform his readers. His observations are acute, his good sense every where apparent, while the philosopher and politician may both profit by his reflexions. Some readers may perhaps accuse him of egotism; but it is to be considered, that the appearance of this weakness is hardly to be avoided, when a person must necessarily speak often of himself.

ART. V. *The Increase of Manufactures, Commerce and Finance, with the extension of Civil Liberty, proposed in Regulations for the interest of Money:* 4to. boards. 6s. 6d. Robinson, 1785.

DIFFERENT ages, like different nations, have their peculiar characters. When we look back on the ever-changing state of modern Europe, we find a time when nations fought for settlements in the fertile dominions of effeminate neighbours; a time when they went to war from the point of honour, ever jealous and quick in quarrel; a time when they fought for the establishment or subversion of religious doctrines; and a time when armies were brought into the field for the purpose of domination and extended empire. The passion of the present age is *Commercial Advantage*. For this, councils protract the night in debate, for this armies are raised, and fleets equipped at an expence, which no commercial advantage can indemnify. In such an age, it is not a wonder that treatises on the advancement of trade should as much abound, as treatises on controverted points of theology in the last century. Among the various hints suggested and plans proposed by legions of writers for the improvement of our political oeconomy, many are worthy of serious attention, and some of their hints are almost annually adopted by government; but these are such as take

money

money from the subject, and place the distribution of it in the hand of the minister.

It is the object of the publication under review to take money out of the hands of the minister and to distribute it among the people; he however, only wishes him to sow, that he may reap more abundantly.

Repeated and various observation has fully convinced our author, that industry of every kind with its unnumbered effects on private happiness, would be most effectually excited, and generally diffused throughout every part of the British Empire, by a new and proper regulation of the interest of money—And he is of opinion, that such a regulation, according to the true principles of loans, would be attended with no public expence, but, on the contrary, would be a source of public revenue; in the first instance, as an institution; and in the second, as a promoter of general industry.

In order to prepare the way to the plan which he lays down for the regulation of money, our author shews, how much better industry is than the precious metals; analyses the causes and the nature of wealth; and on this subject, clearly refutes the opinion of Dr. Adam Smith and other writers on trade and finance, who hold, that it is not in the power of any nation by any act of legislation to encrease its capital and industry, and that money finds its own way into the proper channels with greater readiness and effect, than would result from the application of the greatest human sagacity. Having examined the nature, and traced the history of the interest of money, he concludes, that the “Laws of England respecting interest, are neither equitable nor politically expedient.” Here he adds, a consideration which places the deficiency of the present laws respecting interest, and the necessity of enacting new ones, in a very striking point of view, namely the nature and circumstances of the national or public loan, which subject the stock of the nation to the chance of a very speedy and very great diminution. He, farther affirms, and demonstrates, that the burthen of the loan falls first and heaviest on a class of men the least able to bear it; he means men, who, either in whole or in part, carry on business with borrowed money. Our author justly observes, that it is not in the power of manufacturers to extend their business so widely as those merchants known by the name of factors, who can call to their aid the wealth of other men by affording equal security. From this subject, he passes on to that of security on mortgage, which he considers as “a bounty on goods for home consumption, and consequently as an embargo on foreign trade.”

It is above all things necessary to our author, before he proposes his plan, to remove the prejudice, and take off the odium against what is called *usurious interest*. Among other arguments intended to shew the equity of taking interest for money above the legal rate of five per cent. he reasons from the large discounts which are given for ready money, and from the history and laws of PAWNBROKING, which leads him by a natural transition to propose his plan for raising money, to which that of raising money on pledges bears some affinity.

When money is lent on undoubted security, the borrower pays, first, the interest of the money borrowed; and, secondly, for the trouble of transacting the loan. As to the interest of the loan, it is always, in all cases, exactly proportioned to the extent of the sum borrowed. But it is not so with respect to the trouble of transacting the business of the loan: for, in borrowing one hundred pounds for the space of only one year, there is almost as much trouble as in borrowing ten thousand pounds for ten years. Hence, the lending of small sums is less advantageous than that of lending great ones.

In granting loans on doubtful security, there is, besides the two above-mentioned expences, a third, not indeed certain, but contingent; namely, the expence of a risque of loss which may attend it.

The true principle, then, of a fair loan, without adhering either to law or custom, would be, as in the following instance:

	L.	s.	d.
Capital sum lent,	1000	0	0
Interest, at five per cent.	50	0	0
Expence of transaction	0	15	9
Insurance mutually agreed upon, two and an half per cent.	25	0	0

In order that the three different sums may follow the true proportion, they should be separately charged, as in the above instance, the interest always being regulated by the sum and the time; the expence of transacting the business being neither regulated by the sum and the time, (for it would be nearly the same were it only half the sum), but by what it is judged it really may cost, or by what has been found by experience to cost. And the insurance being regulated by the risque that it is supposed will be run, according to the best information that can be had, relative to the circumstances of the borrower.

As small loans do not afford sufficient profit for the time and trouble that would be required to examine with sufficient minuteness into the circumstances of the borrower; for that, as well as several other reasons, the risque incurred is greater than in larger transactions, and ought to be paid for accordingly. It is reasonable, therefore, that an higher interest should be paid for small loans than for large ones.

‘ It very fortunately happens, that those who borrow small sums, and but for a short time, can in fact, afford to give higher interest than the borrower of a larger sum.

‘ In considering loans, therefore, regard ought to be had to their extent and amount, as well as to the credit of the borrower.

‘ These things being premised, it is suggested, that a fund might with great advantage be established, for the purpose of supplying individuals with sums of money, in a lawful manner, upon such principles, and upon a plan, which, from the basis on which it should be founded, might turn out to be very different in its advantages from any of those that have hitherto been instituted,

‘ The first regulation, in an institution of this sort, would require to be.

‘ That no loan should ever be granted which did not appear to be for the advantage of the borrower, whatever other circumstances might warrant the expediency of granting it.

‘ That as the minds of men are often too apt to be biassed by circumstances, there should be a limit set to the highest rate of interest that may be taken, which must be regulated by the extent of the loan; that is to say, the power of granting usurious loans not to be left to the directors of such a bank.

‘ The extent of the loan should be estimated by the interest which it produces during the whole time of the existence of the loan. Thus 500*l.* for two years should be reckoned the same as 1000*l.* for one year.

‘ That the principal management be in the hands of men who have no interest in exacting too high a premium of insurance, nor of increasing the expence of the negotiation.

‘ That men of character should be employed to inquire into the particular circumstances of borrowers, under the best regulations that can be devised for coming at the true state of their affairs.

‘ That a certain time elapse, between the asking a loan and the granting of it, unless it be under such particular circumstances as may be excepted from the general regulations.

‘ That, in order to avoid making any kind of monopoly of the lending of money, where security is so good as not to require much premium of insurance, this bank be never allowed to lend money without a premium, nor unless that premium amounts to two-fifths of the interest.

‘ That, in order also to render the institution quite competent to the equalizing the monied affairs of the kingdom, and without respect, in this instance to public revenue, any person may be allowed to take, for the loan of money on uncertain security, two-fifths premium of insurance more than what, at the time of such loan being granted is given for the loan of money on mortgage. This last general licence for taking premia not to extend to loans above a certain amount.

‘ Registers of all transactions to be so kept, that the circumstances attending them may be known at any time afterwards.

‘ Probably the regulation of the institution might with advantage be subjected in some degree to the yearly inspection of a committee

of the House of Commons ; and, at all events, as there would be a good deal of discretionary power vested in the managers, it ought to have every possible check, which frequent and minute inspection into the exercise of such an office might afford.

‘ To attempt laying down regulations now for a company of this sort would be absurd, as it could not be done with any kind of propriety by an individual ; and as it would also be very useless, the whole intention being simply to suggest the out lines, and demonstrate the expediency of the plan.

‘ The intention of such a plan is public good, and as such it ought to be promoted as far as the nature of things will allow in obtaining that end.

‘ A high rate of interest will be taken because it is only meant to be applied to cases where a high rate can be afforded, and where on account of the risque run, it is required. As every man who has either property, industry, or character, ought to have some degree of credit, however limited, this plan ought to extend to debtors in prison, when circumstances are such as to warrant it in any degree. This would, if it proved to answer, be a noble purpose.

‘ Even debtors in confinement have some degree of credit, and they ought not to be excluded from the common privilege of humanity, that of using the little credit they possess. In this, however, as in every other case, the invariable rule of not granting assistance unless it appeared that it would be of advantage to the borrower in the end, ought strictly to be adhered to.

‘ This last, however, if well attended to, would make one very material part of the plan ; and it ought not to be considered as a matter of indifference, but, on the contrary, of very great importance, as the increase of national wealth and individual happiness ought ever to be pursued.’

‘ This plan for raising money our author recommends by very solid and unobjectionable arguments. In general, as he observes, the circumstances most in favour of a project are, when it can be tried at a small risque, and upon a small scale that allows, and this is another argument in its favour, and admits of alterations and increase as it goes on, and does not involve the whole prosperity of the projector. In the formation of any project it is also a considerable circumstance that the money laid out in making a trial, be laid out on such things as may be of use in case of failure. Now our author shews beyond contradiction that all these circumstances concur to recommend the plan he proposes.

‘ Our author disclaims all pretensions to literary fame, or to that eloquence which sets off and inculcates with effect schemes already suggested. But he proposes a plan entirely new, a plan that may be tried by the nation without any loss, and whose benefits, if they should exist in any degree would be extensive: this plan he has laid in a deep knowledge of the principles that govern trade, commerce, ma-

nufactures and general industry; a knowledge derived from books, from reflection, and from actual observation on the busy walk of life, in which, it would appear that he has not been unconcerned. For it is, from practice alone that such minute information, on numberless particulars could have been acquired. The philosopher who speculates on trade, for the most part wants experience, and the man of business, on the other hand, sunk in minutiae or particulars, is incapable of ascending the higher grounds from whence he may take a view of what is general and comprehensive. Our author, to various and minute observation adds a faculty for abstraction fitted for the contemplation of the grandest as well as the minutest objects.

There are two ways only, by which an individual, or a society can improve their fortune: either by retrenching their expences, or enlarging their revenue. But all the savings that can be made by a mighty nation, are but trifling when cast in the balance with the enormity of its necessary disbursements. It is the gradual extension of commerce, since the revolution, which has enabled England to bear burthens which the writers of every period almost unanimously predicted must soon overwhelm her. There is a mystery in the faculty of bearing such an accumulation of national debt; not yet clearly unfolded. It is certain, that the money levied on the people returns to them by a thousand channels, and operates as a general capital to stimulate general industry. It is undoubtedly true policy to increase the national force by exciting and supporting the industry of individuals. And our author's plan for this purpose, is the most feasible of any that we have found among all the political productions that we have perused. Something similar to what our author proposes is carried into execution every day by landlords, who improve their estates by advancing money to their industrious tenants, or making discounts of rent, where improvements are made, that must redound to the advantage of both tenant and master. A particular example of improving an estate, by advancing money on pledges, is given by the Duke of Bedford, in the buildings in Bedford-square and other parts of his estate in London.

Our author considers his plan, justly, as connected with an extension of civil liberty. As liberty, which is but another name for justice protects property, so increase of property nourishes a spirit of liberty and opposes a growing bulwark against the gradual encroachments of the executive on the deliberative or legislative part of government, and the rights and privileges of the people.

ART. VI. *Medical Reports of the Effects of Tobacco*, principally with regard to its diuretic quality in the Cure of Dropsies and Dysurics, &c. By Thomas Fowler, M. D., Physician to the General Infirmary of the County of Stafford. 8vo. 2s. Johnson.

EVERY medical man deserves well of the public, who from practice and experience, adds to the store of medical knowledge any new substance the properties of which have not been properly ascertained, and which may procure relief in some obstinate cases, which too frequently resist the powers of every ordinary medicine. This is the case with the author of this pamphlet, who from experiment and fact, has made us acquainted with the medicinal effects of tobacco.

After a preface, stating the inefficacy and uncertainty of every known diuretic, Doctor Fowler, in his first chapter, relates the effects of tobacco in dropfical complaints, illustrated by a number of cases in which he administered it with various success. These cases, seem to be detailed with accuracy and fairness; and the result is, that out of thirty-one trials, four cases of general anasarca, two of confirmed ascites, and twelve of dropfical swellings in the legs, in all eighteen, have been cured; a confirmed anasarca in a scrophulous habit, and confirmed ascites of twenty years standing. In a woman of seventy-two years of age, and eight cases of dropfical legs, in all ten, have been relieved; and a confirmed anasarca, an ascites, and another complicated with anasarca, in all three, have not experienced any relief from this medicine.

The second chapter treats of the effects of tobacco in cases of dysury. The result is, that of eighteen cases of dysury, ten have been cured, seven relieved, and one was not relieved, by an infusion of tobacco given in drops internally.

The third chapter gives observations on the use of clysters of tobacco in the treatment of the cholick; from which I shall take a short extract in the author's own words.

'I believe an ounce of the infusion will be found a medium dose in a clyster for an adult of an ordinary constitution; but I have not yet had a sufficient number of these cases, to enable me to ascertain this point with so much accuracy as I could wish. The general rule, however, which I have laid down for myself, is this. Supposing a common clyster to have been administered without effect, I would order one of an ounce of the infusion, (agreeable to the preceding observation) in half a pint of milk, or common gruel, to be immediately injected. If this procured no relieving stool, or excited no giddiness, or nausea, continuing for the space of thirty, forty, or sixty minutes, (these last effects, in obstinate constipations, most frequently

quently preceding its laxative operation) then I would gradually increase the strength of the future injections, till one or other of these effects should take place.

The fourth chapter contains the several formulæ according to which the medicines mentioned in the foregoing cases have been prescribed. Of these I shall select only the preparation of the infusion of tobacco, because that is the chief formula with which the trials have been made. This infusion is made by pouring a pint of boiling water upon one ounce of the dried leaves of Virginia tobacco; macerate the liquor in a close stopped vessel, placed in *balnes maria*, for an hour, after which fourteen ounces of this infusion are to be expressed, and when the liquor is strained off, two ounces of rectified spirit of wine are to be added, in order the better to preserve it.

The fifth and last chapter contains general observations on the effects of tobacco, and practical rules and cautions for the internal administration of the infusion.

The Doctor began with administering fifteen drops in the morning, twenty-two in the afternoon, and thirty going to bed—He increased the drops till some of his patients took a hundred drops, some one hundred and fifty, and others two hundred twice a day in a cordial julep, or any other vehicle. The doze is to be varied according to the difference of sexes, the strength or weakness of constitution. Upon the whole, to insure the efficacy of the medicine the author advises to increase the dozes, till a vertigo, or nausea be excited, for the space of fifteen, thirty, or forty minutes.

The average doze, according to the author, for an adult, is eighty drops; or from sixty to one hundred twice a day.

We recommend to our medical readers, an attention to this pamphlet; as introducing another valuable medicine into the *materia medica*. O

ART. VII. *Rhetorical Grammar*, or Course of Lessons in Elocution. By J. Walker. 8vo. 3s. boards, Robinson.

THIS performance is chiefly designed for the use of schools; and the express purpose of it is to afford to the young of both sexes an idea of the principles of reading and speaking. Upon this subject, the experience of the author as a teacher has been of great advantage to him; and his lessons are certainly calculated to facilitate in a very considerable degree the advances of young students. As an elementary work, his performance deserves high praise. But it appears to us, that he

is not profoundly versant in the science of grammar. It is a science, indeed, in which few even of the learned have been able to obtain any accurate knowledge; and it would not be difficult to point to writers of an extensive literary reputation, who must have written more from the ear, than from any skill in the art of grammar.

As a specimen of the abilities of this writer, we shall extract his tenth lesson which he intitles, 'a practical system of rhetorical punctuation.'

'Before we give such directions for pausing, or dividing a sentence; as will, in some measure, enable us to avoid the errors of common punctuation, it will be necessary to enquire into the nature of a sentence, and to distinguish it into its different kinds. Sentences are of two kinds: a period, or compact sentence, and a loose sentence. A period, or compact sentence, is an assemblage of such words, or members, as do not form sense independent of each other; or if they do, the former modify the latter, or inversely. A loose sentence is an assemblage of such words, or members, as do form sense, independent of those that follow, and at the same time, are not modified by them: a period, or compact sentence, therefore, is divisible into two kinds: the first, where the former words and members depend for sense on the latter, as in the following sentence: *As we cannot discern the shadow moving along the dial-plate, so the advances we make in learning are only perceived by the distance gone over.* Here we find, no sense formed till the last word is pronounced; and this sentence, for distinction's sake, we may call a direct period: the second kind of period, or compact sentence, is that, where, though the first part forms sense without the latter, it is nevertheless modified by it; as in the following sentence: *There are several arts which all men are in some measure masters of, without being at the pains of learning them.* Here, if we stop at *masters of*, we find complete sense formed, but not the whole sense; because what follows modifies or alters the meaning of it: for it is not said simply, that *there are several arts, which all men are in some measure masters of*, but with this qualification or change in the sense, *without being at the pains of learning them*, which reduces the general to a particular meaning: and this sentence we may call an inverted period. The loose sentence has its first members forming sense, without being modified by the latter; as in the following sentence, *Persons of good taste expect to be pleased at the same time they are informed; and think that the best sense always deserve the best language.* In which example, we find the latter member adding something to the former, but not modifying or altering it.

'This difference of connection between the members of sentences, and consequently the different pauses to be annexed to them, will be better understood by attending to the different influence of the relatives *that* and *which* in the following passage:

'A man should endeavour to make the sphere of his innocent pleasures as wide as possible, *that* he may retire into them with safety, and find in them such a satisfaction as a wise man would not blush to take.

take. Of this nature are those of the imagination, *which* do not require such a bent of thought as is necessary to our more serious employments, nor at the same time suffer the mind to sink into that negligence and remissness, *which* are apt to accompany our more sensual delights.

SPECTATOR, No. 411.

* In the first of these sentences, we find the conjunction *that* modifies or restrains the meaning of the preceding member; for it is not asserted in general, and without limitation, that a man should make the sphere of his innocent pleasures as wide as possible, but that he should do so for the purpose of retiring into himself: these two members, therefore, are necessarily connected, and might have formed a period, or compact sentence, had they not been followed by the last member; but as that only adds to the sense of the preceding members, and does not qualify them, the whole assemblage of members, taken together, form but one loose sentence.

* The last member of the last sentence is necessarily connected with what precedes, because it modifies or restrains the meaning of it: for it is not meant, that the pleasures of the imagination do not suffer the mind to sink into negligence and remissness in general, but into that particular negligence and remissness which is apt to accompany our more sensual delights. The first member of this sentence affords an opportunity of explaining this by its opposite: for here it is not meant, that those pleasures of the imagination only are of this innocent nature which do not require such a bent of thought as is necessary to our more serious employments; but that, of this nature are the pleasures of the imagination in general; and it is by asking the question whether a preceding member affirms any thing in general, or only affirms something as limited or qualified by what follows, that we shall discover whether these members are either immediately or remotely connected; and, consequently, whether they form a loose or a compact sentence: as the former member, therefore, of the last sentence is not necessarily connected with those that succeed, the sentence may be pronounced to be a loose sentence.

* Sentences thus defined and distinguished into their several kinds, we shall be better enabled to give such rules for dividing them by pauses, as will reduce punctuation to some rational and steady principles. Previous, however, to these rules it will be necessary to observe, that as the times of the pauses are exceedingly indefinite, the fewer distinctions we make between them, the less we shall embarrass the reader: I shall beg leave, therefore, to reduce the number of pauses to three, namely, the smaller pause, answering to the comma; the greater pause, answering to the semicolon, and colon; and the greatest pause, answering to the period. The ancients knew nothing of the semicolon; and if we consider practice, and real utility, I believe it will be found, that the three distinctions of the ancients answer every useful purpose in writing and reading.

The practical nature of this performance constitutes its chief value. For the exhibition of rules which can be followed in education with success is of the last importance. General speculations on grammar have, doubtless, their va-

lue; and may be the result of profound thinking and genius. But while philosophers, are intitled to a full admiration, it is not proper to neglect the humble labours of the teacher. We must not despise the road that conducts to excellence. The individual who has an infinite contempt of commas and points, and who attends not to the minutiae of language, will never speak with propriety, or compose with elegance.

ART. VIII. *A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV.* Containing many interesting Anecdotes during that Period of Church History. In a series of Letters from Rome. Dublin printed for the Author. 12mo. 2s. 6d. sewed, 1785.

THE author of these letters, having given a general view of the first institution and early government of the society of Jesuits, proceeds to give an account of the life and reign of Clement the Fourteenth by whom it was destroyed. He deduces his descent from his grand-father, a man who earned his living by selling skins. Even through the cloud of prejudice, which evidently involves the account given by the letter writer, of this Pope, we can discern, that John Vincent Ganganelli, was a man of good parts, and endowed particularly with a strong and happy memory: His temper was easy, open, and affable; and in his younger years, he was not averse to pleasure and amusements. His conversation was agreeably tinged with wit and humour, and he possessed talents for political intrigue and business. He was particularly studious of secrecy in all that he said and did. Paquin said, that if Clement had expected to die, he would have taken down the clapper of the great bell of the capital, to prevent its tolling to publish his decease.

But the most striking part of Ganganelli's character, was a singular ascendancy, which he assumed over persons of all ranks, who approached him, and which he maintained by a surprising affability: Those who were most intimately acquainted with him, consider this as the chief source and spring of his fortune and elevation. Certain it is, that his affability was on many occasions of the utmost service to him. For as his air of dissimulation was very observable on one hand, and as the impression of his extraordinary ascendancy was felt on the other, those who conversed with him, would naturally have put themselves upon their guard, if his great affability had not removed all mistrust, and counteracted the effects of both. The state, and the air of importance, which he well knew when to assume, was perfectly irresistible, and made several judicious persons say: "That Friar will become a great man." Other predictions of his future grandeur might appear to be grounded on the same foundation, if they were not too particular, too exact, to be attributed to mere conjecture. The bishop of Forli, seeing some

of his flock returning Ganganelli's bows, which he dealt freely about him, said : " Jest not with that ugly man, he will one day be your master." The merit of Ganganelli, in this case was totally out of the question, as he was an insignificant Friar even in his own convent. But an extraordinary gift of nature, a something that is not to be defined, never failed to make favourable impressions on those who observed him. It seemed as if Providence, unwilling to deviate from the usual course of natural agency in his favour, bestowed on him the ready means to raise him to the highest fortune. His ascendancy and his affability secured to him a numerous party in the cloister, especially among the younger friars, enabled him to command a majority of votes in the election of superiors, and secured him from many inconveniencies, which must otherwise have ensued from the irregularity of his conduct, and his total disregard for monastic discipline. Again, this ascendancy, joined to his profound dissimulation, discouraged his brethren from entrusting him with any degree of authority among them, apprehensive that he would abuse it, and possibly might never chuse to quit it. But conventual honours were never the objects of his ambition. Perfectly satisfied with the liberty of acting according to his own fancy, he never envied those who were appointed to command. He did not chuse to become accountable for his conduct to a numerous community ; and from the time, that the holy religious man of Assisi foretold his future elevation, his mind and heart were entirely fixed upon it.

As to his person, Ganganelli was of a strong clumsy make, and his features were hard and forbidding. It remains only to say something of his manners, his connections, and his political principles. By assuming the habit of a Cordelier, Ganganelli did not get rid of the scoundrel habits of a low education. The bold confidence, and martial fierceness, remarkable among most of those friars in Italy, were ill calculated to soften, to polish, to refine the clownish indelicacy and low vulgarity which debased his character. He was not to learn in this school the little punctilios of honour, or the niceties of good-breeding, but he soon learnt to excel in an illiberal coarseness of behaviour. Nothing could be more vulgar or indecent than the language he always had in his mouth. The confidence of his friends, or the slightest provocation drew from him volleys of indelicate language. Nor were his amusements more elegant.

Our author gives various hints and innuendos concerning Ganganelli, from which he seems desirous, that we should infer that he did not dislike the fair sex, and that he frequented some public houses, (but all this before he was raised to the papal chair, or even to the purple) and that he had but little, if any affection for his own order. On the whole from the inclination our author betrays to speak evil of Ganganelli, and from the penury he discovers of fuel to feed this flame, we may reasonably conclude, even from these letters, that Pope Clement XIV. was a very amiable and respectable character. The vengeance of bigotry is

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the best tribute of praise that could be paid to the liberality of his mind.

The letter writer having made various observations on Ganganelli's private life, follows him in his political career, from the cloister to the conclave, and from the conclave to the throne. He makes a panegyric on the institutions of the order of the Jesuits, and celebrates the fortitude and the piety of Pope Clement XIII. who, notwithstanding the menaces of so many catholic powers, refused to abolish that order, and even by a new Bull confirmed it.

This work is written in an easy and familiar manner, without any mixture of levity or negligence. But, excepting some anecdotes of Ganganelli, there is nothing in the performance that was not before sufficiently known to the literary and the political world.

ART. IX. *Essays on the Intellectual Powers of Man.* By Thomas Reid, D. D. F. R. S. Professor of moral Philosophy in the University of Glasgow. 4to. 11. 5s. boards, Bell, Edinburgh. Robinsons, London, 1785.

IT is not a less just, than a fine observation of Cicero, that were a man secluded from human society, confined to solitude, and furnished with all the necessaries of life, he would wholly employ his time in a search after truth. Among the different divisions of human nature which we find in the writings of philosophers, there is none more just, accurate, or comprehensive, than that into appetites, animal, social, and intellectual. The wants of the animal system, on the satisfaction of which life depends, are the most importunate. These being gratified, a love of society manifests itself in the most savage tribes. But even society palls upon the taste, and would soon become insipid, if to the pleasure of interchanging sentiments and affections, that of gratifying curiosity were not added. Curiosity, then, is an eminent principle in human nature. To discover connections, to trace analogies, to refer particular objects to general classes or orders, and to invent principles or laws, by which we may be enabled to command particulars, is a very great part of human employment. Rude as well as refined nations, indulge this propensity in some degree; the peasant as well as the philosopher. Here human nature appears in its greatest grandeur. Here all is calm and serene: and the mind elevated above the humiliation of animal appetite, and the turbulence of inordinate passion, endeavours step by step, to grasp

grasp and comprehend the universe.* From the external world, it turns its reflecting power inward upon itself, and astonished at its own powers, labours in vain, to analyse itself, and to find out the true *measure of truth*,† the nature of belief, the just standard of knowledge.

On the one hand, if we consider the mind as a mirror which reflects the images of things, and attempt to trace every idea and notion to some original sensation and impression; we are conscious of ideas and notions, which by all our efforts we cannot dismiss, which adhere, and mingle with the very form and essence of our nature, and are indeed the foundation of reasoning itself, but which cannot be referred to any external archetype, without plunging us for a time into the Lethe of Scepticism. On the other hand, if we suppose, that the communication between mind and matter, is carried on in a manner nowise analagous to the laws which govern the material world. If we say, that the mind, directly, and without the intervention of ideas, and the mechanism of habit, perceives objects as they really are in themselves, their permanent existence which supposes a connection between the past and the future, and space, and duration infinitely extended beyond the eager pursuit of toiling fancy, we cut short all inquiry into our ideas of things, and our belief concerning them on the principles of reasoning: we consider the mind, as a being solitary, and of a nature which rejects all affinity and connection with other beings; as a magician whose ways are past finding out, and to whom there is nothing, as the poet said of Jupiter, similar in kind, or second in degree. The medium through which the influence of bodies on the mind, or the active energy of mind on bodies is exerted, may be examined, and the laws of communication between the object and the brain ascertained: but here, if impressions and ideas are rejected as fabulous, we quit the paths with which we are acquainted, and wander in regions wholly unknown: regions which present to the eye of curiosity, a waste almost as gloomy, and certainly more lasting, than that temporary suspension of belief which is the effect of scepticism. For what in reality is the result of that philosophy which pushes the doctrine of the existence of ideas into sceptical consequences, and what the result of that philosophy which pretends to think, and reason about bodies, and their qualities, without having ideas of them? The result of both

* Sed animus æternus incorruptus agit atque habet cuncta, neque ipse habetur. Sallust:

† The τὸ μέγεθος αὐθιγίας concerning which we find so much subtle disquisition in the writings of Plato.

plainly is, that we yield obedience to the feelings of nature without knowing how. The question is not concerning the truth or reality of our sensations, whose force is allowed by all men, and acknowledged by the greatest sceptic to be irresistible, but concerning the causes of those sensations, and the connexion of our ideas with one another. They who affirm that all information is received in a manner analogous to the representations given by means of images or pictures, endeavour in this manner, to explain the manner in which body operates on the spirit. The action of the material world on the nerves and brain, or perhaps, some other, and some very spirituous matter, the vehicle or seat of the soul, is supposed to re-act upon the material world, to re-echo, to reverberate, to reflect the various impressions of things. We here make use of the various metaphorical terms, to re-act, to re-echo, to reverberate, to reflect, in order to obviate the witticisms of those who take notice, that no image or idea was ever discovered in the brain, and that extended and divisible substances cannot be *painted or engraved* upon a substance, if not absolutely unextended and indivisible, yet of such exceeding subtilty and narrow dimensions, as cannot possibly afford either room or retention, to that infinite variety of thought and information with which the mind is furnished. It does not appear necessary to what some writers ironically call the *Ideal System*, to affirm, that any picture is either painted, or engraved on any part of the human frame: but only, that the intimate nature and essence, the form and the *necessity*, if we may say so, of the existence of things, and of their mutual relations and connections, are involved in an obscurity, which human sagacity cannot penetrate: that all we are sensible of, or know, is, the impressions or effects of things on our minds; that is, our own feelings, sensations, and ideas. That these must have a cause the sceptic allows when he searches for it in reason, though he searches in vain. That he most seriously believes in a necessary connection between the past and the future, the whole tenour of his life demonstrates: but, of this belief, he cannot give any other account than that he is carried along by the irresistible, the inexplicable force of his nature. He is unable to refer it to any known species, or class of beings or of qualities; he cannot refer it to any established rule or known physical law,* nor to any metaphysical or geometrical axiom.

* The term *physical* is here taken in its most enlarged, and its just sense, in which it comprehends mind as well as body.

The adversaries of this ideal philosophy, of whom BUFFIER,† a French Jesuit, as far as we have been informed, was the first, and Dr. Reid in our judgment, the ablest, as Dr. Beattie is the most vague, clamorous, and violent, affirm, that sensation, memory, and belief are all simple and original, and therefore inexplicable acts of the mind, which must, all of them be resolved into the will of our maker. And in order, that these *acts* of the mind, may be dignified with all the authority of reason, they sometimes speak of them as *judgments* of the mind. It is upon the propriety or impropriety of the use they make on such occasions, of this term, that the truth or fallacy of their theory turns.

The general principle, the most prominent feature, the soul and spirit of their philosophy, is, that in our perception of external objects, the object is *conceived to be external*, and to have real existence and permanent qualities or powers, independent of our perception; and, consequently, that we have precisely the same evidence for the permanent existence of things; that we have for the truth and reality of our own perceptions and sensations. Nay, it would seem that if there be, or if it were possible that there should be any difference between the evidence we have for the reality of our perceptions and the evidence we have for the reality and permanent existence of external objects, it is on the side of the latter, since the decisions of the judgment are more stable and respectable, than the fluctuating and varying authority of sense.

We shall first prove, that this new philosophy makes use of the word *judgment* in this manner, and secondly, make some observations on the doctrinal proposition which that use implies, and is meant to insinuate.

Sensation and memory are simple, original, and perfectly distinct operations of the mind, and both of them are original principles or beliefs. Imagination is distinct from both, but is no principle of belief. Sensation implies the present existence of its object; memory its past existence; but imagination views its object naked, and without any belief of its existence or non-existence, and is therefore what the schools call *simple apprehension*.

But here again the ideal system comes in our way: it teaches us, that the first operation of the mind about its ideas, is simple apprehension; that is, the bare conception of a thing without any belief about it; and that after we have got simple apprehensions, by comparing them together, we perceive agreements or disagreements between them; and that this perception of the agreement or disagreement of ideas, is all that we call belief, judgment, or knowledge. Now, this appears to me to be all fiction, without any foundation

† Whose *Traité des premiers Veritez et de la Source des nos jugements*, was published in 1724.

in nature : for it is acknowledged by all, that sensation must go before memory and imagination ; and hence it necessary follows, that apprehension accompanied with belief and knowledge, must go before simple apprehension, at least in the matters we are now speaking of. So that here; instead of saying, that the belief or knowledge, is got by putting together and comparing the simple apprehension, we ought rather to say, that the simple apprehension is performed by resolving and analysing a natural, and original judgment. And it is with the operations of the mind, in this case, as with natural bodies, which are indeed compounded of simple principles or elements. Nature does not exhibit these elements separate, to be compounded by us ; she exhibits them mixed and compounded in concrete bodies, and it is only by art and chymical analysis that they can be separated.*

Here Dr. Reid takes it for granted, that *sensation* implies in it, both belief, and knowledge, and judgment.*

It appears to be an undeniable fact, that from thought or sensation, all mankind constantly and invariably, from the first dawning of reflection do *infer* a power or faculty of thinking; and a permanent being or mind to which that faculty belongs; and that we as invariably ascribe all the various kinds of sensation and thought we are conscious of, to one individual mind itself. But by what rules of logic it is, that we make these inferences it is impossible to shew. What shall we say then ? either those inferences which we draw from our sensations, namely, the existence of a mind, and of powers or faculties belonging to it are prejudices of philosophy or education, mere fictions of the mind, which a wise man should throw off as he does the belief of fairies ; or they are judgments of nature, judgments not got by comparing ideas, and perceiving agreements and disagreements, but immediately *inspired by our constitution*†.

The manner in which these judgments of nature are *inspired*, the author endeavours to express by the word suggestion. He thinks that there are many natural suggestions, particularly that sensation suggests the notion of present existence, and the belief that what we perceive or feel does now exist ; that memory suggests the notion of past existence, and the belief that what we remember did exist in time past ; and that our sensations and thoughts do also suggest the notion of a mind, and the belief of its existence, and of its relation to our thoughts. By a like natural principle it is, that a beginning of existence, or any change in nature, suggests to us the notion of a cause, and compels our belief of its existence. And in like manner, as shall be shewn when we come to the sense of touch, certain sensations of touch, by the constitution of our nature, suggest to us extension, solidity, and motion, which are nowise like to sensations, although they have been hitherto confounded with them.‡

* See his inquiry into the human mind, on the principles of common sense, the second Edition, p. 35.

† See Reid's Inquiry, p. 48.

‡ See Reid's Inquiry, p. 50.

* The perception of an object implies both a conception of its form, and a *belief* of its present Existence. I know, moreover, that this belief is not the effect of argumentation and reasoning, it is the immediate effect of my constitution.*

† We agree with the author of the treatise on human nature in this, that our belief of the continuance of nature's laws, is not derived from reason. It is an instinctive preference of the operations of nature.†

But in the publication before us, and which has led us to a retrospect of Dr. Reid's leading principles in the philosophy of the mind, he has given a very copious and distinct account of what he takes to be the nature, extent, dominion, and prerogatives of *judgment*. The definition commonly given of judgment by the more ancient writers in logic, was, that it is "an act of the mind, whereby one thing is affirmed or denied of another. This, Dr. Reid thinks, as good a definition of it as can be given." The word judgment he thinks, may be borrowed from the practice of tribunals. As a judge after taking the proper evidence, passes sentence, in a cause, and that sentence is called his judgment; so the mind, with regard to whatever is true or false, passes sentence, or determines according to the evidence that appears. "Judgment he considers as an act of the mind specifically different from simple apprehension, or the bare conception of a thing: for though, there can be no judgment without a conception of the things about which we judge; yet conception may be without any judgment.—Secondly, there are notions or ideas, that ought to be referred to the faculty of judgment as their source; because if we had not that faculty, they could not enter into our minds. Among these we may reckon, according to our author, the notion of judgment itself; the notions of a proposition, of its subject, predicate, and copula; of affirmation and negation, true and false, of knowledge, belief, disbelief, opinion, assent, evidence, the relations of things.

Thirdly, Dr. Reid is of opinion, that in persons come to the years of understanding, judgment necessarily accompanies all sensation, perception by the senses, consciousness and memory, but not conception. The man, says he, who perceives an object, believes that it exists, and is what he distinctly perceives it to be, nor is it in his power to avoid such judgment. And the like may be said of memory and consciousness. Whether judgment ought to be called a necessary concomitant of those operations, or rather a part or ingredient of them, he does not dispute, but thinks it certain

* Reid's Inquiry, p. 290.

† Reid's Inquiry, p. 346.

that all of them are accompanied with a determination, that something is true or false, and a consequent belief. If this determination be not judgment, it is an operation that has got no name, for it is not simple apprehension, neither is it reasoning; it is a mental affirmation or negation, it may be expressed by a proposition, affirmative or negative, and it is accompanied with the firmest belief—He afterwards expresses his idea of judgment, summarily thus, “That I may avoid disputes about the meaning of words, I wish the reader to understand, that I give the name of *judgment* to every determination of the mind, concerning what is true and what is false.”

The judgments we form are either necessary, as, that three times three make nine, or of things contingent, which must always rest upon some other operation of the mind, than pure conception, such as sense, memory, consciousness.—He thinks, that although abstract notions, after they have been formed, may be barely conceived without any exercise of judgment about them, yet that some exercise of judgment is necessary in their formation, and in general, that without some degree of judgment, we can form no *accurate* and *distinct* notions of things. For what our author affirms on this subject, he limits to *distinct* conception, and *some degree* of judgment. There are notions of the objects of sense, which are gross and indistinct, and there are others that are distinct and scientific. The former, Dr. Reid thinks may be got from the senses alone, but that the latter cannot be obtained without some degree of judgment. There are two ways in which we get the notion of relations, by means of judgment. The first is, by comparing the related objects, when we have before had the conception of both. By this comparison, according to Dr. Reid, we perceive the relation either immediately, or by a process of reasoning. That my foot is longer than my finger, I perceive immediately, and that three is the half of six. This immediate perception, is immediate and intuitive judgment. That the angles at the base of an isosceles triangle are equal, is perceived by a process of reasoning, in which it will be acknowledged there is judgment. Another way, in which we get the notion of relations, according to Dr. Reid, is, when by attention to one of the related objects, we perceive or judge that it must, from its nature, have a certain relation to something else, which before perhaps we never thought of; and thus our attention to one of the related objects produces the notion of a correlate, and of a certain relation between them. Thus when we attend to colour, figure, weight, we cannot help judging these to be qualities which cannot exist without a

subject; that is, something which is coloured, figured, heavy.

Dr. Reid, who ushered his doctrines into the world by his inquiry into the human mind on the principles of common-sense, explains the meaning of the terms common sense, and shews that sense, in its most common and therefore its most proper meaning, signifies judgment. "We ascribe," says he, "to reason two offices or two degrees. The first is to judge of things self-evident; the second, is to draw conclusions that are not self-evident, from those that are." The first of these is the province of common sense, which therefore, according to Dr. Reid, coincides with reason in its whole extent, and is only another name for one branch, or one degree of reason.

Mr. Lock having declared it to be the result of his reasoning on the subject of knowledge, that "knowledge seemed to him, to be nothing but the perception of the connection and agreement, or disagreement and repugnancy of any of our ideas," and that "in this alone it consists." Dr. Reid considers this, as a very important point, not only on its own account, but on account of its necessary connection with Mr. Lock's system, which is such, as that both must stand or fall together: for if there is any part, says he, of human knowledge which does not consist in the perception of the agreement or disagreement of ideas, it must follow, that there are objects of thought and of contemplation which are not ideas.

That necessary or abstract truths are perceived by the agreement or disagreement of ideas, Dr. Reid seems not unwilling to allow, rather than positively and explicitly to affirm. But, he observes, that there is another great class of truths, which are not abstract and necessary, and therefore, cannot be perceived by the agreements and disagreements of ideas. These are, all the truths we know concerning the real existence of things; the truth of our own existence; of the existence of other things, inanimate, animal and rational, and of their various attributes and relations. These truths may be called contingent truths. Our author, here excepts only the existence and attributes of the supreme Being, which is the only necessary existence he knows regarding existence. And he concludes, that since knowledge can be attained of things which are not ideas, knowledge is a perception of agreements and disagreements, not of ideas, but of things that are not ideas.

One of the most important distinctions of our judgments, says Dr. Reid, is, that some of them are intuitive, others grounded on argument. He puts the question whether there

be no mark or criterion, whereby first principles or intuitive judgments that are really such, may be distinguished from those that assume the character without a just title; on these matters he offers the following propositions, declaring his readiness to change his opinion upon conviction. First, he holds it to be certain and even demonstrable, that all knowledge got by reasoning must be built upon first principles. Secondly, that some first principles yield conclusions that are certain, others, such as are probable, in various degrees, from the highest probability to the lowest. Thirdly, that it would contribute greatly to the stability of human knowledge, and consequently to the improvement of it, if the first principles upon which the various operations of it are grounded, were pointed out and ascertained. Fourthly, that nature hath not left us destitute of means whereby the candid and honest part of mankind, may be brought to unanimity when they differ about first principles. For in the first place, in such controversies, every man is a competent judge; and in the second we may observe, that opinions which contradict first principles are distinguished from other errors by this; that they are not only false but absurd; and thirdly, it may be observed, that although it be contrary to the nature of first principles, to admit of direct or *apodictical* proof; yet there are certain ways of reasoning even about them, by which those that are just and solid may be confirmed, and those that are false may be detected. For example, it is a good argument *ad hominem*, if it can be shewn that a first principle which a man rejects, stands upon the same footing with others which he admits. Thus the faculties of consciousness, of memory, of external sense, and of reason, are all equally the gifts of nature: and no good reason can be assigned for receiving the testimony of one of them which is not of equal force with regard to the others.—Our author goes on to enumerate the first principles, or intuitive judgments, from which we may reason concerning contingent truths. These he resolves immediately into the constitution of our nature, places them on a footing with natural instincts, and considers the evidence of such principles as resembling light, which, at the same time, that it discovers ALL VISIBLE OBJECTS, discovers also ITSELF.

Concerning most of the principles of necessary truths, there has been no dispute. Dr. Reid makes some remarks on those, of which the truth has been called in question. These remarks, are in the same spirit with the leading principles of Dr. Reid's philosophy, of which we have given a general account collected from the whole of his writings, as our bounds do not permit us to enter into an accurate and

minute investigation of each section of his inquiry, and each of those essays, which together make up a quarto volume of 766 pages. These indeed, if they were made separately, subjects of inquiry, might give birth to as many volumes of comments and controversies as ever sprung from the writings of Aristotle. The spirit, the genius, the essence of his philosophy is, that the mind has a direct and intuitive power of judging; as well as of judging by reasoning in a train by means of propositions connected by syllogism and argument; that the convictions derived from sensation, consciousness, perception, are derived from the exercise of the intellect, and stand upon the same foundation with our apprehensions of the most evident, that is self-evident propositions; and that we have the same evidence for the existence of things without us, that we have for the existence of what are called impressions and ideas, and even of consciousness itself.

We proceed now to make some observations on this system in general; after which we shall endeavour to give some idea of each of these essays, which are the object of this review; and to point out any instances, that may occur, in which our very learned and acute author has added to the stock of human knowledge.

[To be continued.]

ART. X. *An Answer to the Reply, to the supposed Treasury Pamphlet.* 2s. Stockdale, 1785.

THE author of this answer, clearly convicts the leaders of opposition of many inconsistencies between their former professions and conduct, and their present; he also in some instances refutes the reasoning, and calls in question the facts alledged in the reply. For example, he shews, that the fraudulent trader has now precisely the same opportunity of running goods from Ireland, that he will have hereafter, if it can be worth the while to try the experiment. On the subject of the superiority of ports, our author writes thus.

“The proposition which is maintained relating to them is, “That the markets of Great Britain can be supplied with West India produce cheaper through Ireland, by a circuitous navigation, than by a direct importation from the West Indies.” And, to defend this novelty in commercial reasoning, the advantages of ports of Britain are decryed by our Commentator, and the harbours of Ireland exalted in their stead. The sea coast of Britain, which comprehends, according to Templeman, at least eight hundred marine leagues, can be no longer considered, it seems, as the most commodious for trade of any in Europe. And we are no more to give credit to the Survey of Campbell, “That we have as many “large and safe bays, secure roads, and convenient ports, arising from

"from the peculiar dispositions of our sea and shore, as any other country in Europe." Yet our author admits the force of the remark of his adversary, that the Irish ports, lying on the Irish sea, from Belfast to Waterford, possess no one superiority over the English ports, on the opposite coast, from Whitthaven to Milford. In the comparison between Corke and the ports of the Bristol channel, our commentator confesses his disappointment at finding so much superiority where he least expected it. It is the West coast of Ireland, from Cape Clear, on the South, to the Mull of Galloway, and even to Lough Swilly, on the North, where he contends for such superior advantages. Yet, having a very different purpose to answer, he very consistently exhibits "the wild and thinly inhabited state of the far greater proportion of the coast of Ireland which the smuggler must first make on his return from the West Indies." A wild and thinly inhabited coast, then, is to overpower the South-Western ports of England in every competition for freights.

"But is it at all probable, that a small advantage of local position, a little more to the West, or to the East, should fix the seat of commerce, or retain the residence of merchants? The "wild and thinly inhabited shores" of Wales have not risen superior in trade to the English coasts of the neighbouring channel. And the merchants of Bristol choose rather to improve the course of the Avon than emigrate to Milford Haven, notwithstanding its alluring advantages."

Our author, with plausibility, at least, controverts other arguments urged in the reply; contending party-men have greater advantages when they attack their adversaries, than when they defend themselves. The author of the reply, and the author of the answer are both vulnerable, and, accordingly, have aimed mutual thrusts, not without effect. But still the stubborn facts authenticated by the manufacturers, Commissioners of excise, &c. &c. plead very powerfully against the conduct of ministry with respect to Ireland, and are sufficient to do more than over-balance the utmost ingenuity of abler writers than our author. This indeed he seems to be sensible of, and therefore rests the defence he wishes to make, chiefly on the actual independence of Ireland; and the perplexities arising from the concessions of former ministers. The best argument he says, which can be opposed to his adversary's objections, and to the clamours of his party, may be at last found in the report of the committee of council "The present question, say they, is not whether the proposed system of commerce, is better or worse than that which existed before the change made in the Irish Constitution; but whether it is better or worse than that, which, if some agreement is not made, is likely now to take place." This is the conclusion, and indeed the main strength of Mr. Rose's answer to Mr. Burke's reply.

ART. XI. *Moral and Sentimental Essays, on Miscellaneous Subjects, Written in Retirement, on the Banks of the Brenta in the Venetian State.* By J. W. C——s of R——g. 2 Vols. 6s. Sewed. Robson, 1785.

THE editor of these essays, thinks it proper to inform us, or to affirm, that this Countess's father was of an ancient protestant House in Wales, her mother a Greek lady, a zealous catholic, and a person of distinguished merit. That her father's long residence at Venice gave rise to her connection in marriage with the late C—— of R——g, some years ambassador from the Court of Vienna to the Venetian Republic. That this lady, retired from the great world, in which she had shone from the strength of her understanding, her amiable qualities, and the graces of her person, chuses at present, in a peaceable retreat, the amusement of conversing with herself by writing, and of imparting these conversations to her most intimate friends. We are also informed, that the fair author published two editions of these essays, differing in some respects from each other: one in the English language, and one in the French.

Concerning the authenticity and accuracy of all these particulars, the editor, who chuses to remain incognito, will excuse us if we entertain a degree of scepticism. And as to what he says, of the character of the work, although we think his encomium too high, we judge it to be a very just account of the style and manner at which it aims.

As to the subjects of the work, we cannot give a better idea of them, than by comparing them to that number and diversity of articles which form a lady's dress. No author is without a certain degree of coquetry: nor ought he to be, as his object is to please: but coquetry has ever been thought less becoming in men than in women. The choice of every thing that can contribute to ornament is allowed to the sex without restraint; the arrangement subject to no rules: it is caprice, under the direction of taste, which chuses, and which places its objects always in an agreeable manner, and conformably to the end it happens to have in view. But as the dress of a woman, how great soever the variety of the articles of which it is composed, has always a determined character, such as national dress, a court dress, a hunting dress; so to this work, considered as a dress, of the mind or understanding, we may assign the character of sentiment. When this character, in itself so interesting, animates the whole, and diffuses its warmth throughout, in a manner so spontaneous and natural as we observe it to do in these pieces, it ever furnishes an agreeable kind of reading; although the subjects treated may be old, trivial, or even fantastic. The wild flights of the imagination, the intricacies of metaphysical discussion; even the shafts of satire, of irony, and persiflage, have, under this amiable pen, a tincture of that character. That frank and ingenuous manner, too,

so conspicuous in the following pages, adds new value to their ton of sentiment! inasmuch as we are the more disposed to believe it true, and to delight in it; just as, in society, we prefer the attachment and conversation of those persons, whose characters announce feeling, frankness, and simplicity.

This character is drawn by the partiality of a warm friend. And perhaps, the author and the editor may be one and the same person; yet the writer under review, seems to be a person of genteel education, well acquainted with the levities, follies, and vices of fashionable life; her reading lies chiefly among novels and miscellanies; she is not unacquainted with modern history: but it is such observations and sentiments as we find Montagne, La Fontaine, Chesterfield, &c.;—these are her favourite lises of reading; as it is the exotic buffoonery of Sterne that is the great object of her imitation in writing. As she wants the humour and vivacity of Sterne, she endeavours to make up for the deficiency by constantly affecting, it even on the gravest subjects. Sterne is often serious, tender, and pathetic; our author screws the muscles of her countenance into an almost perpetual grin; she endeavours to tickle the fancy, even when she treats of the sublime subject of music which

———Soothe's the savage breast

Which softens rocks and bends the knotted oak!
and when she leads you into the house of mourning, and discourses of death, and of a future state. She is in writing what we sometimes find women to be in company who have survived, or never possessed any personal attractions, but who are endowed by nature with an openness and frankness of disposition. Such women, regardless of the *decorum* of fashionable dress and manners, seek, sometimes, to distinguish themselves by some slight trespasses on the extreme delicacy expected in the sex, and by assuming the character of odd but good natured persons who think shrewdly and speak with perfect freedom whatever comes uppermost. If all other means should fail of attracting observation, they will even proceed to downright mimicry, and the making of wry faces. We proceed to justify this character, by a few extracts from the performance before us. The author introduces herself in her first essay which she entitles "The first Step" thus,

"You are writing, aunt?"—I am, my dear girl.—"May I ask what subject employs your thoughts?"—I am preluding a preface.—"A preface! you have written a book then?"—No: but don't let that surprize you.—"You have at least the subject of one ready."—The subject? That is coming too close to a point, my dear, which is useless enough. What author now adheres to his subject, even if he proposes one? However I have none at all, and that pleases me best. Liberty of ideas is a gift of nature, in which all men par-

take, though but few know how to make a good use of it: our sex may act more freely in this matter than the men. There is a libertinism of the understanding, as well as of the heart: and it is allowable to a woman to give herself up to the former, as in thus doing she excites no jealousy, nor produces any disorder in society. A woman of wit is look'd upon in the world as an *ignis fatuus*, which shines without burning, and may fall upon any object without hurting it. Concurrence of pretensions causes rivalry: but there never will be women enough to alarm the other sex as competitors for fame. If a woman sits down to write, every prepossession is in her favour: a bad production is tolerable; a good one charming.

Towards the conclusion of this essay, she says,

'You are a charming girl for having interrupted me; for I know no longer where I am, nor how I began this rhapsody.—"Why, it seems you was writing a preface."—A preface! let it be so; all this may make one, if people like it. An authoress must absolutely have a preface to her publication. It is her literary *chaussure*. But as I am writing it before the completion of half my work, the materials of which are already very multifarious, and the rest not likely to be less so, it is necessary, above all things, that my *chaussure* be perfectly easy, and fit to draw upon any sort of work whatever. The danger of an unaccommodating *chaussure* brings to my mind a cruel adventure of a pretty woman of my acquaintance, who danced like an angel. On the day of a grand ball, she was honored with the hand of a prince quite *à la mode*, who paid his court to her. She put on, as her evil genius would have it, a pair of such small shoes as pinched her horribly: the floor was slippery, and her step uncertain. In a *pas de chasse* she lost her balance, and fell flat upon her face. The prince ran to take her up, and at the same time, a lady in the second couple stooped to render her the like service. This lady had the finest teeth in the world, and smiled with a grace, which gave wonderful effect to her countenance. The prince helping up his partner, met the eyes of the little figure who assisted him. Whether it was, that the smile had preceded her look, or whether it sprung from the prince's glance (for the transition from perception to expression is in women extremely rapid) I know not; the prince, however, fell into a state of absence and distraction for the rest of the evening. The smile of the little brunette, had absolutely emancipated him from the conquest of her rival. Ever since this unlucky accident, I have always made a point of bearing an easy *chaussure*: and in my province of authoress, you see, dear niece, that to prevent, as far, as possible, all risk of disjoining my nose by a fall, my preface wears the character of my *chaussure*; and I defy the severest critic to prove, that it will not fit any book whatsoever, and keep it upright on its legs too, as far as that position can depend on a preface.'

Yet amidst the effusions of this old literary romping we meet with many just sentiments, very happily expressed. It is an affectation of singularity, which is the great blemish of her essays.

ART.

ART. XII. *Mr Burke's Speech*, on the motion made for Papers, relative to the Directors, for charging the Nabob of Arcot's private debts to Europeans, on the Revenues of the Carnatic, February 28, 1785. With an Appendix, containing several Documents. Octavo, 3s. Dodsley, 1785.

THE subject of this speech, is a letter written by the Court of Directors, and altered by the Board of India Controul, of the 15th of October 1784, directing a certain annual reserve to be made from the revenues of the Nabob of Arcot, for the liquidation of his debts to private individuals, and to the English East India Company. The measure was objected to by the Court of Directors, as placing credits of a private and a public nature upon the same footing, or rather giving the former a preference over the latter. It was afterwards made a subject of animadversion in both houses of parliament, and papers were moved for, by Mr. Fox and the Earl of Carlisle, tending to lead to a farther inquiry into the subject. A negative was put upon the motion by the friends of administration.

Various arguments were urged by Mr. Dundas, the minister, who took the lead in this measure, and who singly stood up in its defence upon this occasion, to prove the rectitude and wisdom of the conduct that had been adopted. It was generally admitted in the course of the debate, that two denominations of the debt, the consolidated debt of 1767, and the cavalry loan, were not liable to any considerable exception. The debt of 1777 was of a very questionable nature. But if administration had bestowed their patronage upon the two former, and left the creditors of 1777 unprotected, they would naturally have thrown themselves upon the Nabob, and might possibly have been the first order of creditors that would have been paid instead of the last. This prince had often pleaded in excuse of his arrears to the company, that he was harassed by the application of his private creditors; and this plea could no otherwise be taken away in time to come, than by giving all the creditors a prospect of satisfaction, sooner or later, in proportion to their merits. The new regulations that had been adopted in the first session of the present parliament, were intended to introduce a more strict and honourable order of affairs in the territories of the East India Company. But it had been the practice of all wise legislators to exclude retrospection from their institutions, and not at once to cut off those profits, however unreasonable and disproportionate, which were sanctified by custom and made venerable by the seal of prescription. All wise systems of reform were intended to operate insensibly

and by degrees; and whatever were violent in its march, and loud in its promises, might be expected to be neither auspicious nor permanent in the execution. With respect to the charge of collusion between the creditors and the Board of Control, Mr. Dundas treated it with some degree of ridicule. He said it was not the first time that his conduct had been misrepresented. It had been said, and exactly with the same degree of truth, that he had received a large sum of money from Sir Thomas Rumbold, upon a particular occasion. But he had slept perfectly quiet and serene under the former charge, and he trusted he should preserve his temper equally unruffled from the present accusation. In fine, with respect to the enquiry proposed, he cautioned the House against suddenly imbibing sentiments of distrust against a Board they had so lately instituted. If the House thought, after all they had heard, that the Board had acted criminally, they ought not to let them continue a moment longer in their situations; but if otherwise, he called on them for a manly and decisive support. He opposed, to the sinister designs and interested views of men, who, provided they could thrust them from their situations, cared not by what means they affected it, the characters and stake of the present commissioners, who had their reputation, their political existence, and their future prospects pledged with the public for their rectitude and integrity.

But it is easy to find plausible arguments in defence of any mode of procedure. We are not without our suspicions, that the particular favour that was extended to the creditors of 1777, originated in a kind of secret cabal of Mr. Benfield, a principal creditor, Mr. Richard Atkinson, his friend, and representative, and the present administration. Mr. Benfield's claim amounted to 400,000*l.* yielding an income, at six per cent. of 24,000*l.* one farthing of which had probably never been advanced, and which was a mere douceur for secret services under the name of a loan. As in the bold, and enterprising measure of Mr. Fox, little prospect had been left that any part of this debt would ever be recovered, Mr. Benfield would probably have been happy to come down handsomely for the assistance of ministers in the critical business of the general election, in order to secure to himself the remainder of his spoils.

The speech of Mr. Burke has one characteristic, which runs through all the performances of this celebrated orator. He has pushed the matter farther than any of the speakers that went before him; he has attacked the debt of 1767 and the cavalry loan, which passed muster with them, and while they seemed inclined to represent the measure as a mere

piece of impolicy on the part of administration, he has held it up as a mass of flagitiousness and deformity without a parallel either in ancient or modern times. In a word, every thing comes to us magnified in its outline and aggravated in its features through the telescope that is presented to us by Mr. Burke, and we cannot but perceive through all the plausibility of his rhetoric, that many circumstances grow into crimes under his hand, that before were merely indifferent, insipid, and unmeaning.

We would not, however, lead our readers to imagine, that there is any thing unproportioned and unsupported in the speech before us. Every thing is borne out with an energy of reasoning and a vehemence of rhetoric of which, while they both rise to the highest pitch; it is difficult to decide whether it be the one or the other that carries conviction with the most irresistible force to our hearts. As an example of this, we will lay before our readers the animadversions of Mr. Burke, upon the debt of the Nabob to the Company itself; and from this specimen they may easily infer what colours he is able to throw upon the obscure and unascertained claims of individuals.

‘ Those who gave this preference to private claims, consider the Company’s as a lawful demand; else, why did they pretend to provide for it? On their own principles they are condemned.’

‘ But I, Sir, who profess to speak to your understanding and to your conscience, and to brush away from this business all false colours, all false appellations, as well as false facts, do positively deny that the Carnatic owes a shilling to the Company; whatever the Company may be indebted to that undone country. It owes nothing to the Company, for this plain and simple reason—The territory charged with the debt is their own. To say that their revenues fall short, and owe them money, is to say, they are in debt to themselves, which is only talking nonsense. The fact is, that by the invasion of an enemy, and the ruin of the country, the Company, either in its own name or the names of the Nabob of Arcot and Rajah of Tanjore, has lost for several years what it might have looked to receive from its own estate. If men were allowed to credit themselves, upon such principles any one might soon grow rich by this mode of accounting. A flood comes down upon a man’s estate in the Bedford Level of a thousand pounds a year, and drowns his rents for ten years. The Chancellor would put that man into the hands of a trustee, who would gravely make up his books, and for this loss credit himself in his account for a debt due to him of 10,000l. It is, however, on this principle the Company makes up its demands on the Carnatic. In peace they go the full length, and indeed more than the full length, of what the people can bear for current establishments; then they are absurd enough to consolidate all the calamities of war into debts; to metamorphose the devastations of the country into demands upon its future production. What is this

this but to avow a resolution utterly to destroy their own country, and to force the people to pay for their sufferings, to a government which has proved unable to protect either the share of the husbandman or their own? In every lease of a farm, the invasion of an enemy, instead of forming a demand for arrear, is a release of rent; nor for that release is it at all necessary to shew, that the invasion has left nothing to the occupier of the soil; though in the present case it would be too easy to prove that melancholy fact. I therefore applauded my right honourable friend, who, when he canvassed the Company's accounts, as a preliminary to a bill that ought not to stand on falsehood of any kind, fixed his discerning eye, and his deciding hand, on these debts of the Company, from the Nabob of Arcot and Rajah of Tanjore, and at one stroke expunged them all, as utterly irrecoverable; he might have added as utterly unfounded.

Mr. Burke contrasts the lavish donation of the Board of Controul in the example before us with the bill of Mr. Pitt of the last session, appointing Commissioners to enquire into the fees and perquisites of the clerks and commis in the public offices, and the contrast is illustrated with an imagery that is admirable and unequalled.

I confess I feel a degree of disgust, almost leading to despair, at the manner in which we are acting in the great exigencies of our country. There is now a bill in this House, appointing a rigid inquiry into the minutest detail of our offices at home. The collection of sixteen millions annually; a collection on which the public greatness, safety, and credit have their reliance: the whole order of criminal jurisprudence, which holds together society itself, have at no time obliged us to call forth such powers; no, nor any thing like them. There is not a principle of the law and constitution of this country that is not subverted to favour the execution of that project. And for what is all this apparatus of bustle and terror? Is it because any thing substantial is expected from it? No. The stir and bustle itself is the end proposed. The eye-servants of a short-sighted master will employ themselves, not on what is most essential to his affairs, but on what is nearest to his ken. Great difficulties have given a just value to economy, whatever it may cost us. But where is he to exert his talents? At home to be sure: for where else can he obtain a profitable credit for their exertion? It is nothing to him, whether the object on which he works under our eye be promising or not. If he does not obtain any public benefit, he may make regulations without end. Those are sure to pay in present expectation, whilst the effect is at a distance, and may be the concern of other times, and other men. On these principles he chooses to suppose (for he does not pretend more than to suppose) a naked possibility, that he shall draw some resource out of crumbs dropped from the trenchers of penury; that something shall be laid in store from the scant allowance of revenue officers, overloaded with duty, and famished for want of bread; by a reduction from officers who are at this very hour ready to batter the treasury with what breaks through stone walls, for an increase of their appointments. From the

ENC. REV. SEPT. 1785. 1 . . . O . . . marrowless

marrowless bones of these skeleton establishments, by the use of every sort of cutting, and of every sort of fretting tool, he flatters himself that he may chip and rasp an empirical alimentary powder, to diet into some similitude of health and substance the languishing chimeras of fraudulent reformation.

Whilst he is thus employed according to his policy and to his taste, he has not leisure to enquire into those abuses in India that are drawing off money by millions from the treasures of this country; which are exhausting the vital juices from members of the state, where the public inanition is far more sorely felt than in the local exchequer of England. Not content with winking at these abuses; whilst he attempts to squeeze the laborious ill-paid drudges of English revenue, he lavishes in one act of corrupt prodigality, upon those who never served the public in any honest occupation at all, an annual income equal to two thirds of the whole collection of the revenues of this kingdom.

Actuated by the same principle of choice, he has now on the anvil another scheme, full of difficulty and desperate hazard, which totally alters the commercial relation of two kingdoms; and what end to ever it shall have, may bequeath a legacy of heart-burning and discontent to one of the countries, perhaps to both, to be perpetuated to the latest posterity. This project is also undertaken on the hope of profit. It is provided, that out of some (I know not what) remains of the Irish hereditary revenue, a fund at some time, and of some sort, should be applied to the protection of the Irish trade. Here we are commanded again to task our faith, and to persuade ourselves, that out of the surplus of deficiency, out of the savings of habitual and systematic prodigality, the minister of wonders will provide support for this nation, sinking under the mountainous load of two hundred and thirty millions of debt. But whilst we look with pain at his desperate and laborious trifling; whilst we are apprehensive that he will break his back in stooping to pick up chaff and straws; he recovers himself at an elastic bound, and with a broad-cast swing of his arm, he squanders over his Indian field a sum far greater than the clear produce of the whole hereditary revenue of the kingdom of Ireland.

We will only add to these extracts a short passage or two, in which the power of refined and inimitable satire is carried perhaps to a greater length than by any of those poets who have risen highest in this species of composition.

Our wonderful minister, as you all know, formed a new plan, a plan *insigne recens alio indictum ore*, a plan for supporting the freedom of our constitution by court intrigues, and for removing its corruptions by Indian delinquency. To carry that bold paradoxical design into execution, sufficient funds and apt instruments became necessary. You are perfectly sensible that a Parliamentary Reform occupies his thoughts day and night, as an essential member in this extraordinary project. In his anxious researches upon this subject, natural instinct, as well as sound policy, would direct his eyes, and settle his choice on Paul Benfield, as the grand parliamentary reformer to whom the whole choir of reformers bow, and to whom

even

even the right honourable gentleman himself must yield the palm: for what region in the empire, what city, what borough, what county, what tribunal, in this kingdom, is not full of his labours? Others have been only speculators, he is the grand practical reformer; and whilst the Chancellor of the Exchequer pledges in vain the man and the minister, to increase the provincial members, Mr. Benfield has auspiciously and practically begun it. Leaving far behind him even Lord Camelford's generous design of bestowing Old Sarum on the Bank of England, Mr. Benfield has thrown in the borough of Cricklade to reinforce the county representation. Not content with this, in order to station a steady phalanx for all future reforms, this public-spirited usurer, amidst his charitable toils for the relief of India, did not forget the poor rotten constitution of his native country. For her, he did not disdain to stoop to the trade of a wholesale upholsterer for this house, to furnish it, not with the faded tapestry figures of antiquated merit, such as decorate, and may reproach some other houses, but with real, solid, living patterns of true modern virtue. Paul Benfield made (reckoning himself) no fewer than eight members in the last parliament. What copious streams of pure blood must he not have transfused into the veins of the present!

But what is even more striking than the real services of this new imported patriot, is his modesty. As soon as he had conferred this benefit on the constitution, he withdrew himself from our applause. He conceived that the duties of a member of parliament (which with the elect faithful, the true believers, the *Islam* of parliamentary reform, are of little or no merit, perhaps not much better than specious sins) might be as well attended to in India as in England, and the means of reformation to Parliament itself, be far better provided. Mr. Benfield was therefore no sooner elected than he set off for Madras, and defrauded the longing eyes of parliament. We have never enjoyed in this House the luxury of beholding that minion of the human race, and contemplating that visage, which has so long reflected the happiness of nations.

In answer to the objection of Mr. Dundas, "that the enquiry was of a delicate nature, and that the state would suffer detriment by the exposure of the translation," Mr. Burke remarks:

"He and delicacy are a rare and a singular coalition. He thinks that to divulge our Indian politics, may be highly dangerous. He! the mover! the chairman! the reporter of the Committee of Secrecy! He that brought forth in the utmost detail, in several vast printed folios, the most recondite parts of the politics, the military, the revenues of the British empire in India. With six great chopping bastards, each as lusty as an infant Hercules, this delicate creature blushes at the sight of his new bridegroom, assumes a virgin delicacy: or, to use a more fit, as well as a more poetic comparison, the person so squeamish, so timid, so trembling lest the winds of heaven should visit too roughly, is expanded to broad sunshine, exposed like the sow of imperial augury, lying in the mud with all the prodigies of her fertility about her, as evidence of her delicate

amours—*Triginta capitum fœtas enixa jacebat,
alba solo recubans albi circum ubera nati.*

There is a passage, however, in the performance before us, describing the devastations of Hyder and the ruined state of the Carnatic, more beautiful than any we have produced. But it is of considerable length, and we have already extended our article as far as the limits of our undertaking will permit us. We therefore cheerfully refer our readers to the speech itself, and we believe, we do not take credit for too much when we suppose, that every reader capable of relishing the elevated beauties of composition, will devour the whole performance with the extremest avidity. Mr. Burke certainly treads upon the very verge of what human power can effect in the line of eloquence; and under whatever personal discredit he may have fallen, by the combination of events, he will always have the whole world of letters at his command when he addresses them from the press. It will therefore, be incumbent upon the present administration, if they have any remaining regard for popularity, and for popularity in its original source, the opinion of the learned and the wise, the dictators of taste and the empire of good sense, to provide a full, explicit, and unequivocal answer to the charges that are exhibited against them in the speech of Mr. Burke.

ART. XIII. *Cursory Remarks upon the Reverend Mr. Ramsay's Essay on the Treatment and Conversion of African Slaves in the Sugar Colonies.* By a Friend to the West India Colonies, and their Inhabitants. 2s. 6d. Wilkie, 1785.

THE author of these remarks, in a short preface expresses his apprehensions of running 'no small risk of exposing himself to the censures of the different tribunals of periodical criticism; more especially of such of them as have been uncommonly, and perhaps unguardedly, lavish in the encomiums they have bestowed on the *Essay* he has taken the liberty to scrutinize. He is not, however, without hopes, that on a cool retrospection, these arbiters of modern literary reputation may be induced, with that impartial equity which generally does, and ever should, accompany their decisions, to retract something of their indiscriminate applause; when they find, that dazzled by the specious and benevolent professions of a respectable writer, they have been misled to overlook the general and illiberal acrimony of his language, the inconclusiveness of many of his arguments, the cruel personality of his invectives, and the striking inconsistency of his different assertions; as well as to enquire too lightly into the authenticity of his facts.—Under these favourable impressions, the ensuing pages are cheerfully submitted to the candid and judicious correction of superior leisure and abilities.

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It is very true, that we bestowed high approbation on the design which Mr. Ramsay had in view, and the extent of knowledge and ability which he displayed in his endeavours towards its execution. It is impossible, for any human reviewer to penetrate into the secret motives which influence the conduct of men. The searcher of hearts alone can distinguish with certainty the dictates of benevolence from the pretenses of malice. On a subject naturally interesting to the human heart, why should we have doubted that a clergyman, possessed of genius and learning, not often found in conjunction with hypocrisy and deceit, and in an easy and respectable situation; why should we have doubted, that such a man in such circumstances would not have declared the truth, and nothing but the truth? And after all that the author of the remarks has written in opposition to Mr. Ramsay, on what principles are we to prefer the declarations of an anonymous, though certainly a very lively and shrewd writer, and evidently well acquainted with West-India affairs, to the solemn affirmation of a clergyman who has had equal means of information, and who subscribes his name to his book, and publicly intimates the place of his residence? Where the affirmation of an anonymous is opposed to that of an open adversary, common sense, all other circumstances being equal, declares in favour of the latter.

But, nevertheless, it must be owned, that the present writer has rendered it very probable, that the descriptions which Mr. Ramsay has given us of the hardships of the negroes, and the West-India manners, originate, not so much in humanity, as in an irritable disposition, sharpened by personal pique, and soured by long fermented prejudice; and certain, that many parts of Mr. Ramsay's plan are impolitical, inconsistent, and impracticable. As this last, is a matter of reasoning, a judgment may be formed of it without that local knowledge and particular information which are necessary to determine the real situation of the slaves in the West-Indies. Mr. Ramsay himself indeed confesses, that the negroes are ill adapted for instruction. And entertains but small hopes that his project will ever be carried into execution.

Mr. Ramsay expatiates on the oppression of the English slaves in the West-Indies, and contrasts their situation with the happier condition of the French negroes. Our author represents the English slaves as living in a very easy and comfortable state; and, on the contrary, quotes the famous Charlevoix, and another French writer, to shew that the French slaves are in a more wretched, and indeed in an extremely miserable condition.

On this reasoning of our author we observe, that he ought in fairness, to suppose that the descriptions of the French writers may be as much exaggerated as those of Mr. Ramsay. Indeed he seems to think that they are so, and tacitly to acknowledge a degree of mildness and humanity in the French treatment of slaves, from the very free and promiscuous intercourse between the French planters and their female slaves, which peoples their plantations with a mixed race participating as much of the European as the African constitution. But with regard to the main question, the actual state of the negroes in the English plantations, our author, by an appeal to certain concessions on Mr. Ramsay's part, respecting the conduct of at least some planters, and to facts which he says are notorious, endeavours to shew that they are in no uncomfortable condition. He says, that the lives of the slaves are not in the power of their masters, and produces an instance of a white man being not long since executed in the Island of Grenada for the murder of a female slave with whom he cohabited, and that there are many English laws in favour of negroes. But he produces only *one* instance of this law of retaliation being put in force, and that not of a *master* being punished for the murder of a slave, but of a *white man* in general. The laws too, in favour of negroes, he confesses, are obscured and buried amidst volumes of other laws, and therefore not easily appealed to by illiterate and oppressed negroes. He farther acknowledges, that *local policy* may sometimes indeed have occasioned a remissness of enquiry into acts of passionate, and perhaps, *fatal* severity. These things will recur to the imagination of the reader while he peruses the following description of the state of the negroes in our West-India settlements, contrasted with that of the peasantry or labouring people in England, whom he considers "as the devoted sons and daughters of wretchedness."

' I will now turn, from this mortifying view of nominal liberty, and carry my readers across the Atlantic, to take a prospect of those regions of slavery, which, according to the representations of Mr. Ramsay, are the favourite abodes of tyranny, distress, and despondence.—The young negroes are no sooner taken from the breasts of their mothers, than they receive an equal allowance with them: which, on many estates, is regularly dressed for them, with a mixture of vegetables, and served out two or three times a day.—They are allowed cloaths according to their size, but are seldom seen with any in the day time, being suffered by their parents to range about in the sun without the least incumbrance, by which means their limbs become supple, muscular, and active.—As soon as they are old enough, they are put into a little gang by themselves, and employed, under the direction of some steady, careful old woman,

in gathering grass, or other food, for sheep, horses, &c.—From this light work, as they advance in age and strength, they are draughted into what is called the small gang, and from thence as they arrive at manhood are taken into the great or strongest gang.—When a negro lad attains the age of eighteen or twenty, he begins to think of quitting his father's family, and building a house for himself, and, at the same time, of connecting himself with some particular young woman as a wife. It must be confessed, that he does not always abide strictly by the first choice he makes on such occasion; yet, attachments of long standing are much more frequent than could be expected under such a latitude of toleration, and are, perhaps, oftner the result of real inclination, among the uncivilized negroes, than in those highly polished societies, where the bonds of union are indissoluble.—When he has erected his house, and taken unto himself a helpmate, he begins to consider himself as settled, and both he and his wife continue to improve their settlement, and plant the ground around it, as well as what may be allotted them in other parts of the plantation, in cassoda, yawms, potatoes, &c. for use; and in cotton, pot-herbs, fruit, &c. for sale; and to enable them to accomplish this work, they have for themselves the whole of each Sunday, frequently Saturday afternoon, and their own daily recess every noon, which they rarely employ in eating, supper being their chief and favourite repast. With the first money they acquire, they generally purchase a hog, which is soon increased to two, or more, with the addition of goats, and poultry, if they are successful, and industrious. They, most of them, likewise, are possessed of a favourite dog or two, which they are in no fear of being deprived of by the gun of a furly overbearing game-keeper.—They also plant lime, lemon, plantain, banana, and calabash trees about their houses, which, by a quick vegetation, soon afford them both shade and fruit. As a young negro advances in riches, he will sometimes so far venture to indulge his pride, or inclinations, as to take an additional wife or two; but as the sable ladies are by no means exempt from the troublesome passion of jealousy, this is deemed rather a hazardous adventure, and the few libertines of the *ton*, who take advantage of this licence, have generally cause to repent of their rashness.—As the fundamental necessities of life are pretty amply provided for them, their spare time is only dedicated to the procuring such additions, as an English overseer of a country parish would be inclined to consider, as the most baneful luxuries among his squalid dependants. The men procure fish, crabs, lobsters, and various other sea productions, which, added to the grain and salt provisions they receive from the estate, and the roots and vegetables raised by themselves, enables their wives (who are naturally much better caterers and cooks than the lower order of women in England) not only to prepare the most nourishing but the most savory meals for their husbands and children. Their kids and poultry they carry to market; their hogs they kill, and reserving the head and ossals, and sometimes a quarter for their own eating, dispose of the rest.—By these means a sober, industrious negro is seldom without a good suit or two of cloaths to his back, and a few dollars in his pocket: neither is the whole of their own time, by any means, devoted to laborious employments, but mirth, festivity,

music, and dancing, engross no small portion of their leisure: they have an ear for music, and a graceful activity in dancing, far beyond the dismal scrapings, and awkward caperings of an English May-day, or a country wake.—A negro knows the hours of his work, and what is expected from him; and he is sensible, also, that if he performs his duty with alacrity, he is in no danger of correction, or any other punishment.—He is so far from dreading the expences of children, that he has every inducement to wish for a numerous family, and, consequently, enjoys the pleasures of a husband, and a father, without alloy. The terrors of sickness and pain are mitigated by the reflection, that he is certain of having proper advice and assistance, as well as necessary care and attendance. He has none of the pinching rigours of inclement seasons to combat with, but passes his whole life in a climate congenial to his constitution, and where a constant, and luxuriant vegetation, ensures him a return for such cultivation as he chooses to bestow on his own little plantations. Nor has he the least reason to look forward, with anxiety, towards the approach of old age, and infirmities; being sure, that when totally past the lightest labour, his regular allowance will be continued to him, in addition to the attentions paid him by his own descendants.

The judicious reader will readily conclude that the bright colouring of this picture is in proportion to the gloom which this anonymous writer throws over the condition of the labouring class of people in Great-Britain:

Our author succeeds better in detecting the imperfections and inconsistencies of Mr. Ramsay, than in proving the happiness of the slaves in the West-Indies. "I must beg leave to observe, that it appears a little extraordinary, that during the author's residence of twenty years in the colonies it never occurred to him to favour the world with the ebullitions of his philanthropy before so late a period; but perhaps in those days, his views and expectations were confined within the tropics, as he lived in social intimacy and near relation with the very men whom he so lavishly abuses."

Our author animadverts on his opponent for using the term *advancement*, when it is obvious that he means the *freedom* of slaves, which he thinks must involve in it the ruin of individuals. But here it is just to remark, that Mr. Ramsay's plan does not suppose simultaneous, but the gradual abolition of slavery.

"The great secret, says Mr. Ramsay, of the Moravian missionary, is, to contract an intimacy with them; to enter into their little interests; to hear patiently their doubts and complaints; to condescend to their weakness and ignorance; to lead them on slowly and gently: to exhort them affectionately; to avoid carelessly magisterial threatenings and commands." By these means, says our author, they have introduced decency among their people and no mean degree of religious knowledge, a sobriety in

"their carriage; a sensibility in their manner, a diligence and faithfulness in their stations, &c."—And by the *same means*, I may safely repeat, says our author, "that our resident established ministers would be able to do as much; nor would they meet with a single planter absurd enough to obstruct so desirable and valuable an improvement among his slaves."

Mr. Ramsay, on the subject of his own tenderness towards his slaves says, that they were well "clothed, and plentifully fed; their employment, which was only the common work of a private family, was *barely sufficient* for the exercise necessary to preserve their health. There was more than a sufficient number of them. In short, they were plump, healthy, and in spirits. They were not punished for one fault in ten they committed, and *never with severity*. They were carefully attended when sick. Nothing was at any time required of them, but what *was necessary* and much within their ability."

* "All this, says our author, may be strictly true, for any thing I know to the contrary.—I cannot, however, refrain from remarking, that two or three succeeding passages in his book give no small room to suspect, that his amiable milkiness of nature was occasionally subject to be accidulated, and that sometimes at least, he was driven to the same *disagreeable* necessity with his neighbours.—In page 169 for example, he confesses "he has been obliged to send three negroes off the island for theft and running away, that he might not be under the necessity of punishing with severity."—That is, his scruples, though they prevented his inflicting severe punishment with his own hands, did not extend to hinder the unfortunate victims of his displeasure from being most cruelly treated by other people.—In page 246, Mr. Ramsay gives an account of one of his slaves, "who was so cunning that he was hardly ever able to find an opportunity of correcting him, he therefore turned him out of the family to have him taught a trade;" by which means, in all probability, he subjected him to the unmerciful discipline of a negro, or mulatto task-master, who are, of all tyrants, the most unfeeling and despotic.—But the most extraordinary passage of this kind occurs in page 247—Take it in Mr. Ramsay's own words:—"There is another lad who could stand, without flinching, to be *cut in pieces* with the whip, and not utter a groan. A whipping was a triumph instead of a punishment to him. I was obliged to overlook the most notorious faults or *affect* generously to pardon them, rather than pretend to correct them, &c."—In the next page the author also acknowledges he had another boy, "who could stand, with the sullen air of a stoic, to receive the *severest correction*."—I shall make no comment on the forgoing passages, but leave the reader to compare them with the quotation immediately preceding them,—Indeed! indeed! Mr. Ramsay, after all we can say for ourselves, the very best of us are but men!

Our author, in an appendix produces, from a book lately published in the West-Indies many proofs, of the harshness

* Notwithstanding all which he confesses (page 170) that "he possessed not a single slave on whom he could place dependence." and

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and peevishness of Mr. Ramsay's temper, of his cruel treatment of his slaves, of his avarice, and of his great neglect of his duty as a clergyman. Notwithstanding all these, it may still be true that the slaves in our colonies suffer great severities, and that a relaxation of these, and mild treatment, with their instruction in the Christian religion, would not only be great humanity but also good policy. And as our author, for mottoes to his book, has applied some texts of scripture, by way of censure, † to Mr. Ramsay, so we shall apply one in his justification. "Some indeed preach Christ (*i. e.* the gospel of Christ) even of envy and strife—What then? whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea I will rejoice. Epist. Paul. Phillipp. 1. 15—18."

If Mr. Ramsay pleads for the instruction and manumission of slaves through strife, we ought to respect the doctrines of mercy even in the mouths of the unmerciful.

ART. XIV. *Letters concerning the Trade and Manufactures of Ireland*, principally so far as the same relate to the making Iron in this Kingdom, and the Manufacture and export of Iron Wares. In which certain Facts and Arguments set out by Lord Sheffield in his Observations on the Trade and present state of Ireland are examined. By Sir Lucius O'Brien Bart. With a Letter from Mr. William Gibbons of Bristol, to Sir Lucius O'Brien Bart. and his Answer. To which is added, the Resolutions of England and Ireland relative to a Commercial Intercourse between the two Kingdoms. 8vo. 2s, Stockdale, 1785.

IN this long title page we meet with something that looks like the art of a bookseller. First, we are given to understand that this pamphlet contains more letters than one, a series of letters by Sir Lucius O'Brien; and secondly, that Sir Lucius wrote a letter beside in answer to one from Mr. Gibbons: whereas in fact this is the only letter of Sir Lucius O'Brien's with which we are presented.

Sir Lucius, in this letter, having traced back the proceedings of the English House of Commons respecting the Irish manufactures of iron and steel, which he considers as just and liberal, declares his opinion "that the whole export of Ireland in iron and iron manufactures, under their various denominations, has been and probably ever will continue to

† The texts quoted against Mr. Ramsay are, "Who art thou that judgest another man's servant? Romans xv. 3.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, Ephes. iv. 31.

"Wherefore if I come, I will remember the deeds which he doth, praying against us with malicious words, ii. Epistle John. v. 10.

be an object too minute for national observation, if the present alarm had not swelled it into some degree of significance." It is to prove and illustrate the truth of this, that is Sir Lucius's object in his letter to Mr. Gibbons. He writes with elegance and spirit; displays great variety and extent of knowledge; and certainly refutes some of the arguments of Lord Sheffield the great advocate for a rigid adherence to the navigation laws. Sir Lucius makes some animated digressions to the injustice and impolicy too of the monopolizing spirit of England, and endeavours to shew that there may be competition between England and Ireland without injury to either.

'It may now be asked, he says, in conclusion, if this be exactly as I have stated it; if there is no probability that Ireland will ever become the successful rival of England in the iron trade,—whence all this anxiety upon the subject, and wherefore this pamphlet of so many pages? I will answer directly: I saw an alarming jealousy rising between these two kingdoms; I thought there were some men in Britain who considered Ireland on all occasions, as a capable and willing opponent, who, unless strongly coerced, must in the end carry away the greater part of her manufactures; and that in this country, also, there were many who thought they could well perceive, that though the legislature of Britain had lately emancipated our constitution and our trade, yet the manufacturing part of the people still seemed to claim the right of restraining, of taxing, of legislating for us, just as might suit their private convenience.—I felt the powerful, though I am persuaded unintended effect of Lord Sheffield's publications, (at least through this country) in exciting and confirming this jealousy, and I confess, I trembled when I looked back on scenes just passed away on the other side of the Atlantic.

Fraternas Acies, Alternaque Bella profanis decertata Odiis.

And I wished, while yet it was not too late, that my poor endeavours might be employed in counteracting these greatest of calamities. You, Sir, (from motives of reciprocity and affection I admit) have thought fit to appeal to me on a part of this subject, and have thereby afforded me an opportunity of delivering so far my opinions, which I have with the greater freedom, as they have not been taken up upon the spur of the present occasion, but which appear to have been conceived, and uniformly acted up to for more than seven years, and as such, I may hope they will be considered impartial.

'The closer England and Ireland become connected, the more easy, no doubt, will be the intercourse, more of our nobility and gentry, more of our ingenious and refined artists will probably go to your country. In the coarser branches, which depend on cheapness of living, where less capital and less ingenuity are required, (if from local advantages such works can be better carried on in Ireland) many of them probably will be established here. But, in a short time, if there be an increase of inhabitants and of trade, these will raise the price of labour and of provisions. And taxes will, I fear, not be wanting in any part of the British dominions, so soon as there

shall be found a capability of paying them—and thus things still will preserve their natural level.

‘ In the mean time, I cannot see how the success of one country, on one side of the narrow channel between these islands, can injure another on the other side, more than how the property of Yorkshire is to be affected by that of Lancashire, or your trade annihilated by the continuance of the Carron Company.

‘ Our empire, I fear, has already powerful enemies on the Continent; let us not weaken ourselves by internal division, let every part rather be strengthened, and all united in affection; let us be true to one another, and Britain, I trust, may yet be confident against the world in arms, and this Sir, is the warmest wish of

Your very obedient,

Humble Servant,

LUCIUS O'BRIEN.

Sir Lucius does not see how the prosperity of Ireland can injure that of England, any more than the prosperity of one English county injures that of another. Were the legislature of England also the legislature of Ireland, were the kingdoms united by one political head, this would be just reasoning. But says our author, “let us be true to one another.” Messages of love said an English patriot, in the reign of a prince who began to invade the constitution, never comes into Parliament. Messages of love, we say on this occasion, do not unite separate kingdoms. It will be a difficult matter indeed to maintain the absolute independence of both kingdoms, and at the same time to unite them in permanent concord, and co-operation for the common interests of both. “Let us be true to one another,” is the language of humanity, of justice, and of true policy on an enlarged and abstracted scale; and it might, by a citizen of the world, be properly addressed to all nations on earth, would they, as they ought, consider one another as brethren. But all nations are more or less in a state of hostility to one another. Natural antipathies unfortunately set all the maxims of sound morality, which, could they all agree, would also be found to be those of sound policy, at defiance.

ART. XV. *A new Experimental Inquiry, into the Nature and Qualities of the Cheltenham Water, &c.* by A. Fothergill, M. D. F. R. S. &c. 8vo. 1s. 6d. Taylor, Bath.

CHELTENHAM has lately become a fashionable watering place during the summer, and the numbers that now resort there for the restoration of their health, together with the little knowledge which preceeding writers upon mineral waters appear to have of the properties of this spring, render the investigation in these pages both useful and necessary.

The doctor first describes the spring, which he says, yields 35 pints in an hour, and is therefore sufficient to supply upwards of 350 persons.

The experiments are made with skill, and the result of them is, that a gallon of the water (wine measure) contains, a native Glauber salt combined with a portion

Of Epsom salt	1 ounce
Sea salt	5 grains
Iron combined with fixed air	5
Magnesia combined with fixed air	25
Calcareous earth or salenite	40
Fixed air, combined with a portion of phlogisticated air	24 ounces measures

To these may be added a small portion of hepatic gas; by which term the doctor means *Hepar Sulphuris* converted into vapour by its phlogiston.

The doctor's observations on these component parts are very judicious, and he infers, "that this saline chalybeate water is cathartic, diuretic, and sometimes diaphoretic, and that it operates by a very gentle stimulus, without evidently accelerating the circulation, or irritating the nervous system, like the rougher purgatives."

The diseases to which the doctor thinks these waters most applicable, are morbid affections of the primæ viæ, disorders of the glandular and lymphatic system, cutaneous affections, and certain nervous complaints proceeding from impurities of the blood or lymph, or the suppression of ordinary evacuations. The doctor proposes some doubts whether this water might not be used with effect, in beginning consumptions arising from tubercles in the lungs, and concludes with directions for drinking the water with success, and with the diet necessary to be observed while a person is drinking them.

He seems to think, that a great deal of their efficacy depends upon drinking them on the spot, a circumstance which we believe to be common with most mineral waters; for as their most active properties consist of very subtil and volatile parts, it is evident that these cannot all be retained for a considerable time, not to mention, that dissipation and change of air and place, may also have their share in the salutary effects of the water, particularly in chronic and nervous complaints.

With respect to cutaneous affections, the writer of this article, thinks these waters not so well calculated to do service as those of Harrowgate, and this from the circumstance of the latter having more of the foetid smell, which proceeds from their containing a greater quantity of *hepar sulphuris*.

He

He is also acquainted with a spring situated upon the estate of a gentleman of the law in Somersetshire, which seems to contain a still greater quantity of this principle than the Harrowgate waters, and which he therefore thinks would be full as useful as the latter in all diseases of the skin.

FOREIGN LITERATURE.

ART. XVI. *Essai Analytique sur l'Air par, & les differentes especes d'Air, par M. de la Metherie, M. D. Paris.*

An Analytical Essay on pure Air, and the different species of Air.

THE author has boldly attempted, what perhaps none but a Frenchman would try, and what no man will surely accomplish soon, a theory of all the different species of airs that have been discovered. No reader, therefore, need be surprised when he meets with falsehood or uncertainty.

He divides airs into two classes, the first, comprehending such as are permanent; the second, such as are condensable by cold or water—the latter are soon dispatched, by being deduced from the liquor that furnishes them, and the principle of heat; this is evidently wrong, since those which are permanent in the cold, and yet are absorbed by water, are either rendered elastic by something else besides heat, or else heat is combined with them in a different manner; and therefore the same theory is not applicable to them, as to fluids condensable by cold.

With respect to the permanently elastic fluids, where all that is borrowed from other writers, and all that is affirmed on weak or no proof is taken away, little will remain to M. Metherie, as the following abstract of his opinions may serve to shew.

He thinks that all permanently elastic fluids are the progeny of pure or deslogificated air; that this air has a great affinity to the matter of fire or light, which fills the universe: from these principles the whole theory is derived.

Pure air with a certain quantity of fire or light produces heat, with a greater quantity, inflammable air, which the author follows the late English Chymists, in supposing to be phlogiston—Pure air combined with the principle of heat, produces fixed air—with inflammable air, it produces foul or phlogificated air—with water, the principle of heat, inflammable air, phlogificated air, and perhaps fixed air, and a little earth, pure air produces the several mineral, animal, and vegetable acids. Pure air combined with the principle of heat, and the earthy principle produces lime, fixed and volatile alkali.

These

These specimens of the author's, will serve amply to confirm our opinion of his publication, and at the same time, to shew how little he has advanced our chemical knowledge of aeriform substances.

ART. XVII. *Opusculs de Bergman traduits par, W. Morveau, T. 2. Dijon, 1785.*

Morveau's Translation of Bergman's Essays, Vol. II.

MR. Morveau's translation as far as we have examined it, is pretty accurate; but his notes are few, and those few unimportant. Is this a proof that Bergman had so exhausted the subjects he writes upon, that little can be added, at least without making great advances? or did not Mr. Morveau, whose chemical abilities are confessed, bestow much pains in executing the task he had undertaken?

The most remarkable thing in this translation, is Mr. Morveau's new phraseology. Instead of making the acid an adjective, and the base the substantive, as Bergman does, he puts them in the relation of nominative and genitive case: as for Prussian alkali, *Prussite de potasse, prussite de soude*, for aerated alkali *mephite de potasse, de soude*, &c.

We cannot see what is gained by this new change; it seems to us rather less perspicuous and less simple, than Bergman's system of demonstration.

MONTHLY CATALOGUE.

[For SEPTEMBER, 1785.]

POLITICAL.

Art. 18. *A Fragment of the History of that Illustrious Personage John Bull, Esq;* Compiled by the celebrated Historian Sir Humphrey Polesworth. Lately discovered in the Repairs of Grab-hatch the Ancient Seat of the Family of the Polesworths: now first Published from the Original Manuscript, by Peregrine Pinstold of Grab-hatch, Esq; Octavo. 2s. 6d. Bew.

ALTHOUGH imitations carry in their very nature proof of inferiority to the originals they copy, and are, in fact, generally the productions of inferior capacities, yet they may when tolerable be read without disgust, in the same manner that a favourite air introduced into vogue by a masterly performer in the opera-house is listened to, though with no great satisfaction when sung by any ballad singer on the streets. It is not so much the execution that draws attention, as the recollection of the object of his imitation. And every body hums over fashionable airs as he can. Whatever merit there is in the plan of this allegorical performance, is due, not

to the person who attempts to bespeak favour by assuming the ludicrous name of *Peregrine Pinfold*, and although we find not in this performance any thing of that inimitable delicacy, turn of thought, and humour which characterize the original and real history of *John Bull* by Dr. Arbuthnot, yet as some characters and features of the present times are exhibited in something like the tone and manner of that celebrated writer, the reader has patience to go through this fragment from beginning to end.

Among the best ideas of *Peregrine Pinfold*, is that of a conversation between *Trim* (Lord Temple) and Mrs. *Herenhausen* the nurse (a nurse that has given fourteen proofs that she is not of the feminine gender) who lay their heads together to make *John Bull* jealous of his wife, and even to destroy her.

The genius of the Irish nation is also very justly and not unpleasantly described in this pamphlet, under the character of paddy, *John Bull's* cousin.

Art. 19. *Mr. Pitt's reply to Mr. Orde*, being a correct Abstract of the Speeches of those two Right Honourable Gentlemen, as delivered in the different Senates of Great-Britain and Ireland, on the Subject of the new Commercial Regulation between the two Countries; with a Defence of both. 8vo. 1s. Jarvis, 1785.

The object of this reply, is to shew, by extracts from newspapers, that Mr. Pitt (for the author presumes that Mr. Orde and Mr. Pitt are one) says one thing in Ireland and another in Great-Britain.—His admiration of “the power and double-edged policy of Mr. Pitt!” who could reconcile both nations to propositions by which they are both to be losers, is, we imagine, by this time suspended: for “meetings have been held—remonstrances have been fabricated—apprehensions have been intimated—and universal consternation excited.”—None of these things had happened when this *ephemeron* author collected his notes, and threw out his ejaculations.

Art. 20. *Discurfory Thoughts, &c.* Disputing the Constructions of his Majesty's Hon. Commissioners and Crown Lawyers, relative to the Medicine and Horse Acts; to which are added, the Opinions and Resolutions of the Farmers in Scotland; viz. not to enter any drudge Horse which is rode on. Also pointing out a Parliamentary Remedy for the Grievance People sustain by the Equivocal wording of the above Acts. With remarks on the late Trials concerning the Medicine Acts. By Francis Spillbury. Octavo. 1s. London. (No Booksellers Name) 1785.

The ancient Romans banished all physicians from the confines of the Republic; a circumstance which, no doubt, conspired with others to extend the fame and power of that great nation, the first beyond all comparison, in the annals of the world. Modern physicians, stung with so severe a censure from so sensible a people, have entered into a controversy, and many dissertations have been written concerning the degree of reputation in which physicians were held among the ancients. But, without any imputation on the character of our physicians, it may be allowed that the faculty were held in no great estimation in ancient times, being only equivalent to

our apothecaries, and venders of nostrums, who are, in general, most ignorant and pernicious race of mortals, who sometimes amass large fortunes by practising on the weakness and credulity of the common people; and therefore fit objects of taxation.

FRANCIS SPILSBURY, our author, who glories in being of that honourable fraternity, makes worse even a bad cause by the most ridiculous effusions of self-conceit, and absurd pretensions, and in vulgar and ungrammatical language, proclaims his own merit and praise.

Art. 21. *An Address to the King and People of Ireland upon the System of final Adjustment contained in the Twenty Propositions which have passed the House of Commons, and are now before the British House of Lords.* Desbrow, Octavo. 18. 1785

On the subject of the famous *fourth proposition* respecting our final adjustment with Ireland, which is now spoken of as proverbially as any proposition in Euclid, our author asks "Are such laws to be passed in Ireland, in the same manner as in Great-Britain?" This question he answers himself thus "By the British Parliament they are to be *enacted*, by the Irish Parliament they are to be *enrolled*." He contends, that with regard to the British Colony and Plantation trade, this proposition implies not only a virtual but even a formal recognition of British legislation on the part of Ireland, both INTERNALLY and EXTERNALLY.

He is decidedly of opinion, that the twentieth proposition, in the words "the due collection thereof (the *surplus* of the hereditary revenue,) being secured by permanent provisions" implies not only a perpetual revenue bill, but a perpetual British revenue establishment in Ireland.

What this author has urged is certainly sufficient to shew that it is difficult, if not impossible, to reconcile the independency of the Irish nation with the establishment of that *external legislation*, and security to which Great Britain lays claim as a return for the concessions she has made, and offers to continue, and to guarantee to Ireland respecting commerce.

Art. 22. *Sermons on various Subjects, with an account of the Principles of the Protestant Dissenters, their mode of Worship, and forms of public Prayer, Baptism and the Lord's Supper.* By H. Kirkpatrick. 8vo. 5s. Johnson.

The present article, as the title exhibits, is a publication which consists of various particulars. We must own, from the author's unembarrassed manner, that he seems to write from conviction, and even to defend principles which have produced much altercation, with a laudable degree of temper. He affects no novelty where every resource of argument has been long since exhausted, but coolly and explicitly avows the prepossessions of the party to whom he belongs with as much *sans froid* as if the silliest things he advances had never been called in question, and were unanswerable.

The sermons in this volume are totally destitute of genius. The subjects are not more trite than the stile and manner of discussing them. This much, however, ought to be admitted in the author's favour, that he seldom or never attempts to reason. His book is,

therefore, a simple statement of that sort of common-place with which almost every religious publication is replete.

Art. 23. *An Abridgement of a Discourse on self-dedication.*

By John How, A. M. And the Temper of Jesus towards his Enemies, and his grace to the chief of sinners, in his commanding the Gospel to begin at Jerusalem. By B. Grosvenor, D. D. To which are prefixed, the lives of the Authors. Buckland, 1s. 1785.

In the writings of these men, we perceive the energy of true evangelical preaching, as we discover its influence on their lives. The Divines of the last century, and the beginning of this, certainly display more learning, as well as a more thorough and practical acquaintance with the sacred scriptures, than the generality of our modern sermons. These are, for the most part, either pretty moral discourses, or demonstrations of the principles of natural, and the truth of revealed religion. Is it then necessary, in the present advanced period of Christianity again to lay its foundations; again to insist, and that only on the *elements*, the rudiments of our faith. The infidelity of the times, is however, not a refutation but a completion of that word of prophecy which was predicted by the tongue and pen of the apostle Peter, "that false teachers should come into the world, even denying the Lord that brought them—that there should come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming?" In our opinion, the most powerful artillery that can be applied to combat this infidelity, is, not that of human wisdom, but that of the word of God. How few the number, if ever there was one, that has been converted to Christianity from scepticism by the most subtle metaphysical reasoning? But instances are not wanting of sceptics being convinced and converted by the native power of the doctrines of Christ and his Apostles.

Art. 24. *A Sermon on the Window Tax*, not intended to be Preached in St. Stephens's Chapel, on Candle—Mass Day, 1785. By Somebody, Octavo, 1s. North.

A piece of impious and dull buffoonery. The author is one of that numerous class who imitate Sterne, not in his wit and humour, but in his indecency and extravagance. The writings of Sterne, though pleasing in the highest degree, have introduced a levity of composition, and under pretence of setting off the finer feelings of the heart, contributed not a little to relax the noble and divine severity of moral rectitude!

Art. 25. *Obedience to Divine Rule*, the means of persevering and promoting brotherly love in a Christian church: a Sermon on Matth. xviii. 15—18. Delivered at Chelmsford, Sept. 7th, 1784. At a meeting of the Associated Protestant dissenting Ministers in Essex. By Samuel Andrews. Octavo, 6d. Dilly, 1785.

The trespass which our Lord has in view in this passage of scripture, is not, as Mr. Andrews justly observes, what we usually call an open, gross immorality: no habit of swearing, drinking, sabbath breaking, extortion, or uncleanness; nor even a person's being occasionally overtaken in sins of this kind: these not being trespasses against one member of the church more than another. It is private and

and personal injury that is here designed, of which many instances will happen among brethren, who are as frequently together as Christians ought to be; on account of the opposite *tempers* which prevail among them; conceit, vanity, pride, illiberality in some; misfeasance, violence, envy, resentment, deceit, narrowness and covetousness in others. If the offences that are given in these ways cannot be made up by private communication, the party offended, is instructed to bring the matter before the church, by any particular society of worshipping Christians, who have the power of government entirely within themselves. This sermon is perfectly in the spirit of the gospel, plain, sensible, and practical.

Art. 26. *Virtue and Learning, the great supports of Religion*; being two Discourses, preached before the University of Oxford, in the morning and afternoon, of Sunday the 25th of July, 1784. By the Rev. Evan Rice, A. M. 1s. 6d. Rivington, 1785.

The lives of many very learned men are not in favour of Mr. Rice's doctrines, yet upon the whole we think he has very clearly and usefully proved the advantages of an union between virtue, learning, and religion. His text is, "Besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge." The subject was very happily adapted to the audience, and the reasoning is manly, clear, and pertinent.

Art. 27. *A serious Address, on the dangerous Consequence of neglecting common Coughs and Colds*; containing a simple, efficacious and domestic method of Cure, &c. &c. The second Edition. By Thomas Hayes, Member of the Corporation of Surgeons, London, &c. 8vo. 2s. Murray, 1785.

We noticed the first edition of this pamphlet on its earliest appearance, as one likely to be highly useful. The author has improved this edition by some successful directions to prevent and cure consumptions. No family ought to be without this pamphlet, nor can any one consult it without advantage. The medicines prescribed, are perfectly simple, and the stile of the address so plain, as to correspond with the meanest capacities.

Art. 28. *Chiropodologia, or a Scientific Inquiry into the causes of Corns, Warts, Onions, and other painful or offensive excrecences.* By D. Low, Chiropodist, Rozea, 3s.

This little pamphlet upon a subject so very interesting to all *Peripatetics*, is written with much modesty and some skill; and although the chief design of it may be to recommend a few empirical remedies to the notice of the public; yet the information it contains, and the author's candour in his method of announcing those remedies, cannot fail of recommending him.

Art. 29. *A Treatise concerning the properties and effects of Coffee.* The second Edition, with large Additions and a preface: by Benjamin Mosely, M. D. Author of Observations on the Dysentery of the West Indies. 8vo. 2s. 6d. Stockdale.

In the preface to this sensible pamphlet, the writer shews, that although the cultivation of sugar be the great source of wealth in our West India colonies, yet the prosperity and even the existence of those colonies, for several good reasons, requires an attention to the cultivation

cultivation of inferior staple commodities; among which he reckons coffee among the most beneficial. The rest of the preface gives an account of the progress of the cultivation of coffee, and the revenue produced by it, from the time of its being first planted in Jamaica, by Sir Nicholas Laws, in the year 1728, with some observations on the advantages of promoting the growth of every thing that can supply the place of those articles which are brought from the East Indies—This is particularly elucidated in the instance of *Pimento*, or All-spice, the essential oil of which, coloured with alkanat root, the Doctor says, from his own knowledge, is sold all over Europe for the oil of cloves.

The doctor after taking notice of the different names given to the plant, and mentioning the botanical description of it by several writers, proceeds to give an entertaining sketch of the history of its introduction in the East, the opposition and persecution it met with from political or superstitious motives, and its triumph over all these difficulties.

There are no authentic accounts of the dietetic use of coffee, till about the middle of the fifteenth century, when this mode of using it, was brought to Aden, a city of Arabia Felix; for though a native of Arabia Felix, our author observes, that it had been used as a beverage in Africa and Persia, long before it was adopted by the Arabians.

From Aden, it went over all Arabia, and other parts of the Ottoman Empire, and arrived at Constantinople in the year 1554—About a century afterwards it was adopted at London and Paris.

The excellence of coffee consists not only in the care with which it is cultivated, but also in an attention to the shipping of it. Chymical analysis of coffee—Great nicety required in roasting the berry. Medicinal properties and advantages of coffee—Objections to the use of coffee answered—Directions for making this beverage in the most agreeable and wholesome manner—Such are the chief contents of this well written pamphlet, from which the inquisitive man will receive information, and amusement, and which in a political view, deserves the attention of government.

ART. 30. *A Treatise on the Gout: with the Recommendation of a new Medicine.* By Onslow Barrett, M. D. Shrewsbury, Eddows, 1s. 6d. Stockdale, London. 1785.

Dr. Barret consoles himself, should he ever feel the critic's lassi, that he means well for the good of society. But it is impossible for us to say any thing of the efficacy of secret nostrums. This pamphlet is merely an advertisement of one for gouty disorders. With the theory and practice of the disorder, Dr. Barrett appears to be well acquainted, and according to his account his medicine has succeeded, but he must know, that with the faculty of which number we profess ourselves to be, *de non apperentibus, et non existentibus eadem est ratio.*

ART. 31. *Reports of the Humane Society.* Instituted in the Year 1774. For the Recovery of Persons apparently Drowned. For the Years 1783, and 1784: 8vo. 2s. Doddsley, &c. 1785.

We are happy to find by these reports that the funds of the Society

sixty are increased by the well-timed assistance of many who have the inclination as well as the means to support the Humane Society. It is also a great pleasure to discover from these reports, that the plan has been greatly extended, and the salutary and ingenious doctrines of resuscitation have been employed effectually in the case of persons who have hanged themselves, or swallowed poison. The two cases related by Mr. George Vaux, merit particular attention, as they evince his abilities and humanity. Many new lights are thrown on this important subject, which indeed ought to employ the attention, and engage the encouragement of the legislature. We recommend this little book as not less useful to the practitioner than pleasing to the benevolent mind.

ART. 32. *The Medical Family Instructor*: containing a selection of interesting subjects; calculated for the information and preservation of mankind. Together with the management of child-bed women, and children. To which is added, an Appendix on Canine Madness. By C. Hall, M. D. and late Hospital Surgeon in the Army, Shrewsbury, Wood, 1s. 6d. Stockdale, London, 1785.

There is nothing in this selection which is new to the medical practitioner, or student; but the treatises are happily adapted to families, and the diffusion of them may be of great service.

ART. 33. *The Remarkable Effects of fixed Air in Mortifications of the Extremities.* To which is added, the History of some Worm-Cases. By John Harrison, Surgeon, of Epsom, Surry. 8vo. 1s. Baker and Galabin, 1785.

Mr. Harrison relates two cases of mortification, one of a patient aged ninety, the other of one aged seventy, where the following poultice was efficacious.

“Take of honey two parts, yeast one part, wheat flour a sufficient quantity to form a consistence neither stiff nor soft; set it before the fire, and apply it when it begins to rise.”

In the worm cases, he used with the greatest effect a remedy which he has thought proper to conceal. We can therefore only mention it on his authority, and hope he will be induced to render it more generally useful by more frequent trials, and by a communication of it to the faculty.

ART. 34. *A Further Account of the Abbe Mann's Case and perfect Cure of the Gout.* By Philip Thickness, with Extracts of Letters from Sir John Duntze, Bart. who is under the same Course of Medicine. 1s. 6d. Debrett, 1785.

The perfect cure of the gout was accomplished by Hemlock, and Wolfbane. Mr. Thickness corroborates the former testimonies, and subjoins several reasons for thinking that these medicines deserve an extensive trial. He must excuse the faculty, however, if they should happen not to be rash in introducing Dr. Stork's medicines a second time.

ART. 35. *Juliano St. Preux.* A Poem. By the Author of Werter to Charlotte. 1s. Murray. 1785.

In a preceding number we reviewed this author's first poem, and approved of his stile and manner. The present falls nothing short,

there is the same tender and plaintive sentiment runs through the whole, and that soothing softness which many of the imitators of Pope's *Eloisa* have attempted without success. The following lines, we trust will not discredit our report.

"Yet 'ere death's hand these languid eyes shall close,
(O! fatal remedy to Julia's woes!)

'Ere yet this form shall cease to charm the sight!
This heart to dictate! and this hand to write!

Let tender memory to mind restore

Those once loved scenes, that shall return no more;

O! peaceful days! that feared no future harms,

When love and innocence shed double charms,

When guiltless pleasure undisturbed could smile,

And heart meet heart, unversed in studied guile;

With sweet attention on thy words I hung,

While wisdom's honey melted from thy tongue:

Dress'd up by thee, how love, the flatt'rer smil'd;

Ah! who could think it ever had beguil'd:

Its conq'ring charms put every care to flight,

And virtue dazzled with a borrowed light,

With trembling joy I listen'd to thy suit,

And my heart spoke, although my tongue was mute;

Thy well-tim'd wiles my fearful breast alarm'd,

And all the rigour of my soul disarm'd.

Too soon thy language o'er my heart prevail'd,

Then nature triumph'd, and then virtue fail'd;

Past doubts, and future fears were cast behind,

And all seem'd rapture to the eager mind."

ART. 36. *Jessy, or the Forced Vow.* A Poem by Mr. Robinson. 1s. 6d. Debrett.

In this poem a young lady, who has been shut up in a convent without her consent, is supposed to complain to her father of the wretchedness of her situation. The subject in the hands of a master would inspire the boldest imagery, and the most daring flights of enthusiasm. But as a ponderous weapon in the hand of a feeble warrior only renders his imbecillity more conspicuous; so the pathetic or sublime in poetry, when attempted by the mere versifier, expose, in the most palpable manner, the abject poverty of his genius. While we have Pope's *Eloisa* to Abelaud fresh in our memory, we cannot attend to a description of *glooms, midnight-mansions, silent hours, and virgins pale* in the pages before us, without regretting that our time has been so miserably misemployed.

ART. 37. *Ode to Lansdown Hill*, with notes mostly relative to the Granville Family; to which are added, two Letters of Advice from George Lord Lansdown, 1711, to William Henry; Earl of Bath. 8vo. 2s. Randal, 1785.

The poetry is beneath mediocrity, and the notes trifling and superfluous. There is little in the two letters that is worth preserving.

ART. 38. *A Narrative of Facts*: supposed to throw Light on the History of the Bristol Stranger; known by the Name of

The Maid of the Hay-stack. Translated from the French. 1s. 6d. Gardner, 1785.

This narrative was lately transmitted from the continent to a lady of distinction who has resided some years abroad. She is very mysterious, and although there may be some circumstances which connect the idea of the Maid of the Hay-stack, and the foreign lady in one, yet they by no means amount to a proof, or even a great probability. The story, however, is highly entertaining, and the fate of the poor fair one merits every attention.

ART. 39. *The Muse of Britain*, a Dramatic Ode. Inscribed to the Right Honourable William Pitt. 1s. Becket. London. 1785.

It has been often said that poets make very indifferent politicians. We have here an instance of a politician making a very indifferent poet. Indeed it is in vain to attempt an union between Parnassus and the Parliament. But hear our poet;

“ Muse of the extatic song, severe and chaste,
Queen of the stately step, and port sublime,
Whose eye-beam darts thro’ Æthers boundless waste
Whose voice arrests the *flight* of tide and time
Unveil the glit’ring *radiance* of thy lyre,
Call forth her hundred strings of lofty sound;
Awake, arouse the deep poetic fire
Which bursts like Ætna from the vast profound.”

After this the Muse, the Chorus, and the Bard, join to condemn faction and sedition, and call down the Right Honourable William Pitt from the skies, to save this sinking nation; which, in plain prose, we hope and wish he may be able to do, albeit he does not receive great assistance from this poetical friend.

ART. 40. *An Invocation to Melancholy.* A Fragment. 1s. Fletcher, Oxford, Rivingtons, London, 1785.

This fragment is worthy of preservation. There are many good lines in it, and some attempts at descriptive imagery which promise better things. It will be read with pleasure by a feeling mind, and the Critic, ever so fastidious, will not find so much to blame as in the greater part of modern poems.

ART. 41. *The Trial of Mrs. Harriet Errington*, in the Bishop of London’s Court, at Doctors Commons, for committing Adultery, with Augustus Murray Smith, Esq. an officer in a corps of Marines; Captain Buckley, of the Guards; Captain Southby: the Rev. Thomas Walker, Clerk, and others, &c. 8vo. 1s. 6d. Randall.

A collection of infamous and indecent facts, proved in the trial of Harriet Errington for adultery. It is to be lamented, that the civil magistrate has not sufficient authority to suppress all publications of this kind.

ART. 42. *The Memoirs of Mrs. Harriet Errington*. 8vo. 1s. Randal.

The detestable obscenity of this performance can only gratify bawds, pandars, and prostitutes. Its grossness is unvaried; and the

author is unable to allure by any elegance of *style* or vivacity of manner.

ART. 43. *Memoirs of George Ann Bellamy*, including all her intrigues : with genuine Anecdotes of all her public and private connections. By a Gentleman of Covent Garden Theatre. Octavo, 2s, 6d. Walker.

This is properly an abridgment of the memoirs which Mrs. Bellamy lately published. It certainly includes the leading materials of her life. But as an abridgment it is defective. For her own language ought ever to have been employed.

ART. 44. *Ridgway's Abstract of the Budget ; or Ways and Means for the year 1785*, giving the essential particulars of every clause in the various acts, imposing the following duties, viz. retail shops, men and women servants, batchelors, game, gloves, attorneys at law, pawnbrokers, coach-makers, wheel carriages, post-horses, hawkers, and pedlars, &c. &c. Also a list of the new Commissioners of land tax. By a Gentlemen of the Temple, 8vo. 1s. Ridgway.

At a time, when the taxes are so numerous and oppressive, it is proper to exhibit lists of them. And of such publications the only merit is, their accuracy. Nor in this does Mr. Ridgway appear to be deficient ; and his abstract will be found to be extremely useful to every family in Great Britain.

ART. 45. *As you like it*, a Poem addressed to a Friend. 4to. 2s. Stockdale.

This writer has no talents of the poetic kind. He has a passion, however, for invective. But his rage cannot wound. His looks are furious in proportion to his impotence.

ART. 46. *Sawney Mackintosh's Travels through Ireland*. Containing a particular account of the manners, laws, customs, &c. of the inhabitants of that kingdom. Together with a great number of curious anecdotes, describing the strange inconsistencies, to which the people of Ireland are particularly subject. With many droll and whimsical circumstances and adventures, that happened between Sawney and his man Grant, from the time of their entering Ireland, to that of their return to the land of Cakes. 12mo. 1s. 6d. Adlard.

This is perhaps the most vulgar catch-penny, that has ever appeared. It is insipid and obscene ; and has no claim of any kind to wit or humour.

ART. 47. *Maria ; a Novel*. By the Author of George Bateman. 12mo. 3s. Cadell.

The intention of this Novel is to inculcate the principle of active benevolence ; and from its moral tendency, it may be useful. In its execution it is not altogether defective. There is something in it like invention and character ; and few of the present run of novels, deserve so much praise.

ART. 48. *Observations on the Jurisprudence of the Court of Session in Scotland* ; wherein some improprieties in the present mode of procedure are pointed out, and amendments submitted. 8vo. 1s. Murray, London, Elliot, Edinburgh.

It must be allowed, that the author of this tract, censures judiciously the Jurisprudence of the court of session in Scotland. And it is to be hoped, that some steps may in time be taken to facilitate in that country, the operations of the law. It would be a still greater improvement, if a proper inquiry should be made into what is called the *nobile officium* of the court of session. By this prerogative, it appears, that the Scottish Judges can set aside the authority of acts of parliament. We are sorry, that our author does not treat this topic at full length.

Art. 49. *Hydrometrical Observations and Experiments in the Brewery.* Printed for the Author, 8vo. 2s. Robinson. 1785.

Mr. Baverstock, the author of the following treatise, says in the beginning of his preface. "Having now used an hydrometer, during upwards of sixteen years, so constantly as on no one occasion in all that time to vend a single cask of beer, without having previously ascertained the specific gravity of the worts, and brought them to a standard proportioned to the price of the beer, or to some standard determined on by considerations, varying with the yearly produce and price of the materials; it is presumed that it will not prove unacceptable to those who may be interested or engaged in the brewery, that the result of his observations should at length be made known.

He has the greatest reason to believe, that he can render the information, afforded by this instrument, exceedingly useful to those who are employed in that business." Persons interested in these observations, will be able to form some judgment of the information they are likely to meet with, by the following list of particulars treated of in this publication.

- I. On the hydrometer and the hydrostatical balance,
- II. Application of the hydrometer in examining different waters,
- III. Use of the hydrometer in discovering the value of hops,
- IV. Use of the former experiment,
- V. Use of the hydrometer in discovering the value of worts, and in ascertaining the mean specific gravity of two worts,
- VI. Application of the hydrometer in discovering the mean specific gravity of three worts, and in forming standard and gravities, with either two or more worts,
- VII. Use of the hydrometer in discovering the precise value of different mashes, or parcels of malt,
- VIII. Of the different kinds of hydrometers,
- IX. On barley and malt,
- X. On the thermometer,
- XI. Application of the hydrometer in directing the extraction and fermentation of sweets,
- XII. Appendix.

The appendix contains strictures on a late publication upon the same subject, tending farther to confirm the author's observations.

Mr. Baverstock appears to write with equal judgment and modesty; and his brethren in the trade we doubt not will profit by his labours.

NATIONAL AFFAIRS,

For SEPTEMBER, 1785.

STATE OF IRELAND.

THE public curiosity is now excited to know what commercial and political consequences will follow the ministerial abdication of the Irish Propositions. If the Irish nation should now apply themselves peaceably and industriously to manufactures, and trade, and all the arts of peace, they will furnish a proof to the world that it was a just sense of oppressive, and commercial restrictions, and other injuries, and not any turbulency of disposition which produced their late fermentation. If, on the contrary, with the possession of an independent government, and of the whole terraqueous globe for a theatre of commerce, they shall continue to be idle, dissatisfied, and studious of innovation, they will betray an animosity, which, as it did not originate either in commercial or political restraint, is not to be appeased and allayed by commercial or political concessions.

And, as we hesitate not to hazard probable reasoning or conjecture on every subject that naturally directs our views to futurity, we declare it, as our opinion, that our cousins * across St. George's channel are not yet in an humour to beat their swords into ploughshares, or to turn their shillelahs into weavers shuttles. They will seek for some other subject of strife and contention with England, something to support their present agitation, some fuel to feed the flame of discord. It is not by the patient process of laborious industry the surest source of wealth, but by some more compendious road, that they seek for consequence, distinction, and fame. Mr. Grattan who wields the national force, because he knows the national spirit and spring of action, touches on the chord which affords the most agreeable melody to Irish ears when, in the elevated strains of ancient oratory, he rouses his countrymen to maintain unbroken their SPIRIT AND PRIDE. There is a genius or spirit peculiar to ages, as well as to nations, and the different stages of human life. Not to carry our views into ancient times, in these latter ages the world has been governed by a spirit of chivalry, a spirit of religion, a spirit of military glory and conquest; and, in the present times it is governed chiefly by a rage for commerce, the least elevated among all the spirits, and resembling, in this respect, the mammon of Milton among the other damped spirits in hell. And thus kings and princes have not so much governed the times in which they lived, as they have been governed by them, assuming the successive characters of knights errant, of monks, of military captains, and of merchants and shop-keepers. But to return from this digression: as Ireland found in the person of Mr. Grattan, the sublimest orator of the present age, and, perhaps of modern times; so Mr. Grattan found in

* The fashionable and even the parliamentary mode of speaking of Ireland, is, to call it the sister kingdom. But the children of sisters are cousins.

Ireland, a nation the most fitted of any in Europe to be influenced by the strains of eloquence : a nation, neither so barbarous as to remain insensible to the charms of reason involved in a stream of sublime conceptions, nor so refined as to make the justest reasoning only an object of reflection and of comparison with some real model or fancied standard of oratory : † a nation not ignorant of the advantages of commerce, but more captivated with the attractions of power and of glory : a nation, not in that period of existence in which avarice is the ruling passion ; but in that earlier period when many generous sentiments are mixed and tarnished by furious and riotous excess.

This spirit of emulation which pervades the whole kingdom of Ireland, is, of necessity modified by the genius of the different ranks whose breasts it moves : but in all, its principal ingredient is the pride of independence, an indignant recollection of past oppression, and a spirit of resistance bordering on hostility to England. In some it may break out in motions for revengful laws ; in others in intrigues with the court of Versailles ; In some in non-importation agreements ; and some in outrages against the English revenue officers, and the poor starvelings who come to fish on their coasts, from the isles and western coasts of Scotland.

It is understood that the ministry still fondly hope that the general sense of the Irish nation will yet accept the terms for a system of mutual commerce which are held out to them in the Propositions ; and still, it is by treating with that high-spirited and generous, though turbulent and extravagant people, on the cold and cautious principles of trade, that they hope to effect a permanent connection between Great-Britain and Ireland. But it is evident, that they miserably mistake the predominant passion of Ireland, which is not mercantile advantage or gain of any kind ; but a love of power and consequence sharpened by a remembrance of past injuries. Had Mr. Grattan, like some other speakers in the house of Commons, entered into minute details, and arithmetical calculations of loss and gain ; had he demonstrated with all the certainty and precision of the most abstracted science, that Ireland would be a loser by the bargain offered by England, but a mighty gainer by rejecting it ; had he recommended caution, and circumspection, and recalled to their minds, like the Attorney General, how much they might be either benefited or annoyed by England ; had Mr. Grattan, in short, attempted to compose the minds of his countrymen to the peaceful habits of industry, by appealing from their ambition to their avarice, all his eloquence would not have availed. It was by catching the tone of the people, it was by fanning the flame that burned strongest in the breasts of Irishmen, that he acquired public confidence and favour, and was able to infuse so much light and heat into his parliamentary orations. " If any body can think that the Irish constitution is incompatible with the British Empire, a doctrine which I abjure as

† In England eloquence never carries a vote. The members of Parliament are pre-engaged : and, even in the gallery, the spectators hold arguments, during all the speeches, concerning the comparative talents of the Speakers,

"Sedition against the Constitution—If any body of men are justified in thinking that the Irish constitution is incompatible with the British empire, perish the empire! Live the constitution!" It was on this, and other occasions when similar sentiments were expressed by Mr. Grattan, that the loudest bursts of applause were heard in the gallery of the Irish House of Commons.

The present spirit of Ireland then, we may safely conclude, is not to be managed by the cold calculations of commercial regulation; and the distant prospect of the rewards of protected industry: nor is it likely to subside through length of time, without some eruption that may discharge that inflammable matter with which it is pregnant. For ambition inflamed by resentment is not to be satisfied and soothed by any concessions that a great and independent nation ought to make: and a thousand occasions of quarrel will easily be found between parties so much connected as Great-Britain and Ireland, when there is a disposition to discover them. The abdication of the proposed commercial treaty has left the agitation of Ireland, for a time, without an object. An object of animosity and disturbance, however, will not long be wanting. Passion, which in individuals, finds fewel for itself, will also find matter of gratification when it is heightened by the sympathy of thousands, and swelled into the enthusiasm of a whole nation. The genius of Ireland, solicitous, at the present moment, to find out a proper subject of contention with England, adopts the motto prefixed to some of the writings of Lord Bacon, *inveniam diem aut faciam*.

Such are the political consequences of internal divisions, relaxation of government, and sullied reputation. The dismemberment of America from the British empire, was, of necessity, to be followed by revolt in other parts of it, and the trumpet of sedition, as might have been expected, was first heard in Ireland. The people of that island, with arms in their hands demanded and obtained new privileges and rights of commerce, as well as an independent Parliament. They desired to have a reformation in the constitution of Parliament; but received a check from that body which wisely rejected the tampering of rude and unskilful empirics. The national ferment now wanted an object, and fixed, for a second time, on that of commerce; an object which was indeed pointed out, and pressed upon their notice by the busy and restless genius of Mr. Pitt. A scheme was formed, under the veil of commercial regulation, for restoring the virtual subordination of Ireland to England. Ireland penetrates this plan and rejects it with disdain. But she still rests as it were upon her arms, and England watches the movements of this hostile neighbour, without making any preparations for encountering or counteracting them.

It is a pleasant, and not an unimportant speculation, to observe, how readily self-love passes into self-congratulation, and converts real misfortunes into ideal advantages. The writers who expatiate on the advantage to Great-Britain of the independency of her North American Colonies, would have formed no inconsiderable military force for retaining them in a state of subordination. These writers compare nations to encamped armies, who ought to present

as few points of attack as possible ; and compact, though very limited nations, to well constructed fortresses whose garrison is enabled to repel a more numerous army of assailants ; whereas empires consisting of extended and scattered dominions, they compare to fortifications on too large a scale, whose extensive works cannot be defended with effect against all the assaults of a powerful and enterprising enemy. They calculate the commercial, the literary, the political, and the warlike advantages that arise from the same number of people living together on a narrow, rather than in a wide country ;—a greater excitement of thought, a quicker intercourse takes place, in such a state of society ; and the result of the whole situation, is, an higher degree of industry, and consequently of NATIONAL WEALTH. For increase of WEALTH is the great object, in the present times, with the more refined nations of Europe, as avarice is the passion of old age. And this characteristic of old age, with these also of excessive caution and timidity distinguish the present state of the British government. The exhausted state of our finances, our unsuccessful war in America, the difficulty of contending with domestic faction, deter men of contracted capacities from venturing on any bold and arduous undertaking ; and they shelter the narrowness, and indeed the littleness of their conduct under the fashionable doctrines concerning compactness of territory, the expence of war, the encouragement of industry, and the necessity of œconomy. On these principles they yield, without any apparent reluctance, to the absolute independence of the Irish protestants, English colonies, nursed up by the parent state, upon estates wrested by violence from the Roman catholics their ancient possessors.

IMPOLICY OF THE PRESENT RAGE FOR COMMERCE.

Future ages may, perhaps, laugh at the present rage for commerce, and the propensity in the councils of nations to calculate in all their measures and movements mercantile loss and gain, as much as we laugh at the extravagance of chivalry, and religious zeal, and reprobate the attempts that were made for the establishment of universal dominion. For, first, with regard to the compactness of dominion ;—the strength of kingdoms does not so much resemble that of forts and garrisons, as the vigour of trees which do not derive more nourishment from striking their roots in the adjacent soil, than from extending their branches, and multiplying and throwing out their leaves to receive the influence of the heavens. The vital principle of nations which carries them progressively through the different stages of infancy, youth, manhood, and old age, bears undoubtedly, a greater analogy to the growth of vegetables, than to the stationary nature of camps and fortifications. And, to adhere therefore, to the metaphor of the tree,—as the trunk is starved by the lopping off of the branches, such a kingdom suffers diminution and decay through the loss of her colonies. For this loss impairs her strength by reducing the number of its subjects in which principally her strength consists ; by throwing open the trade of the lost colonies to the world ; and above all by the loss of reputation, the great bulwark against foreign invasion, and the great cement of internal concord and tranquillity. So that, although it may argued at least

on plausible grounds, that it is better for nations never to colonize while means of subsistence can be found at home, yet the revolt and separation of colonies once established, is, in all cases to be considered as a severe misfortune! farther, the loss of provinces; if it should not be considered as any disadvantage in itself; may yet be justly regarded as a *symptom* of disease; as a proof that the elasticity which stretched out the empire is relaxed, and that the virtue on which its extent and grandeur was founded has decayed: farther still; as the affairs of nations are of necessity in continual motion; if they do not advance, they must go backwards. One loss is therefore the forerunner of another; dominion is easily retained by the same virtues by which it was acquired. In proportion as that fails, power declines, and, by a kind of gravitation, acquires velocity as it falls.

It was not, as Livy in his celebrated preface to his Roman History asserts, the immense magnitude and extent of the Roman Empire that proved its ruin; but a miserable decay of private and public virtue. Even if the empire had never been extended beyond the Peninsula of Italy, the ocean and the Alps would not have protected an effeminate people from the incursions of the Barbarians.

Secondly, If under the loss of our provinces our trade should flourish as much as ever it did in its most prosperous period; if the national debt should be gradually reduced; and the public revenue should be increased; yet, if the pride of the nation should be broken, if the spring of government should be enfeebled, if the military spirit should die away, and the whole nation should become manufacturers and merchants, mercenary arms would not long defend us. Danes and Saxons would again start up to lay us under contribution and reduce us again under slavery! or, the mildest fate we could expect, would be to sink a second time, under a French invasion.

Thirdly, If the sole spirit of our government be a regard to the protection of trade, and the advancement of wealth; if ministers are to give up the national honour, and to adopt the doctrine of passive obedience to mutinous subjects, where are they to draw the line of circumvallation, and when are they to maintain the unity of the Empire? Does an administration that presses the burthen of debt on an oppressed people with one hand, while it lavishes away the dependencies of the kingdom with the other; which afflicts the loyalists, and grants every thing to rebellion; which seeks to establish itself by peace on any terms with America and Ireland; and the whole of whose conduct is marked by timidity and artifice: does such an administration expect to support the authority of government; not by force, but by favour, and to reign in the hearts of a willing people? If a confederacy should be formed against government, in the East or in the West Indies; in Canada and Nova Scotia, in Wales, or in Scotland; on what principle could such a confederacy be attacked by men who are so ready to recognize and confirm the independency of Ireland? on no other principle, plainly, than that of robbers, who plunder the weak, and avoid all contests with the powerful.—Close union among themselves, and a correspondence with the enemies of England, might on the principles that seem to

actuate

actuate our present councils, set the authority of the laws at defiance.

Let us suppose, more particularly, that the Scots should reason in this manner. "When we consented to an union with England, and to bear our share of the burthen of the national debt we consented in the belief, and on the condition that we were to participate in the gainful trade with the English colonies. These colonies are now independent, and their commerce is open to the whole world, while taxes imposed on their account, crush the infant manufactures, and check the rising trade of Scotland. Instances are not wanting of infringements on the treaty of union. The circumstances of the times are altered. A treaty violated by one of the contracting parties, is not obligatory on the other. Let us therefore shake off at once the shackles imposed upon us by our connection with England; let us renew our antient league with France, and in all the vigour of youth, spring forth into rank and consideration among the nations; and unencumbered by taxes and other restraints, open our views to unlimited commerce; regain a national character, and run the career of glory. Neither Dutch nor English jealousy shall curb our well laid enterprizes. The Isthmus of Panama, under the Auspices of the house of Bourbon, will gladly receive a colony from Scotland, disunited from England. Ireland, allied to us by blood and similarity of situation, will co-operate with us in asserting an independence that will secure her own. The towns on our Eastern shores that have mourned THE UNION in dust and ashes shall again lift up their heads and flourish. And the Forth, like the Thames, shall be crowded with the merchandize of the world."

If Scotland should be so frantic as to entertain such sentiments as these, and prepare to carry them into execution, a council would be called in England, in which, after many observations on the expensiveness of war, the advantages of compact and undivided dominions, and the possibility of carrying on manufactures and commerce without Scotland, as well as with it, it would be resolved to part with the Scots, if possible on terms of friendship, and to form a treaty of commerce with them. In the mean time, the Duke of Richmond would insist upon the necessity of rebuilding the wall of Severus,* as a barrier against the inroads of the Scots. Mr. Dundas would give broad hints, that by a prudent disposition of the public money, the combinations of the Scots might be dissolved; or at least that by this means the Southern parts of Scotland, might, as

* Built by the Emperor for the protection of the Britons against Scots and Picts. It is commonly called the Picts wall. Its eastern extremity is at Tinmouth, from whence it runs across Northumberland and Cumberland to the Solway Firth, being about eighty miles in length. This wall which at first consisted only of stakes and turf with a ditch, was afterwards strengthened by Severus with stone forts, and turrets, at proper distances; so that each might have a speedy communication with the other, and it was attended all along by a deep ditch or vallum to the north, and a military highway to the south.

here

heretofore be still preserved in connection with England; and that, in this case the barrier against the ancient Scots would be Agricola's Wall, or Graham's Dyke, which might be rebuilt at a much less expence than the wall of Severus, as the space between the Clyde and the Forth does not exceed twenty English miles. This would appear not wholly unfeasible to Mr. Pitt, but he would startle at the expence of it. The Chancellor would reprobate in the most unequivocal terms, such a damned mixture of cowardice and nonsense, and explain that all these embarrassments were the natural effects of that submissive spirit which so miserably crouched to Ireland. The Secretaries of State seeing Mr. Pitt cold, and Lord Thurlow resolute to oppose these measures, would no longer hesitate to declare for the Prime Minister: and would probably shelter their opposition to every thing that might wear the aspect of hostility towards Scotland under some such proverb, as, that "it is better to flatter fools than to fight them." Scotland, as well as Ireland being abandoned, Dean Tucker would congratulate his country on the happy *arrondissement* of the empire and tell his countrymen to take no care for to morrow, but to mind their proper business, and never to doubt that superior skill and capital would always command a market for our manufactures. A tribe of writers would catch this tone from the Dean, and a thousand advantages would be predicted from the emancipation of old England from all foreign connections.

That such a case as we have here supposed will ever be realized is not to be dreaded, when we reflect on the peaceable disposition of the Scotch nation, and on their want of a leader among the nobility, if they had even real cause of dissatisfaction, and were disposed to sedition and insurrection. But, if it did exist, the English government, could not, consistently with their present principles, adopt any other measures than those of acquiescence in fate, and the humour of the times: for if ever there could be a point at which our concessions ought to stop, if ever a conjuncture in which boldness is political wisdom; that point, this conjuncture is presented to our view, in the present situation of the sister kingdom.

To be continued.

TO CORRESPONDENTS.

T. B.'s article is too long. It is, however, under consideration; and shall be inserted abridged; provided it is approved of. The performance itself ought to have been sent along with the article.

Timothy Twisting, Esquire, should have told us in what number of our journal the strictures appear which give so much offence; for we have not been able to find them. The English Review set out upon the principle of impartiality. And to prove that we have not imposed upon the public with promises alone, we are satisfied to submit to a fair comparison betwixt ourselves and brother journalists for the period of our duration—we affect not to be perfect. But we should depart from that justice which every individual in such circumstances owes to himself if we did not confidently assert that the comparison would be found to be favourable to us. And Mr. Twisting's article would have been attended to had he pointed it properly out to us.

T H E
ENGLISH REVIEW.

For OCTOBER, 1785.

ART. I. *Essays on the Intellectual Powers of Man.* By Thomas Reid, D. D. F. R. S. Professor of Moral Philosophy in the University of Glasgow. 4to. 1l. 5s. boards, Bell, Edinburgh. Robinsons, London, 1785.

(Continued from September.)

THE substance of Dr. Reid's philosophy is, that there is nothing external to which any thing in the mind bears the least resemblance, but that, nevertheless, the mind has a power of perceiving, judging, and knowing their existence, the evidence of which existence is as clear, strong, and certain as that of our perceptions and sensations, and also, precisely of the same kind. Upon this doctrine, in general, we proceed to make, as we proposed, some observations.

First, it is remarkable that a philosopher who endeavours to account for the appearances and operations of the human mind, upon the principles of the common sense and natural judgment of mankind should, in the theory he aims to establish, oppose a general and almost universal disposition or propensity among all men, of all nations and ages, who are given to reflection, abstraction, and reasoning, to resolve the notices or knowledge we have, or think we have of things, into impressions, ideas, images, pictures, or in general, into some means analogous to the manner in which one material object communicates, and operates upon another: In other words to believe, that in all the operations of the understanding there must be some immediate intercourse between the minds and its object,—That this has been the general disposition of all philosophers from the ear-

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liest times with which we are at all acquainted to the present, will not be denied by any person so well acquainted with antiquity as Dr. Reid certainly is. The most renowned philosopher of antiquity, and him to whom all writers point as the great-father of philosophy, though some of his notions are referred to still more remote origins, is Pythagoras, who was industrious to collect, improve, confirm, and systematize the ideas of philosophers who went before him. It was the opinion of Pythagoras, that the objects of sense are perceived only by certain images or shadows of them which he called *ideas*, and which he considered as eternal and immutable. Plato was of the same opinion, who held ideas to be eternal, uncreated, and immutable forms or models, according to which the deity out of matter which was eternal, made every species of things that exists. The latter Platonists, among whom we are to rank all the philosophical theologians of the earlier periods of Christianity, differed from their master, not in the great principle of the eternal and immutable existence of ideas, but in their conceptions concerning the manner of their existence. They held ideas to be the conceptions of things in the divine understanding, to which the intimate nature and essence of all things were present and perfectly known from all eternity. Father Malbranche too, may be considered as a disciple of the same school: for he is of opinion that we perceive external objects, not immediately, or in the language of Dr. Reid by intuitive judgments, but only through the medium and intervention of ideas.

Aristotle was of opinion that there are no innate ideas, but that the whole furniture of the mind, all the objects of our thought, enter at first by the senses. But that, since the senses cannot receive objects themselves it receives their species; that is, their images or forms, without the matter. These images, or forms, or impressions on the mind through the senses, are styled by him *species sensibile*, and are the objects only of the *sensitive part* of the mind, or, if our memory does not fail us, what he calls the *sensitive mind*: for Plato and Aristotle, with their followers, divided, as it were, the mind into distinct substances or beings according to the several classes of its objects and operations. Aristotle speaks of the *sensitive*, and of the *intellectual* mind: and Plato of the *concupiscible*, the *irascible*, and the *rational* soul. It is not certain but some of their followers believed that in the nature of man there exist three different souls possessing separate and individual identity, and of which the term and idea of *I, myself*, might be exclusively and properly pronounced,

Perhaps

Perhaps the Apostle Paul was of this opinion. For he speaks repeatedly, distinctly, and precisely, of an *old man*, in his nature, and of a *new-man*. He was sensible of a person, an *I*, or self, whose determination, bent, and whole force, and *impetus* of soul, was to walk after the flesh; and of another person, *I*, or self, conceived, nourished, and consisting of the thoughts or ideas inspired by the gospel of Christ, whose determination and bent, and whole force and *impetus* of soul, carried him to walk, that is, to live, to think, to exist after the spirit. Between these two persons or souls a war was carried on, in which the new gradually prevailed over the old man, and gained at last a final triumph by death. This distinction between two *selves* or *persons* is visible throughout all his writings, but especially in the seventh chapter of his epistle to the Romans. In the *Cyropædia* of Xenophon also, who was a cotemporary and fellow-student of Plato's, we find the existence of two *persons* or *selves* totally opposite in nature and disposition, very plainly asserted. But, for an account of the ancient opinions respecting the co-existence of different minds in the same person or man and woman, we may refer our readers to Lord Monboddo, who, by a strange mixture of whim and insanity, with application to letters, has taken more pains than any man alive to confirm his prejudices, and to learn errors. But to return to our subject.

The images or forms of things, according to Aristotle, impressed upon the senses, by various internal powers, of the mechanism of human nature, are retained, refined, and spiritualized, so as to become objects of memory and imagination, and at last of pure intellect. When objects of memory and imagination, they are, by him, called *phantasms*: when objects of the intellect, *intelligible species*.

This doctrine concerning ideas, of Aristotle and the Peripatetics, is the foundation of that of Des Cartes, Mr. Locke, Leibnitz, Bishop Berkely, and Mr. Hume. It is the doctrine too of Gassendi and Sir Isaac Newton, and all the greatest names among such modern philosophers as maintain the existence of a supreme mind, the soul of the universe, and the immateriality or spiritual nature of the human soul in whatever part of our corporeal frame she holds her residence and receives the informations of sense. And that we derive our information of things in some such way as bodies influence and act upon bodies, is the opinion of all materialists needs not any proof. Democritus and Epicurus maintained that all bodies continually send forth slender films or spectres from their surface, of such extreme subtilty, that

they easily penetrate our gross bodies, or enter by the organs of sense, and impress their image upon the mind. The modern materialists at the head of whom we are to place Dr. Hartley, supposing that matter may be endued with the most simple kind of sensation, endeavour to account for all our feelings and ideas, and for all the operations of our minds, by certain vibrations and vibratuncles of the medullary substance of the nerves and brain. These too are to be ranked among those philosophers who do not pretend to see things by *intuitive judgments*, but who only judge of them by their effects: and, it is plain that their principles lead to scepticism; as much as those of the ideal philosophy, since they know nothing more of external objects than as they are *affections* or *impressions* excited, as they conceive, in the mind, by certain vibrations in the medullary substance of the nerves and brain.

Thus it appears that from the earliest dawns of abstraction with which we are acquainted to the present times, all philosophers who have treated of the human mind, have endeavoured to investigate the origin of our ideas under similitudes taken from the material world.

The inference we would draw from this fact, is, that according to the general sense of mankind there is no other way of reasoning on the subject. The common sense of mankind therefore, is not on the side of Dr. Reid's theory, but against it. For in matters of abstraction, if we are to be determined by the greatest number of votes, the appeal lies not to the vulgar, but to men of reflection and general speculation. But Dr. Reid affirms, that in the question before us, the analogical mode of reasoning is unsatisfactory. We therefore observe,

Secondly, that in many cases analogy is the only ground on which we can form any judgment. And, when the subjects compared have a great degree of similarity in their nature, a degree of evidence is furnished that they are subject to the same laws: and this degree is higher or lower according as the instances in which the things compared are more or less in number. But that there is, in reality a strong similitude, and affinity, amounting almost to a sameness of kind between mind and matter is evident in the first place from the very construction of all human languages; in which the terms that denote the operations and affections of the mind are without exception borrowed from the objects of sense. There is nothing else that the mind can fix upon, and with certainty and clearness define. Even our most abstracted ideas, when made objects of reflection are in-
volved

volved in matter however spiritual and refined : nor is it possible, to think on relations of any kind, without referring them to some confused adumbration of the qualities of matter.

In the second place, whoever attends to the process of his mind in thinking, and particularly to the conduct of the passions will trace the strongest resemblance between the laws of mind and those of matter :

————— *Nec una quidem
Nec diversa tamen, qualis decet esse sororum.*

We shall endeavour to illustrate this position by a few examples.

It is easier to give a new direction to a body in motion than to move a body at rest : so it is, in like manner easier to lead the mind from one passion to another, than to infuse passion into a mind in a state of perfect tranquillity and repose.

The influences of external bodies upon each other are stronger upon their first approach and contact, than after continued application, or repetition : so in like manner every object is conceived with the greatest ardour by the mind, at the first view when fully comprehended and understood : and the force of novelty, if duly attended to, will be found almost miraculous.

When two passions that are not repugnant in their nature co-exist in the mind, the predominant or stronger passion swallows up the inferior, and converts it into its own nature : a similar effect is produced in chemical mixtures, and in the process of vegetation, where the stronger plant draws and assimilates to itself the nourishment and essence of the weaker.

Those ideas or sentiments which we call great and sublime, naturally express themselves by an erect posture, hands stretched forth to the utmost extent of the arm, and eyes turned up towards the immeasurable expanse of the surrounding heavens, — other expressions of other emotions and passions also denote an affinity between the mind and matter ; which will clearly appear to any one who peruses what has been written on the natural expression of the passions by Des Cartes, and after him by Mr. Hogarth. But the analogy between the conduct of the mind whether it acts or suffers is an inexhaustible subject of observation ; and will no doubt be farther illustrated by the inquiries of men of genius. To this analogy between the laws of mind and matter, we may add the direct proof of the imagination of mothers impressing marks on children,

All that proves the materiality of the mind, all that proves that however spiritualized, it is yet but spirit, or ether, or any subtiler substance, if there is any, is in direct opposition to Dr. Reid's theory. And therefore we think it of importance to observe.

Thirdly, That Dr. Reid's philosophy necessarily presupposes the immateriality of the soul. This is indeed the great foundation of a theory which raises the mind at once above all the laws of matter, all the natural conceptions of men who feel nothing within them not clothed, however lightly, in bodily form, and the universal concurrence of all philosophers before the present day. It is on this principle that Dr. Reid ascribes such omnipotency to the mind, as to grasp and comprehend objects as they really are, in their intimate nature and essence, without the intervention of contact or pressure of any kind; and to determine itself, in its choice of objects and course of conduct freely, without preponderancy of motive, and by its own internal divine energy. Here too, we observe that Dr. Reid who reasons on the principles of common sense, *stia* in the face of that tribunal to which he appeals. For can anything appear more shockingly absurd to the eye of common sense, than to affirm that the mind may exist though it exist nowhere? and that the *ubi* the category of space has nothing to do with spiritual existence? Does not the constitution of nature lead us to believe that nothing exists that is immaterial? Do we not then oppose this dictate of nature when we affirm that a principle exists in its nature and operations not subject to the laws of matter? and, with regard to the sense of liberty, is it not an axiom that every action must have a motive, and every effect a cause? We thus find Dr. Reid adopting or departing from the principles of common sense, according as his adherence or departure suits his purpose.—On this subject it is proper to be more particular; and to illustrate still farther the inconsistency of our most learned and acute professor.

The doctor among his first principles of contingent truths, principles which he places on an equal footing of clearness and certainty with the most self-evident metaphysical or mathematical axiom, reckons a "sense of liberty."—"Another first principle, I think is, that we have some degree of power over our actions, and the determinations of our will—it is not more evident that mankind have a conviction of the existence of a material world, than that they have the conviction of some degree of power in themselves and others, every one over his own actions, and the determinations of his will." [See Essay VI.] This axiom is thus opposed to the axiom that every effect must have a cause.—Here we see that the deci-

sions of common sense, if this be one of them, are sometimes fallacious. Another first principle Dr. Reid takes to be, "that certain features of the countenance, sounds of the voice, and gestures of the body, indicate certain thoughts and dispositions of the mind."—And another first principle appears to him to be "that there is a certain regard due to human testimony in matters of fact, and even to human authority in matters of opinion"—Is it not possible then to give any kind of analysis of the language of natural signs? or of our proneness to give credit to testimony? Dr. Reid might as well affirm that there is a natural and necessary connexion between the sight or appearance of a lizard or toad, or other loathsome or noxious animal, and our abhorrence of them. Yet there are men, and nations of men, that stroak and caress toads and lizards, and think them very beautiful creatures. Undoubtedly, were smiles uniformly accompanied or followed by mischief, and frowns accompanied or followed as uniformly by acts of tenderness and beneficence, the child would soon learn, what indeed in advanced years he has some reason to do, to put more trust in the latter than the former. But if there be a natural disposition in mankind to be soothed and pleased by smiles and soft tones; and to be discomposed and alarmed at frowns, and harsh sounds, and threatening gestures: that disposition may be accounted for by the connexion that we perceive between certain inward feelings and passions in ourselves, and our countenance, voice, and gestures. Being conscious of this connection in ourselves, we naturally suppose, that such a connection also takes place in others.—A like account can also be given of our proneness to give credit to human testimony. The author of our nature has implanted in us a disposition to express sincerely every emotion and passion of our mind, and by expressing them to invite the sympathy of our fellow-men whether to enliven or to soothe and allay our feelings. Conscious of this disposition in ourselves we readily transfer it to others. Therefore these two last mentioned first principles of Dr. Reid's are not in reality first principles, but are clearly resolvable into principles more general.—Did our bounds permit, we might analyze in like manner, many more of Dr. Reid's first principles. On the whole it appears to us, that Dr. Reid's fondness for first principles has led him to extend the province of what he calls *intuitive judgment* very widely over the province of reasoning in a train, and the habitual association of ideas. And also, that some of his first principles are fallacious, and inconsistent with each other.—Dr. Reid very justly observes "that opinions which

contradict first principles are distinguished from other errors by this; that they are not only false, but absurd: And that, to discountenance absurdity, nature hath given us a particular emotion, to wit, that of ridicule." Now we appeal, to our readers, and to our author himself, whether, among his first principles in general, his first principles of contingent, and his first principles of necessary truth, there are not any, whether there be not a great number, nay, whether the most of them are not of such a nature that their contraries can be conceived without the least emotion of ridicule.—By thus developing, and extending, and exemplifying his principles of common sense or intuitive judgment, which he makes synonymous, the Doctor has greatly weakened our reverence for their authority. For when we have discovered their usurpation in some instances, we are led to suspect it in others. But it is reasonable to check this prejudice, and to examine whether *intuitive judgment*, or *common sense*, suggests any thing, or accounts for any thing, or confirms any thing concerning which the philosophical world was before perplexed or at a loss.

And, here we observe fourthly, that Dr. Reid's general theory of intuitive judgment and common sense, does not appear to us to suggest any thing, or to account for any thing, or to confirm any thing concerning which the philosophical world was before perplexed and at a loss. And as this is the grand question concerning Dr. Reid's philosophy, we shall enter into it as much as the limits of this monthly publication will admit.

Mr. Hume, to all our perceptions, and sensations, gives the name of impressions, whether we touch, taste, smell, hear, see, love, or hate, or desire, or will. These perceptions and sensations when we recall them to remembrance, and make them objects of reflexion after they are past, Mr. Hume call thoughts or ideas. The whole materials or furniture of the mind may be reduced to perceptions or sensations, thoughts or ideas; and the common origin of both is *impression*. Dr. Reid insists that besides this impression, besides the perception of objects, the mind perceives, knows, judges, and is sensible of their permanent existence: that our perceptions suggest some *substratum* in which the qualities perceived, inhere, and exist. Now, it appears to us, that all this belief of a *substratum* and permanent existence of objects, is nothing more than what is implied or comprehended by Mr. Hume in impressions and perceptions. In the vivid conception of objects, whether introduced to the mind in the way of impressions or ideas, there is implied a *belief* of their existence. That *belief* Dr. Reid calls a dictate of *common sense*.

sense, a judgment of nature. Be it so, be it a dictate of common sense, and a judgment of nature, it is a part of what Mr. Hume calls perception: perception is the foundation on which it rests: and a new name, is not a new discovery. But this belief, Dr. Reid affirms we ought not to reject, but to rest in the judgment of nature as satisfactory and final. Mr. Hume and all men acknowledge this disposition, or, if you will, *judgment* of nature, (for what signifies it to dispute about words)? to be so satisfactory that he cannot reject it, while the impression or perception on which it is involved is present to the mind and lasts. But when no such perception is present, where is the object? Where it was before, replies, Dr. Reid. True, I believe its existence while by this dispute I recall it to my mind, or by any other principle of association; for then I have an idea of it: and a temporary conception implies a temporary belief of an object. But besides this vivid conception, impressed by perception, recalled by some association, or anticipated by a customary transition from one object to another, I know not any foundation of belief.—“By an original principle of our constitution,” says Dr. Reid in his inquiry, “a certain sensation of touch both suggests to the mind the conception of hardness, and creates the belief of it.” Mr. Hume includes *belief* in the conception of hardness. Dr. Reid only varies and prolongs the phraseology, when he affirms that this sensation both suggests to the mind the conception of hardness, and creates the belief of it. The Doctor on this occasion, and in other parts of his writings, talks mysteriously of *natural signs and connections between the sign and the thing signified*, which he considers as the interpretation of nature, and seems to place the suggestions of our senses on the same footing with the natural expression of countenance, voice, and gesture, of which we have said somethings above: in this there appears to be nothing but what is involved in darkness, mystery, or obscurity.

That Dr. Reid has not in fact made any discovery, he himself acknowledges when he says, “All reasoning must be from first principles; and for first principles no other reason can be given but this, that by the constitution of our nature we are under the necessity of assenting to them.” Dr. Reid cuts short all reasoning, even on subjects that admit of reasoning by telling you, when your curiosity is excited by any question concerning the process of the mind in thinking, “such is the constitution of your nature.” And where no other answer can really be given, the doctor of divinity asserts nothing more than is allowed by the sceptic.

But

But Dr. Reid insists that "our senses give us a direct and distinct notion of the primary qualities; and inform us what they are in themselves: whereas, of the secondary qualities, our senses give us only a relative and obscure notion. They inform us only, that they are qualities that affect us in a certain manner, that is, produce in us a certain sensation; but, as to what they are in themselves, our senses leave us in the dark." Let us attend closely to the information that our senses give us concerning primary qualities. The primary qualities of body are extension, divisibility, figure, motion, solidity, hardness, softness, and fluidity.—Now, says Dr. Reid, "The solidity of a body means no more but that it excludes other bodies from occupying the same place at the same time—hardness, softness, and fluidity are different degrees of cohesion in the parts of a body—it is evident, therefore, that of the primary qualities we have a clear and distinct notion; we know what they are, though we may be ignorant of their causes." *Solidity* then is the *cause* why any body or substance maintains exclusive possession of a particular space: and secondary qualities are conceived as the "*unknown* causes or occasions of certain sensations with which we are well acquainted." But is solidity a *cause* better known than any secondary quality? It is known by its property or effect of exclusively possessing a certain portion of space for a certain time, which definition implies in it nothing but relative ideas, and therefore the aggregate of all these ideas of "effect, exclusive possession or occupation, space, time," the aggregate of all these ideas is itself relative. Primary qualities therefore are not more directly and distinctly conceived as *causes*, than secondary qualities. And it is only as *causes* that Dr. Reid pretends to penetrate them. He judges of them only by their effects to excite different ideas of different relations in the mind. "The solidity of a body means no more, but that it excludes other bodies from occupying the same place at the same time. Hardness, softness, and fluidity are different degrees of cohesion in the parts of a body." We submit this definition to be attended to, and analyzed into its component parts by our readers. By a farther multiplication of words, we might render our meaning more obscure: which is, shortly this, that primary qualities, like secondary qualities, are just what they are conceived to be, and no more.

We therefore go on to observe, fifthly, that while Dr. Reid explains the primary quality of solidity by its relation to space; the notion of space itself is originally obtained by the primary qualities of matter themselves, solidity and extension. Therefore this manner of

reasoning

reasoning is what is called by logicians, a paralogism. It is reasoning in a circle. Space is nothing but a repetition of the ideas we acquire of extension by means of the senses of seeing and touching. To say therefore that an extended and solid substance is that which excludes other bodies from occupying the same place at the same time, is saying nothing more than that *solidity is solidity*, and *extension is extension*.

But though the notion of space seems not to enter at first into the mind, until it is introduced by the proper objects of sense; Dr. Reid observes; "that being once introduced; it remains in our conception and belief, though the objects which introduced it be removed—space not only retains a firm hold of our belief, even when we suppose all the objects that introduced it to be annihilated, but it swells to immensity. We can set no limits to it, either of extent, or of duration.—But it is only an immense, eternal, immovable, and indestructible void or emptiness—when we attempt to comprehend the whole of space, and to trace it to its origin, we lose ourselves in the search—the extension of bodies which we perceive by our senses, leads us necessarily to the conception and belief of a space which remains immovable when the body is removed. And the duration of events which we remember, leads us necessarily to the conception and belief of a duration, which would have gone on uniformly, though the event had never happened—without space there can be nothing that is extended—and without time there can be nothing that hath duration: all limited duration is comprehended in time, and all limited extension in space. These in their capacious womb contain all finite existences; but are contained by none. Created things have their particular place in space, and their particular place in time; but time is every where, and space at all times."

If it were true that space and time were thus existences, however anomalous, and not dependent in their very nature and essence on ideas of extension, motion, and succession; the definition given of the primary qualities of matter by Dr. Reid; would explain one thing, in some degree, by a relation it bears to other things. Perhaps it might be accounted strictly logical. Matter is an existence that cannot co-exist with other existences in the same place and time. Here, other things, as ideas, thoughts, energies, spirits, &c. are supposed to exist; and these may exist in the same time and place. But different bodies cannot exist in the same time and place. Thus, we should have both a genus, and a specific difference: The genus, or rather the summing genus of existence; and the specific difference con-

sisting of an *incapability* of co-existing in the same place with another body, or a *power of excluding* another body from the space which it occupies. But if our ideas of space and time be derived wholly from matter, and matter in motion, as they seem to be, Dr. Reid's definition of matter amounts to *nothing*.

But although our ideas of space and time first enter into the mind by means of the objects of sense being introduced, it is said we cannot dismiss them, for the one "swells" in our conception to immensity, and the other to eternity." We endeavoured to account for this matter, when we said above, that space is nothing but a *repetition* of ideas and extension. By experience or habit we form to ourselves certain portions or measures of space and time; and by repeating these measures or ideas of them in our minds, we are led into the notion that space and time are infinite, because there is no limit fixed to our capacity of repeating them. As we may, in our imagination, add one thousand miles to another, and one thousand years to another; so we fancy that there is no end of miles and years. The grandest idea of space we can form at a single glance, view, or effort of the imagination, is, no other than that which we actually take in by our sense of seeing when we behold the vault or canopy of the heavens stretched over and surrounding the visible horizon. Having by habit rivetted this idea in our mind, we figure to ourselves its utmost boundary or line, and from thence we seem to ourselves to launch forth into a new space of equal extent, beyond that line, when in reality we are only repeating the same idea that we had formed before. It is not new ground that we go over; but the landscape we had already taken over and anon recurring to the imagination, which cannot dismiss it while the mind chuses to think upon it, any more than it can dismiss any particular object from the fancy, so long as it pleases to think on that object. And we might as well say that any particular mountain is every where, because we can transport it, in imagination, from one place to another, as that the particular space or measure is every where, which we take into the mind by contemplating the sky and our narrow horizon. A man who sees his shadow wherever he goes, might as well say that he is omnipresent. The frolicsome animal that runs round and round, and finds no end of its labour in the vain effort to catch with its claws its own tail, is not an unjust emblem of a grave philosopher, pursuing, as he thinks, the immensity of space, while, as he fancies he is advancing into the illimitable void, he carries with himself, or in himself, the very object he attempts

tempts to grasp and comprehend. We conclude therefore, that space and duration, depend, for their existence, on those of the primary qualities of matter; and that the primary qualities of matter, are just what we perceive them to be and no more; and depend for whatever existence we have any *reason* or *argument* for ascribing to them, on perception as the secondary qualities do.

The perception of colour, and the sensation of pain, are not more essential to the existence of the colour and of the pain, than the perception of an house is to the existence of an house. Any species of pain, suppose the gout, may exist in the limbs of another person without your feeling it; just as an house may exist at the distance of an hundred miles without your seeing it. These are no other than the different exercises of different senses: the one of feeling, the other of seeing: though there be this difference between them, that the organ, the eye, may be shut, or the view of an object intercepted by darkness or an intervening object; whereas the organs of feeling are so constituted, that a painful or pleasurable object cannot be thus intercepted from the feeling of the individual person affected. The open eye necessarily sees a present object; and the sense of feeling is necessarily affected with present pain. The sensation is not more necessary to the existence of pain, than the perception is to the existence of the object. But external objects, says Dr. Reid are always seen by the open eye; but pain not always perceived by sentient beings.—True; and because we are *always* accustomed to see the same external things, therefore, we believe, by the power of habit, or some other power, that they always exist—Would the first, would a single glance of an external object, would one impression of it on a mind that had never been impressed, or perceived any external before, create a belief of its permanent existence? surely not. And what more is there in the second, third, or any impression that is not in the first?

Dr. Reid, with his usual acuteness and penetration has attended to the force of this question. He maintains that
 “ sensation, and memory are simple and original principles
 “ of belief. Sensation implies the present existence of its
 “ object; memory its past existence: but imagination views
 “ its object naked, and without any belief of its existence,
 “ or non-existence, and is therefore called in the schools,
 “ *simple apprehension*—Instead of saying that belief or know-
 “ ledge is got by putting together and comparing the sim-
 “ ple apprehensions, we ought rather to say, that the simple
 “ apprehension is performed by resolving and analysing a na-
 “ tural

"tural and original judgment." [See Essay vi.]. There are innumerable other places in which Dr. Reid affirms that, in sensation, the mind believes, knows, and judges of the existence of objects.

Now there is not a more abstracted idea, there is not so abstracted an idea as that of existence. How then is it possible that any abstracted, and such an abstracted or general idea should be acquired by perception, or sensation, or memory? Let us hear what Dr. Reid says on this subject.

[To be continued.]

ART. II. *The History of New Hampshire.* Volume 1st. comprehending the events of one complete century, from the Discovery of the River Pascataqua. By Jeremiah Belknap, A. M. Member of the American Philosophical Society, held at Philadelphia; for promoting useful Knowledge. 8vo. 5s. boards, Philadelphia. Longman, London.

AS the discovery of America took place when the inhabitants of Europe were in a state of cultivation and refinement; and as the emigrants to that quarter of the globe were advanced in the rational and active powers; it is a matter of some surprise, that our colonial settlements approached so slowly to importance. More than a century elapsed before America became an object of attention to England. Perhaps, this circumstance is chiefly to be ascribed to the extreme want of enlargement which has so uniformly distinguished the Ministers of this country. But while the northern continent was neglected by our statesmen, the Spaniards more penetrating and sagacious, effected the conquest of Peru and Mexico. From the want of foresight in the English, it followed, that a spirit of turbulence was engendered in their colonies, which in a distant period was to prove so humiliating to them; and from the vigilance of the Spaniards it proceeded, that their settlements are now so securely established.

After recording the discovery of America, and glancing at the shameful blindness of the English Princes and statesmen, our author relates the slender achievements of the earlier emigrants, and exhibits a view of the condition of the natives. He then recounts the union of New Hampshire with Massachusetts; explains the principles and conduct of the first planters of New England; describes their laws; and gives a picture of their intolerance and persecutions. Proceeding in his course, he details the struggles of the greater proprietors for the preservation of their power and property

property, and characterizes the hesitating, precarious, and feeble conduct of the mother country. The great objects which next occupy his attention, are the war with the French and Indians, denominated "King William's war;" and the war with the French and Indians, known under the appellation of "Queen Anne's war."

At the very period when his subject was beginning to be interesting, our author has thought it proper to conclude his volume. But as he is to proceed with his undertaking, we shall probably have an opportunity of calling anew to him the attention of our readers.

It becomes us, however, at present to select some specimens of his ability. Concerning the planters of New England, he writes as follows.

"The drinking of healths, and the use of tobacco were forbidden, the former being considered as an heathenish practice, grounded on the ancient libations; the other as a species of intoxication and waste of time. Laws were instituted to regulate the intercourse between the sexes, and the advances toward matrimony: They had a ceremony of betrothing, which preceded that of marriage. Pride and levity of behaviour came under the cognizance of the magistrate. Not only the richness but the mode of dress, and cut of the hair were subject to state regulations. Women were forbidden to expose their arms or their bosom to view; it was ordered that their sleeves should reach down to their wrist, and their gowns be closed round the neck. Men were obliged to cut short their hair, that they might not resemble women. No person not worth two hundred pounds was allowed to wear gold or silver lace, or silk hoods and scarfs. Offences against these laws were presentable by the grand jury; and those who dressed above their rank were to be assessed accordingly. Sumptuary laws might be of use in the beginning of a new plantation; but these pious rulers had more in view than the political good. They were not only concerned for the external appearance of sobriety and good order, but thought themselves obliged, so far as they were able, to promote real religion and enforce the observance of the divine precepts.

"As they were fond of imagining a near resemblance between the circumstances of their settlement in this country and the redemption of Israel from Egypt or Babylon; it is not strange that they should also look upon their "commonwealth as an institution of God for "the preservation of their churches, and the civil rulers as both "members and fathers of them." The famous John Cotton, the first minister in Boston was the chief promoter of this settlement. When he arrived in 1633, he found the people divided in their opinions. Some had been admitted to the privileges of freemen at the first general court, who were not in communion with the churches; after this an order was passed, that none but members of the churches should be admitted freemen; whereby all other persons were excluded from every office or privilege civil or military. This great man,

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by his eloquence confirmed those who had embraced this opinion, and earnestly pleaded "that the government might be considered as a theocracy wherein the Lord was judge, law-giver, and king; that the laws which he gave Israel might be adopted, so far as they were of moral and perpetual equity; that the people might be considered as God's people, in covenant with him; that none but persons of approved piety and eminent gifts should be chosen rulers, that ministers should be consulted in all matters of religion; and that the magistrate should have a superintending and coercive power over the churches." At the desire of the court he compiled a system of laws founded chiefly on the laws of Moses, which was considered by the legislative body as the general standard; though they never formally adopted it, and in some instances varied from it. He gives the following view of an Indian war.

'The Indians were seldom or never seen before they did execution. They appeared not in the open field, nor gave proofs of a truly masculine courage; but did their exploits by surprise, chiefly in the morning, keeping themselves hid behind logs and bushes, near the paths in the woods, or the fences contiguous to the doors of houses; and their lurking holes could be known only by the report of their guns, which was indeed but feeble, as they were sparing of ammunition, and as near as possible to their object before they fired. They rarely assaulted a house unless they knew there would be but little resistance, and it has been afterwards known that they have lain in ambush for days together, watching the motions of the people at their work, without daring to discover themselves. One of their chiefs who had got a woman's riding-hood among his plunder would put it on, in an evening, and walk into the streets of Portsmouth, looking into the windows of houses, and listening to the conversation of the people.

'Their cruelty was chiefly exercised upon children, and such aged, infirm, or corpulent persons, as could not bear the hardships of a journey through the wilderness. If they took a woman far advanced in pregnancy their knives were plunged into her bowels. An infant when it became troublesome had its brains dashed out against the next tree or stone. Sometimes to torment the wretched mother, they would whip and beat the child till almost dead, or hold it under water till its breath was just gone, and then throw it to her to comfort and quiet it. If the mother could not readily still its weeping, the hatchet was buried in its skull. A captive wearied with his burden laid on his shoulders was often sent to rest the same way. If any one proved refractory, or was known to have been instrumental of the death of an Indian, or related to one who had been so, he was tortured with a lingering punishment, generally at the stake, while the other captives were insulted with the sight of his miseries. Sometimes a fire would be kindled and a threatening given out against one or more, though there was no intention of sacrificing them, only to make sport of their terrors. The young Indians often signalize their cruelty in treating captives inhumanly out of sight of the elder, and when inquiry was made into the matter, the insulted cap-

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tive must either be silent, or put the best face on it, to prevent worse treatment for the future. If a captive appeared sad and dejected he was sure to meet with insult; but if he could sing and dance and laugh with his masters, he was caressed as a brother. They had a strong aversion to negroes, and generally killed them when they fell into their hands.

Famine was a common attendant on these doleful captivities; the Indians when they caught any game devoured it all at one sitting, and then girding themselves round the waste, travelled without sustenance till chance threw more in their way. The captives, unused to such canine repasts and abstinences, could not support the surfeit of the one nor the craving of the other. A change of masters, though it sometimes proved a relief from misery, yet rendered the prospect of a return to their home more distant. If an Indian had lost a relative, a prisoner bought for a gun, a hatchet, or a few skins, must supply the place of the deceased, and be the father, brother, or son of the purchaser; and those who could accommodate themselves to such barbarous adoption, were treated with the same kindness as the persons in whose place they were substituted. A sale among the French at Canada was the most happy event to a captive, especially if he became a servant in a family; though sometimes even there a prison was their lot, till opportunity presented for their redemption: while the priests employed every seducing art to pervert them to the popish religion, and induce them to abandon their country. These circumstances, joined with the more obvious hardships of travelling half naked and barefoot through pathless deserts, over craggy mountains and deep swamps, through frost, rain, and snow, exposed by day and night to the inclemency of the weather, and in summer to the venomous stings of those numberless insects with which the woods abound; the restless anxiety of mind, the retrospect of past scenes of pleasure, the remembrance of distant friends, the bereavements experienced at the beginning or during the progress of the captivity, and the daily apprehension of death, either by famine or the savage enemy; these were the horrors of an Indian captivity.

On the other hand it must be acknowledged, that there have been instances of justice, generosity and tenderness during these wars, which would have done honour to a civilized people. A kindness shewn to an Indian, was remembered as long as an injury; and persons have had their lives spared for acts of humanity done to the ancestors of those Indians into whose hands they have fallen. They would sometimes "carry children on their arms and shoulders, feed their prisoners with the best of their provision, and pinch themselves rather than their captives should want food." When sick or wounded they would afford them proper means for their recovery, which they were very well able to do by their knowledge of simples. In thus preserving the lives and health of their prisoners, they doubtless had a view of gain. But the most remarkably favourable circumstance in an Indian captivity, was their decent behaviour to women. I have never read, nor heard, nor could find by enquiry,

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that any woman who fell into their hands was ever treated with the least immodesty ; but testimonies to the contrary are very frequent. Whether this negative virtue is to be ascribed to a natural frigidity of constitution, let philosophers enquire : the fact is certain ; and it was a most happy circumstance for our female captives, that in the midst of all their distresses, they had no reason to fear from a savage foe, the perpetration of a crime, which has too frequently disgraced not only the personal but the national character of those who make large pretences to civilization and humanity.

It is to be observed of our author, that he is a man of liberality, moderation, and candour. His solicitude to obtain information appears to have been great ; and he does not confine himself to a bare enumeration of facts. He endeavours to delineate the characters, interests, and passions of the personages who figure in the scenes he describes ; and to catch the features of the times in which they lived. The seeds of literary excellence are already sown among the Americans ; and having humbled us by their arms, they are about to contend with us in science and letters.

ART. III. *The Life of the Rev. Isaac Watts, D. D.* By Samuel Johnson, L. L. D. with Notes containing Animadversions and Additions. To which are subjoined, a distinguishing Feature of the Doctor's Character, omitted by his Biographers ; an authentic Account of his last Sentiments on the Trinity ; and a Copy of a Manuscript of his never before published. 8vo. 2s. 6d. Rivington, 1785.

WE had occasion in our last number, to express our sentiments of the moral and religious character of Dr. Samuel Johnson. If the hero before us were not exempt from some of those defects and imperfections, which we discovered in his biographer, this ought not to be a matter of wonder. Dr. Johnson, by his situation in life, by the connexions he naturally formed with men of various professions and sentiments, and by the perfect independency which is usually felt by a man of philosophy and retirement, had every advantage which could be desired from breaking away from the shackles of education and rising superior to the empire of prejudice. Dr. Watts, on the contrary, led nearly the whole term of his life among people exactly of the same description as those from whom he received the impressions of his infancy, he was excluded by his habits from any miscellaneous and very comprehensive circle of acquaintance, and his profession cannot be without its influence, upon every man, but especially upon a man of mildness and timidity, to retain him in those sentiments from which

which he has already derived a share of applause. If virtue is to be estimated by a certain generosity and dignity of mind, by a noble disdain for every thing pusillanimous, humiliating, and timid, and an independency and energy of soul that look into the sublimest subjects (as Mr. Pitt would say) without *blinking* them, much regard will not be paid to the pretensions either of Dr. Johnson or Dr. Watts. If acts of beneficence and charity are to be the standard, we are inclined to believe that both of them will stand deservedly high. But if, in the last place, a scrupulous regularity of conduct, and a minute attention to every thing that may be supposed to belong either to morals or piety, are to turn the balance, we hesitate not to affirm, that the non-conformist will be entitled to an uncontested pre-eminence.

The article which may probably attract more attention than any other in the present publication, is the authentic account of the Doctor's last sentiments on the Trinity. In this promise of the title page, we are, however, presented with a specimen of authorship, since no new information is produced respecting this contested fact, but the editor confines himself to some reasonings on the evidence already before the public. From a general retrospect of the whole, we have endeavoured to make up our opinion, and we are inclined to believe that it ought to be granted, of whatever value be that concession, that Dr. Watt's sentiments did undergo some alteration previous to his decease. The opinion of the Doctor which was professed and maintained by him during the greater part of his life, was, that the supreme intelligence was strictly and properly one mind, that this mind, in a certain modification was intimately connected with the person of Jesus, and that the inferior and individual soul of the author of our religion was the being employed by the first cause, as his instrument in the creation of the universe. The reasoning of the editor in order to prove that Dr. Watts retained this opinion to the last, is almost wholly derived from one source, the persevering and laborious attention which the Dr. had employed from his earliest youth upon the subject, and the late publication of some of those pieces in which the above sentiment is confirmed, not more than two years before his decease. On the other hand, it is well known, that certain papers which Dr. Watts left behind him upon this question were suppressed by his executors, and an address to the Deity was by him prefixed to these papers, expressive of the greatest hesitation and uncertainty. Dr. Gibbons, the historian of Dr. Watts, who was undoubtedly sufficiently inclined to support the ortho-

dox cause, preserved the most inflexible silence respecting the contents of these papers, though urged to a disclosure from various quarters. And, which is the principal direct evidence, the monthly review has affirmed, uncontradicted, in a volume for the year 1782, that the writer was informed by a Mr. Merrival, a dissenting minister of the city of Exeter, that Dr. Lardner affirmed from his own knowledge, that the imputed alteration of sentiment was real. These arguments though by no means so satisfactory as to remove all shadow of a doubt, do at least incline the balance to the heretical side

ART. IV. *A Political Inquiry into the Consequences of inclosing waste Lands, and the Causes of the present high Price of Butchers Meat. Being the Sentiments of a Society of Farmers in —shire, 2s. 6d. Davis, 1785.*

THE editor, after some very just strictures on the writings of lawyers, physicians, private gentlemen, and many, who have no local habitation or name, on the subject of agriculture; and after making observations concerning the disadvantages all must labour under, who attempt farming without being bred farmers, informs us, that his thoughts “are submitted (he means published) for the general good in a political light, viz. as information to the legislature, not as instructions to farmers how to manage their lands. He considers those shop-keepers, who, on the strength of some ideas picked up from writers on agriculture, leave their business in town, and become farmers, as so many knights errant, whose madness whoever should expose, would, in his opinion, perform as essential a service to his country, as Cervantes did to the Spanish nation by the publication of *Don Quixote*. He advises gentlemen not to undertake farms for the sake of profit: and supports the advice he gives by very plausible arguments.

‘I have been led, says he, into this train of thinking more particularly on account of the late recommendations for the sale of his Majesty’s forests, &c. in order that they may be inclosed and cultivated: on a supposition that it would be of great benefit to the nation, in two points of view;—in the first place, that it would bring a great sum of money into the Exchequer; and secondly, that the future produce of those lands, when cultivated, would produce much additional riches to the nation—an idea which I have reprobated, as often as I have heard it advanced.’

The generally received opinion, on the subject of cultivation, is, “that the greater quantities and more valuable product the ground in any country is made to yield, the more beneficial it is rendered to the nation at large—that therefore

as a good crop of corn is more valuable than a good crop of hay, the more ground is employed in tillage for corn, in preference to lying as meadow, the richer the country will be." This is the principle which our farmer sets himself to combat, and, in doing so, he attacks Mr. Lamport's remarks on the importance of agriculture. In opposition to what that writer advances, our author maintains, that the raising as large a store of provisions as possible would not in all cases WITHOUT EXCEPTION, be a public benefit. On the contrary, he apprehends that it would in many cases be a very great injury to thousands of individuals, and very fatal in its effects, with regard to the nation at large. And, particularly, that the universal cultivation of the waste lands in Great Britain, would be the greatest evil to this country which in the course of nature or human art could possibly befall it.

'Plenty of the necessities of life, says our author, abstractedly considered, is not of so much benefit to a nation, as most people are apt to think—for it is only when that plenty causes a cheapness that enables every rank and degree of people to purchase a sufficiency for their subsistence, which constitutes it a general benefit to mankind: Plenty or scarcity of the articles of subsistence do not ultimately govern the price of a commodity, though it may tend to create a temporary rise or fall to a certain degree.—It is the charge of the production, that stamps the permanent averaged price on all kinds of commodities whatever.—For instance, no possible plenty of Dutch holland, or fine muslins of India, could ever cause those articles to alter for any length of time to an equal low price as the coarse doulas—because the manufactory of those fine articles is so infinitely more expensive than the coarse.—Admitting then, that the charge of production, stamps the permanent averaged price on all kinds of commodities, then I may fairly draw this conclusion; that though by a higher degree of cultivation of the lands in this country, we might be able to produce twice as much corn and grafs as we produce at present; yet, if that corn and grafs so produced should cost the nation, or the farmer who produced it, on account of the advanced rent of lands, and the exorbitant expences in the cultivation, twice as much per load as the price of those articles are at present, neither the nation nor the farmer would mend their condition by this increased plenty; on the other hand the poor would suffer double the distresses they now suffer, unless their wages were doubled; and if their wages were doubled, this would effectually put a stop to all manufactures carried on at present to supply foreign markets.—Now, I do not believe, in case of a general enclosure, that corn would be much dearer, or even much cheaper than at present, notwithstanding the greater plenty; for as the price of corn is established in every country of Europe, from time to time, according to the averaged price, or plenty or scarcity in the different nations—should the cultivation of the waste lands be adopted, we should most probably produce a great deal more corn than would be required for our

home consumption; and therefore we should send the overplus abroad; and consequently the price at *home* would be the same as the merchant could sell it for *abroad*, deducting the charges of transportation.—But as a certain ancient book has said, *man does not live by bread alone*, there are other things to be taken into consideration respecting the sustenance of man, besides *corn*, namely *butcher's meat*, &c. and it is these articles which has given birth to my present pamphlet. And I here lay it down as an axiom which I shall endeavour to prove, that although the price of butcher's meat hath risen in London to double the price it might have been bought for thirty years ago; yet should all the waste lands in Great-Britain be parcelled out into farms, and let to tenants at high rents, in like manner as many waste lands in the kingdom have of late years been parcelled and let out, in a few years butcher's meat would be double in price to what it is at present; that is to say, mutton and beef would be at 9d. or 10d. a pound at least, unless lean cattle should be imported from foreign countries. Because I am sure the grazier will not in that case be able to afford it for less. Therefore taking for granted for a moment that I am able to establish this assertion, the reader will, I doubt not, agree with me, that *the raising as large a store of provisions as possible, would not in all cases without exception be a national benefit*; for I believe no one will advance, that the additional exportation of corn would be an adequate compensation for so great an evil as that of doubling the present price of butcher's meat."

This extract will sufficiently evince that our author has a great deal to say in support of his opinion, and that he is a man of a bold, original, and manly turn of thinking. He analyzes with severe accuracy many passages in Mr. Lamport's remarks, shews many advantages arising to individuals and to the nation from commons and waste lands, and intermixes with his reasonings on agriculture, many just observations on political œconomy in general, and particularly on the nature and tendency of trade to introduce luxury, to destroy the happiness, and diminish both the numbers and the wealth of a nation: Trade ought to be kept in the station of an hand-maid, but never to be advanced to that of mistress of agriculture.

ART. V. *Three Letters to the People of Great Britain*, and particularly to those who signed the Addresses on the late Change of Administration. And the Dissolution of the Parliament. 8vo, 2s. Debrett, 1785.

THE unusual and unprecedented part which the people of England took on the removal of the coalition administration, the coming in of the present, and the dissolution of Parliament, directed the attention of the letter writer (supposed to be Mr. Edmund Burke) to the principles which have

have moved and guided the great political machine for so many ages past, and to the events which those principles and those motions have produced; because, in reasoning from past to future, they will be able to judge whether similar principles and similar movements will not again produce similar effects. Though the names of Whig and Tory were not known long before the present century, their principles are coeval with the constitution. Where the two great component parts of the constitution are prerogative on one side, and the liberty of the people on the other, toryism and whiggism must be there also. Our author, from the History of England, shews that when the principles of the whigs, that is, a spirit of liberty prevailed, the kingdom flourished proportionably in commerce, and wealth, and national happiness: but that, when prerogative gained the ascendant, the spirit of industry with trade and general prosperity sunk in proportion. He comes down to the period of the former war, which terminated in the peace of Versailles 1763, when Great Britain was at the height of prosperity and glory, being governed by a spirit of freedom which calls forth in times of danger the wisdom and the energy of a nation. But before that war was concluded, ministers of monarchical principles surrounded the throne: and a most successful war was followed by a peace so disgraceful to their country, 'That being received by the Parliament, and people at large, with the strongest marks of disapprobation, as coming infinitely short of what, with such power in their hands after such success, they thought they had a right to expect; that it proved, what a peace is apt to prove, a rock on which weak ministers almost always split, and they quitted their posts, but they did not relinquish their power; and from this source of SECRET INFLUENCE have flowed those bitter waters, which have poisoned all the land, bringing down in their noxious streams more losses in wealth, and more disgraces in reputation, than this country had ever known, and making within a few short years the name of an Englishman to be received abroad with ridicule and contempt, in exchange for the admiration and respect which I have truly related had for some time universally accompanied it. Such have ever been, and ever will be, the consequences of high prerogative principles; for in them were the foundations laid, supported secretly by those who dare not openly avow them.'

Having proved that national prosperity depends, because it has depended, on a due equilibrium of the constitution, our author upbraids the people with having leagued themselves on the side of prerogative against their own liberties: and proceeds to make an animated comparison of the present with the past administration, making the conduct or actions of both, the standard of his judgment,

The ground of the people's dislike to the late ministry were three; the union of two sets of men who had been once disunited; the tax on receipts; and the India Bill. These were the principal acts of that administration; which our author compares with the public acts of the administration which the people took so much pains to bring into their places.—It is needless to say to which side our author gives the preference; nor will our limits permit us, by an analysis, or even by a few extracts from his performance, to vindicate to our readers the propriety of our criticism, when we say that these letters contain the best defence of the late administration, and the severest yet pleasantest attack that has been made on the present ministry.

ART. VI. *Five Dissertations on the Scripture Account of the Fall, and its Consequences.* By Charles Chauncey, D. D. Minister of the first Church in Boston, New England. 8vo. boards 4s. Dilly, 1785.

THE moral government of the deity, as well as those laws by which he regulates the course of nature, is a subject into which every ingenious mind is inclined, and the Christian is invited to enquire. The mysteries of that government, the wonders of divine grace, as we are informed by divine authority, attract the attention, and the curiosity of those superior orders of intellectual beings who inhabit other mansions than this earth in the capacious house of the father of the universe. And, it must be allowed, that the moral government of the world is more interesting than the laws which regulate matter and motion; as the history of nations is more interesting than that of fossils and plants.

In the sacred scriptures many views, and glimpses, and obscure shades of truths are disclosed which unassisted reason could not have discovered, or, if discovered, could not comprehend. Our limited capacities cannot grasp the ways of the Almighty in their full extent: but, in proportion as we advance in our search, the more they open to our view; the more our wonder and adoration is excited; and the more we love, and approve, and confide in that eternal being whose eye is upon every part of the world, and who is concerned for the happiness of all his creatures, and provides for all according to their wants, that is, the appetites and the powers of their nature. The fall of man is a subject which has exercised the philosophical powers of divines even more than any other. The scripture account of this event is generally by such writers supposed to be allegorical; and much ingenuity has been displayed to reconcile it to the theories of philo-

philosophy, and to justify the ways of God to man. The *ωδὸν τοῦ κακῶν* has exercised the genius, and engaged the researches of ancients and moderns. The most ingenious account of the origin of evil, in our judgment is to be found in Heylyn's Theological Lectures. The author of these dissertations does not consider the scriptural account of the fall, by any means, as allegorical, but literal. It is true that he wholly rejects the accounts of those writers who ascribe wings to the serpent, who assert that it was of the fiery kind and made a most beautiful shining appearance, and that, being of an erect figure, he could reach and take fruit from the tree, of which our first parents were not permitted to eat. But still he asserts that "Moses may reasonably be looked upon as literally writing a true fact when he speaks of a serpent as talking with eve, though it be supposed, at the same time, that the serpent was actuated by the devil, and did not say a word in virtue of any natural power he was endowed with, sufficient for the purpose." Some commentators, our author observes, by imaginary additions have made the serpent speak in the most artfully delusive manner.

'After they have introduced the serpent "playing some of his wily tricks," and, in the woman's presence, taking and eating of the tree she was restrained from touching, they represent him as "putting on a more seraphic, or angelical appearance," and addressing her in such language as this, "You see how the fruit of this tree has exalted me; so that from a beast of the field I am become a glorious "seraph," and endued not only with speech, but with the knowledge of the Divine Will, which has not been fully opened to you by God himself—Can God possibly, do you think, have really intended, that you should not eat of the fruit of every tree of the garden, and of this in particular, which he himself has made and planted there? What did he make and place it there for then?—You are greatly mistaken. The fruit is not deadly, nor will it kill you, any more than it has me. Alas! all that God meant, by saying it would destroy you, was, that it would change and transform you. But so far will it be from making you cease to be, that, in the day you eat of it, it will open and enlighten your eyes, as it has mine; and as it has raised me from a serpent to a seraph, endued with speech and knowledge of the divine counsels concerning you, so it shall likewise raise you from being mortals to be Gods: and, instead of bringing death on you, make you immortal like the great Creator himself; giving you the same kind of knowledge of good and evil that he has. You shall then know the way to possess all the good you enjoy, independently as he does; and you shall know how to avoid death, the threatened evil, which would for ever put an end to all your bliss and felicity. Even disobedience itself will not then be able to bring it upon you. In fine, you

"will

" will find this tree to have the like powers to improve and raise your minds, as the tree of life has, to preserve your bodies."

Surely, this speech of the serpent took rise chiefly from imagination, not from any thing Moses has said to give countenance to it. The fact, as he represents it, appears, as it ought to do, not set off with laboured art and ornament, but in a naked, plain, natural dress. It is little more than a repetition of the words God had spoken, with a bold denial of their truth, in roundly affirming this falsehood, that, instead of dying, if they eat of this tree, " their eyes should be opened; and they should be as Gods, knowing good and evil."

' It should be remembered here, neither Adam nor Eve had as yet had opportunity for any considerable acquaintance with the use or force of words. It would therefore have been below the " subtlety of the serpent," and indeed quite unnatural for him, to have addressed to the woman in that variety of artful language which has been put into his mouth.'

Although this writer adheres so rigidly to the literal interpretation of the scripture account of the fall, he seems to depart very much from its most obvious, and indeed most generally received sense, when he traces the consequences of it. The whole tenour of scripture, correspondently to what every man feels within his own breast, represents mankind as in a state of ruin and depravity, prone to that which is evil and averse to that which is good; and this evil propensity is represented as traditionary and inherent in human nature. But our author maintains that no man derives his natural corruptness, or propensity to sin from Adam. All men are indeed descended from Adam, he owns, by ordinary generation, and derive from him that constitution which distinguishes man from other creatures; but the character of every man, he thinks, depends wholly on the use of the powers bestowed upon him.

Now, that the merit or demerit of individuals of the sons of men does in fact depend on the use of the faculties or talents with which they are endowed is consonant both to reason and scripture. But still it is a general characteristic of human nature that it is prone to evil, that is, prone to *excess*, apt to burst the bounds of moderation and reason, and to be tost to and fro by the storms of passion. And this very propensity in the mysterious course of providence becomes a subject of discipline, victory, and triumph to the Christian, who, assisted by divine strength, combats against his own nature, and having at last fought the good fight of faith, obtains, as a reward, eternal life. As a counterbalance to inherent corruption, the Christian is promised divine aid to strengthen his own sincere endeavours: and thus from Christ the second Adam, or principle of life, he derives vital influence

ence to cure the sting of the serpent which infected the human frame with the poison of sin.

Our learned and ingenious readers would reap neither instruction nor amusement, if we should make them more intimately acquainted with a writer who adheres to the literal interpretation of scripture where it is undoubtedly allegorical, and departs from its obvious meaning where that meaning is more consonant than the far fetched comment substituted in its room, to the reason and experience of mankind. Nor would we have bestowed even so small a part of our journal on a publication of so little merit, if we had not been willing to exhibit a specimen of the present state of theological controversy in the capital of New-England.

ART. VII. *A Treatise on the Mineral Waters of Balaruc, in the South of France.* By M. Pouzaire. M. D. with an English Translation and additional Cases, &c. by B. Pugh, M. D. Chelmsford, 3s. 1785.

THE French edition and the translation are bound together. As the waters of Balaruc have been lately discovered to contain many valuable properties, and some surprizing cures have been performed by them, we shall give an analysis of M. Pouzaire's treatise, with the additional observations of Dr. Pugh.

The waters of Balaruc are situated about twenty miles from Montpellier. The situation of the village where they are, is low, but the little hill whence the source of the baths rise, called the Rock d' Aix, commands a very fine prospect. These waters have been long known even to the Romans, as appears by various inscriptions and reliques of antiquity discovered in the neighbourhood. They have been however much neglected, until an accident discovered their uses, and every accommodation has been provided for visitors; the States General of the province have made a royal road, which joins the great road from Montpellier to Toulouse, so that carriages may go to the baths of Balaruc with the greatest facility.

Chemists are by no means agreed in the analysis which they have successively made of these waters. We can only judge of them from the impression they make on the external senses, by analogy, and by their effects in the various diseases to which they have been applied. Our author, however, gives the result of some experiments to analyse them, for which we refer our readers to the book itself. The waters are of a saltish bitter taste, and perfectly analogous

gous to that of the sea, which, he thinks, proves the predominant mineral of these waters to be sea salt, since he generally extracted, by evaporation, about a drachm of salt from a pound of water, which makes nearly half a pint of Paris measure. The specific gravity has nearly the same weight with common or sea water. These waters are very hot, and their heat in the source itself rises by M. de Reamur's thermometer to the forty-second degree, but the heat varies according to the seasons. They are a little oily on the source itself, which, he says, appears principally when the waters have remained sometime without agitation, after which there appears on the surface a species of mineral oil, or liquid bitumen—They may, he thinks, be charged with a little sulphur and iron, but in so small a quantity, and so attenuated, that no analysis has hitherto been able to discover them.

As to the virtues of them, M. Pouzaire asserts, that first, There is a purgative, and very remarkable stomachic virtue in these waters; which they principally exercise in conveying off the foreign matter, which collecting and stagnating in the first passages, vitiates and oppresses the fibres of the stomach and intestines, and by thus cleansing the whole intestinal canal, renders them more disposed for their natural contractions and oscillations, as well as more strong and vigorous. Hence he presumes they may be serviceable in all stubborn disorders of the stomach; which prevent digestion, provided there is no plethora or inflammation; in all sympathetic disorders, which proceed only from a defect of digestion, or from putrid collections in the *primæ viæ*, as in the vertigo, hemiplegia, epilepsy, &c. in which cases the waters are taken internally.

Secondly. They are diuretic and aperitive; hence useful in obstructions of the viscera in general, provided of not too long standing, or become of a scirrhus nature; in bilious obstructions of the liver, causing the yellow jaundice; by the effect of their aperitive virtue, they very often cure obstinate quartan agues, and in obstructions of the urinary passages by grave or mucous matter, are very efficacious.

Thirdly. They are most powerful emmenagogues; even simple bathing has produced this effect.

There are two sorts of baths at Balaruc; the one is called the bath of the source, because it is at the fountain head, and they bathe in the spring itself; the heat of which hardly ever goes beyond the forty-second degree of Reamur's thermometer; the other is called the *tub* or *cistern bath*, which is the *temperate* bath, the heat being lessened by the bath-men or guides, and this bath is more used than the other

other, on account of the bath of the source being too hot. These baths, our author informs us, augment perspiration, excite a kind of momentary fever, and powerfully re-animate the circulation, and are the best *menstruum* for clearing obstructions, that has yet been discovered. They are looked on as certain specifics in many kinds of palsies, but they do not produce the same effects in all paralytic cases; in the particular or local palsy in one arm, or in one leg separately, they are easily efficacious. Palsies, with a contraction or trembling of the members affected, are more obstinate and require the baths to be hotter. Palsies determined by an apoplectic attack are never cured but with much difficulty, but the patients always receive great benefit by the waters of Balaruc. Pumping or pouring the waters of Balaruc on the paralytic part, if occasioned by a wound or fall, performs wonders, provided the nerves have not been cut or much injured. In rheumatisms they apply the baths with the greatest success. From the cleansing, healing, and drying virtue in these waters, our author thinks they *may be* applied in cutaneous disorders, but with the restrictions usually observed in such cases.

He adds, they may be used with success in various disorders of the eyes, in recent gutta serena, in a weakness or palsy of the eye-lid; in the distillation or shedding of tears, occasioned by too great a quantity of serosity; in specks or spots which begin to cover the horny tunicle of the eye, provided they are the effect of fluxions; and in the beginning of a cataract, which is only an opacity or cloudiness of the crystalline humour. They also possess a singular virtue in curing deafness, caused by a palsy of the auditory nerves, or a relaxation of the membrane of the tympanum, or drum of the ear, or some catarrhal fluxion which chokes up the part; or from the coagulation or thickening of the wax. Our author next enters on the method of using these waters both externally and internally, and concludes with a list of cases, which it must be confessed, go to confirm what he has advanced on the properties of the waters of Balaruc.

Dr. Pugh begins his part of this work with a minute description of the situation of the waters; their efficacy in cases which he has seen, the expences of living, with a lively and entertaining description of Montpellier. He concludes with giving forty-five remarkable cases, in which the waters appear to have produced the most salutary effects in cases very unpromising.

On the testimony of these two physicians, we cannot but recommend this work, that it may draw the attention of travelling

travelling valetudinarians to Balaruc, where they have the superior advantage of being at the same time in the most agreeable spot in the South of France. We differ from Dr. Pouzairac in some of his opinions,* however, and think he retains rather too much of the old doctrine of "noxious matter being expelled," which we believe prevails still in some of the French schools.

ART. VIII. *Eight Sermons on the Prophecies respecting the Destruction of Jerusalem*, preached before the University of Oxford in the Year 1785. At the Lecture founded by the late Rev. John Bampton, M. A. Fellow of Brazen-Nose College, Oxford. 8vo. 4s. sewed. White, 1785.

THE completion of the scriptural prophecies is the most powerful and convincing proof of the testimony of the truth of christianity, that divine grace has offered to the reason of man. The impression that is made by abstracted reasoning, on subjects that admit not of mathematical demonstration, is not lasting. And even the force of a miracle may be lost on a mind determined by the prejudices of an evil heart, to ascribe it to any other imaginable cause than that from which it really flowed. In an age that admits the existence and interference of demons in the affairs of human life, the miraculous exertions of our Saviour's power were ascribed to the agency of those beings, even when it was exercised against them. In the present age, it is not impossible, as men of sound sense and knowledge have again and again observed; but a miracle wrought in confirmation of the doctrines of Jesus, might be regarded by sceptics on recollection, as an illusion of imagination, occasioned by some deliquium, some disorder in the organs of perception and of reasoning. The argument in favour of christianity taken from the fulfilling of the prophecies, unites the permanent force of reasoning with the powerful impression of a miracle. A view of the prophecies and the evidence of their completion, strikes the mind as with a sensation, which is not transient and fugacious but which recurs as often as its attention is directed to the same subjects. The evidence of the scriptural prophecies is as much superior to every kind of external evidence of the truth of the Gospel, as a clear and connected train of circumstantial proof is more convincing than direct testimony.

The vast variety of future events which are plainly predicted or obscurely hinted in the word of God, together with the ever changing face of human affairs presents to the ingenuity

ingenuity of the christian philosopher, a boundless field of speculation, whence he may derive refreshing proofs of the truths of his religion, at the same time that he indulges that disposition to enquiry and love of knowledge which are implanted for the most useful and the noblest purposes in the human breast. Accordingly there is no subject on which the abilities of theologians have been more happily exercised than on that of the connexion between the history and prophecies of the sacred scriptures, and the modern history and present state of the world.

But, however much Mr. Churton is acquainted with the scriptures, with the writings of the fathers and ancient histories, he is evidently destitute of that strength and sublimity of genius which alone is able to discover any new link in that chain which binds the past to the present, and opens hints for still farther discoveries. In a volume of two hundred and sixty-two pages, containing eight sermons on the prophecies, we do not discover one idea that is new. All that relates to the destruction of Jerusalem he has collected from Josephus and other ancient writers, and applied it very properly to the prophecies, which has been done a thousand times before. That there is little or nothing original in his publication, our author himself appears to be sensible.

Treading in a beaten track, exploring a region so often described and so well known, it was the preacher's wish, that the reports and observations should, nevertheless be his own. He surveyed therefore, as it were the face of the country, he collected and considered the historical facts, before he inquired how others had applied them. Hence, if the account to be offered shall in some points differ from, and in others agree with, former writers; as such diversity will not proceed from a spirit of innovation, so neither will the coincidence be the result of blind deference to respectable authority. The testimony of conviction alone can be valuable. The remark therefore, which shall appear just, will not be given up, though it may be proposed with more diffidence, when others have thought differently; nor will observations always be retrenched, because they have occurred to others before, but rather be urged with greater boldness, as being supported by those, who have with skill and attention considered the subject.

In some instances he differs from authors who have departed from the commonly received interpretation of scripture; but, in general, all the benefit that the christian world reaps from our author's sermons, is, a confirmation of truths already known.

Of the performance before us the following is the most advantageous specimen, perhaps, that can be selected.

With

‘ With regard to the events by which these prophecies have been fulfilled, the foundations of the earth have been moved to produce them, and the creatures have been weapons in the hands of providence. The unruly elements and the tribes of men have conspired together, and performed the commands of the Lord of all things; nor have the blessed inhabitants of the world of spirits, been unconcerned spectators, but sustained part in the wondrous drama, and shewn themselves the ready ministers of heaven.

‘ When the apostles were preaching the doctrine of the cross among various nations, they knew that in so doing they were obeying the injunctions and fulfilling the predictions of Him who sent them; but no possible objection can hence be raised against the prophecies on that important article. Had they not been assured of the truth of those facts; which they every where with so much boldness asserted; and had they not been inspired with courage, as well as commissioned from above to teach them; they never would have embarked in the perilous enterprise; nor when they had undertaken it, could they ever have succeeded without the special aid and influence of heaven. Those that planted therefore, and those that watered, were nothing in this respect, but God that gave the increase. He who vouchsafed to impart the prophecy, in his own good time and by his own mighty power wrought its completion.

‘ In most other instances, perhaps in every one where human ability might seem competent to produce the effect, the immediate agents totally ignorant or totally regardless of the voice of prophecy, were influenced by far other motives, than those of evincing its authority by fulfilling its declarations. The desolation of Judah was neither in whole nor in part occasioned by Christians. The Jews themselves brought on their calamities; the Romans were the instruments of vengeance; and both as well Christians, have recorded the final issue of the war; which was such as no human sagacity could foresee, no conjuncture of affairs, no traits of character in either party could lead to conjecture. Though the Jews were afraid, or to serve a purpose pretended to be afraid, lest the Romans should take away their place and nation; yet after the time when they expressed these fears as well as before, they experienced, at the hands of their generous lords, particular immunities and distinguished favours, both in Judea and in other countries.

‘ To extirpate a people, or demolish a city, was contrary to the practice and lenity of the Romans in war. Their whole history affords but one or two instances of exceptions in the case. The compliment of the poet “*parcere subjectis*,” was the more valuable, because it was just: nor had their former humanity in this age forsaken them. During the siege of Jerusalem, the compassionate Titus was scarcely more solicitous to subdue the rebels, than to rescue the sufferers and save the city. The temple to the last he was resolved to preserve. But in opposition to heaven the endeavours of mortals are ineffectual, and their wishes vain. The city and the temple were burnt with fire, and rased to their foundations: and those who survived the calamities of their country were scattered and dispersed
over

over the face of the earth; and by a subsequent decree, while every other land saw their obstinacy and observed their affliction, in Judea alone they were not permitted to set their feet. The blood of the Holy One, according to the dread imprecation of their fathers, pursues to this day, the wretched posterity. Their blindness is still unremoved, their heart is still obdurate; therefore they are wanderers and vagabonds in the earth, living monuments of the just but tremendous wrath of heaven, and involuntary witnesses to the truth of the scriptures and scripture prophecies.

From sermons preached upon public occasions at Oxford, we are led in general to expect more exalted genius and a higher degree of entertainment and instruction, than can be obtained from the volume before us.

ART. IX. *Sentimental Memoirs.* By a Lady, 2 vols. 6s. sewed. Hookham, 1785.

THIS lady would have been justified in the observation that domestic life is the truest source of earthly bliss, although she had not quoted the authority of "an ingenious modern writer." In what she has published it is her intention to "promote that branch of human felicity which all must wish, which most expect, but which through mistakes and errors, by no means unavoidable, few are happy enough to find—To expose these mistakes and errors, and to set them in such a point of light, as may seem best calculated to strike the attention and affect the hearts of those who have not yet entered upon the most interesting engagement of life, is what has induced the author to intrude herself upon the public notice; by a relation of circumstances so far from romantic, as to be founded, in several instances, upon facts which are evident enough to any observer of the history of human nature."

What this lady observes is certainly just. The errors that lead so many young persons, especially of the female sex, to misery and ruin, are not by any means unavoidable. They might be avoided by education and good example; by just sentiments of true dignity and excellence; by the contemplation of proper models of virtue in all the vicissitudes of life. A young creature left by her abandoned parents to the impulse of her own appetites and passions, is as certainly devoted to destruction as the young dove that has lost its dam before it is provided with wings to fly from the approaches of surrounding serpents. Flattery, with all the temptations that the cruelty of foul desire holds out to the heat of youthful fancy, plunges the innocent victim into a sea of dissipation. The surface appears at first calm and the

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waters tempered by the most genial heat. Cold blasts and tempests succeed, and as wave succeeds wave, so sorrow succeeds sorrow. Innocence, modesty, a sense of honour are lost; the desire of recovering character fails with the hope; and the last horrid refuge is to associate with wretches as miserable, because as wicked as herself; and to learn from some empty libertine, perhaps, or paradoxical writer, a few arguments or rather affirmations, by which she may shelter her conduct, and conceal from the rigid decisions of her own mind, all distinctions between virtue and vice. Then pleasure, gaiety, fashion, intrigue, are considered as the whole of what is excellent or desirable in life. FIDELITY is laughed to scorn. ADULTERY, which confounds all the tender relations of husband and wife, parent and child, brother and sister, is considered not as a vice, but as a mark of spirit.

But disease and old age soon succeed to such a life: a gloomy winter not preceded by any harvest! a miserable and haggard form, subjected to insult and distress; without fortune to supply the demands of nature; without conscious virtue and animating hope to sustain this accumulation of misery.

We cannot therefore too warmly applaud the design of this publication. The execution is, however, lame and imperfect. The author has presented, as it were in a group, a number of virtuous characters, all of whom she makes, as she ought, happy; but without that intricacy of story or fable which leaves them for a while to bear up under misfortune, and to struggle against temptation, and which interests and keeps the reader in suspense, and equally surprises and delights him in the issue.

In all legitimate compositions there ought to be a beginning, a middle, and an end. In matters of demonstration there are the premises and the conclusion. In history, poetry, and romance, there is a moral, or truth of a moral kind, to be illustrated. There is a narration of facts which serves to this purpose, and illustrates at the same time various characters, the manners and sentiments of each being observed in the various situations in which they are placed. We are interested in the fortune of a people, or of a particular hero: our attention, our expectation of some event is raised; and various sentiments, emotions, and passions are excited. In the memoirs before us, the moral is the only thing to be commended. They want all the other qualities necessary at once to delight or instruct the reader.

The work abounds in memorandums and very amiable sentiments; but these are without unity of design and artifice of composition.

It is fortunate that a numerous and respectable list of subscribers has bestowed on the author that reward for her good intentions which she would not probably have obtained without such friends.

ART. X. Part II. *Of the Continuation of Mr. Hargrave's Edition of Lord Coke's Commentary on Littleton.* By Charles Butler, Esq; of Lincoln's-Inn. Folio, 7s. 6d. sewed. Brooke, London, Lynch, Dublin.

MR. HARGRAVE in a very polite address to the purchasers of the new edition of Coke upon Littleton, announces the necessity of his relinquishment of the undertaking. His own words will convey best the nature of his apology.

Numerous and severe are the sacrifices, which he has heretofore made in order to accomplish the original proposals in their fullest extent. To this moment he feels the effect of those sacrifices; nor is he likely ever to conquer wholly the disadvantage already incurred from them. But it might be improper and disgusting to enter into particulars upon this head, which in its nature is too personal to the editor to be interesting to others. He will therefore be content with generally declaring, that his situation is become such, as to render him unequal to any longer sustaining the weight of those labours, which he has ever found incident to the work upon the extended plan of annotation adopted by him from the commencement of the edition, though certainly not belonging to it from the very limited professions and terms originally held out to the public. It is from personal considerations, and in his own defence, that he thus adverts to having passed the bounds of the first undertaking in the actual execution: because, as he feels himself open to censure, from those indisposed to yield to indulgent construction, for having done *less* than he promised, he too plainly sees the necessity of striving to soften such censure by the recollection of his having also done *more*. In truth, had he not rashly exceeded the limits first prescribed, by wandering into the wide field of annotation, it is most probable, that the *whole* of the edition would have been finished long ago, and consequently that the editor would not now have to mortify himself by apologizing for executing only *one half* of it. This to be sure is the most favourable point of view for the editor; its tendency being to shew, that his excess of zeal to render the edition *valuable* has been one cause of his finally leaving it *imperfect*. If it shall be thought proper by others kindly to receive the editor's apology in this form, it will qualify his unhappiness at the painful and trying moment of separation from a very favourite work before its advancement into maturity. Should a less indulgent construction be applied to the editor, it will deeply wound feelings already enough exercised; but from a consciousness of being open to some degree of exception for what rigid observers may stile the abandonment of a work long promised to be completed.

pleated, he must in that case kiss the rod, and submit himself to the severity of animadversion with a patient humility.'

We must acknowledge, that we are extremely sorry, that Mr. Hargrave should not have found it to consist within the limits of his power and inclination to conclude a work which is so useful to the students of the law. And, it adds to our regret to observe, that his successor in this business has by no means an equal claim to panegyric.

As an editor, Mr. Butler has a title to the praise of accuracy. But it is our decided opinion, that his annotations are neither sufficiently various, nor profound. He is evidently unacquainted with the nature and character of the feudal laws; and yet, it is the object of his authors to exhibit a complete system of tenures. An attention to the career of the feudal institutions, in the different countries of Europe would have afforded him an endless scope for illustration; and he might have amassed a prodigious multitude of notes, not less curious than instructive. But by a strange inattention he has neglected to inquire into the fates of the feudal system in Spain, Germany, and France; and confining himself merely to English guides, has been able to achieve little. He entered upon his task without resources, and he proceeds in it without skill.

But while his knowledge is limited, he has no turn for theory or speculation, and nothing of that philosophical spirit, without which the study of the law is only a collection of ordinances and authorities. It affects us with wonder, that an individual so slenderly endowed, and so lamely cultivated, should have ventured into a situation for which he is altogether inadequate. It is a proof of the complacency with which he surveys his own understanding. And it cannot fail to raise the reputation of Mr. Hargrave, when his portion of the edition is compared with that of his unequal colleague. The notes of Mr. Butler, while they are in general unimportant, are few.

As a specimen of his ability, we shall lay before our readers his annotation on the law of mortgage.

' Few parts of the law lead to the discussion of more extensive or useful learning than the law of mortgages. The nature of these notes neither requires nor admits more than some few general observations upon the origin of mortgages;—what constitutes a mortgage;—the different estates of the mortgagor and mortgagee, and the nature of an equity of redemption.—As to the origin of mortgages;—from what is said of them in this chapter, it appears, that they were introduced less upon the model of the Roman *pignus*, or *hypotheca*, than upon the common law doctrine of conditions. As to what constitutes a mortgage;—no particular words, or form of conveyance,

conveyance, are necessary for this purpose. It may be laid down as a general rule, and subject to very few exceptions, that wherever a conveyance or assignment of an estate, is originally intended as a security for money, whether this intention appears from the deed itself, or by any other instrument, it is always considered in equity as a mortgage, and redeemable; even though there is an express agreement of the parties, that it shall not be redeemable, or that the right of redemption shall be confined to a particular time, or to a particular description of persons. See *Newcomb v. Bonham*, 1. Vern. 7. 214. 2. Ca. in Chan. 58. 159. *Howard v. Harris*, 1. Vern. 33. 190. 2. Ca. in Chanc. 147. *Talbot v. Braddyl*, 1. Vern. 183. 394. *Barrel v. Sabine*, 1. Vern. 268. *Manlove v. Bell*, 2. Vern. 84. *Jennings v. Ward*, *ibid.* 520. *Price v. Perrie*, 2. Freeman 258. *Francklyn v. Fern*, *Barnard. Cha.* 30. *Clinch v. Wetherby*, *Caf. tempt. Finch*, 376. *Cooke v. Cooke*, 2. Atk. 67. *Mollor v. Lees*, 2. Atk. 494. *Cottrell v. Purchase*, *Caf. temp. Talbot*, 61. As to the nature of the estates of the mortgagor and mortgagee, it was not, till lately, accurately settled. It was formerly contended, that the mortgagor, after forfeiture of the condition, had but a mere right to reduce the estate back to his own possession, by payment of the money. It is now established, that the mortgagor has an actual estate in equity, which may be devised, granted, and entailed; that the entails of it may be barred by fine and recovery; but that he only holds the possession of the land, and receives the rents of it, by the will or permission of the mortgagee, who may by ejectment, without giving any notice, recover against him or his tenant. In this respect the estate of a mortgagee is inferior to that of a tenant at will. In equity, the mortgagee is considered as holding the lands only as a pledge or security for payment of his money. Hence a mortgage in fee is considered only as personal estate in equity, though the legal estate vests in the heir in point of law. Hence also a mortgagee, though in possession, will, in case of a living vacant, be compelled in equity to present the nominee of the mortgagor to it,—even though nothing but the advowson is mortgaged to him. On the same principle there is a *possessio fratris*; and tenancy by the curtesy, of an equity of redemption. *Cashore v. Scarfe*, 1. Atk. 603. *Keeche v. Narne*, *Doug.* 21. *Moss v. Gallimore*, *ibid.* 266. *Amherst v. Dawling*, 2. Vern. 401. *Gally v. Selby*, *Stran.* 403. *Gardner v. Griffith*, 2. P. Will. 404. *MacKenzie v. Robinson*, 2. Atk. 559.—In this light the legislature has viewed the different estates of mortgagor and mortgagee in the statutes of the 7th of Will. and M. c. 25. and 9 Ann. c. 5.—As to the nature of an equity of redemption;—originally there was no right of redemption in the mortgagor. Lord Hale, in the case of *Rose Carrick v. Barton*, 1. Chan. Ca. 219. says, that in the 14th year of Richard II. the Parliament would not admit of redemption. See the printed Rolls, vol. 3. p. 259. It was, however, admitted not long after. But after its admission, if the money was not paid at the time appointed, the estate became liable, in the hands of the mortgagee, to his legal charges, to the dower of his wife, and to escheat; and it was an opinion, that there was no redemption against these

those who came in by the post. This introduced mortgages for long terms of years. These are attended with this particular advantage, that on the death of the mortgagee, the term and the right in equity to receive the mortgage debt vest in the same person: whereas, in cases of mortgages in fee, the estate, on the death of the mortgagee, goes to his heir, or devisee, and the money is payable to his executor or administrator. This produces a separation of rights, that is often attended with great inconvenience, both to the mortgagor and mortgagee. On the other hand, in case of mortgages for years, there is this defect, that if the estate is foreclosed, the mortgagee will be only intitled for his term.—To guard against which, it has been thought adviseable to make the mortgagor covenant, that, on nonpayment of the money, he will not only confirm the term, but convey the freehold and inheritance to the mortgagee, or as he shall appoint, discharged of all equity of redemption. The difference between a trust and an equity of redemption, is observed by Lord Hale in the case of Powlett and the Attorney-general, Hard. 465.

With regard to taste and composition Mr. Butler is widely defective. But in this respect he resembles the generality of his profession. And, when we consider the happy elegance of the Roman lawyers, it is a matter of surprize to us, that those of England should adhere so tenaciously to a diction that is coarse, rugged and disgusting. Perhaps, they imitate the legislature in the acts of Parliament; which while they are uniformly inelegant, are often expressed with an extreme want of accuracy and precision.

ART. XI. *Confilia: or Thoughts upon several Subjects; affectionately submitted to the Consideration of a young Friend, 12mo. 2s. sewed, Cadell, 1785.*

MOTIVES of devotion and probity have given rise to this publication. The author is disposed to encourage to the extent of his capacity, the cause of religion and virtue. He does not hold out his treatise to be examined by the torch of criticism. He trusts for approbation to his intention, more than to his merit. And, while we must commend his modesty, it is incumbent upon us to observe, that in general his observations are solid and judicious.

The topics which he has ventured to canvass have a reference to religion, to affection and benevolence, to conduct and conversation, to patience, pleasure, and amusements.

In one of his essays he has introduced a piece, which is designedly unfinished; and which we are inclined to transcribe as a favourable specimen of his ability.

----- 'Will not the torch of love burn bright, unless 'tis dipt in gall?' rejoined ANNA: 'Degrade not the dignity of such a passion with corroding jealousy; that baneful compound of distrust, envy and resentment, each of which is sufficient to debate

the mind, but uniting their several poisons must burn up every finer feeling of the soul, and, like a lamp in a sepulchre, imperfectly discover but the shadows of the virtues, which had once existence there.'——'Charming maid,' said ALBERT, 'I will offend no more, thou henceforth shall guide me; but proceed with poor LAVINIA; Oh! ALBERT! may we never love as these have loved!' replied ANNA—'Where would be the danger of their mutual attachment?' added ALBERT, gazing with unutterable fondness at her. 'There never was a more destructive proof,' said ANNA, 'of the perfidy of man, than in the pitiable sequel of LAVINIA's sufferings. I told you yesterday what matchless tenderness was manifest at their interviews:——LAVINIA, at the usual hour of EDWARD's visit, had retired to the garden, where she was soon joined by EDWARD. The preparation for their nuptials formed an interesting if not the greater part of their conversation, and they already fancied themselves in their settled habitation. Every thing smiled around them, the autumnal evening beautifully departing with the glowing sky.' 'We have already strayed too far,' said LAVINIA, 'they will expect us within.' EDWARD, unwilling too soon to be fettered by joining the company, prevailed on her to indulge him longer with her charming conversation.—She fatally consented; I say fatally, for how shall my heart sustain itself in the recital?—too secure was the retirement at which they had insensibly arrived—too soft were the moments that preceded desolation, —too flattering the calm, unconscious of the approaching storm. By a combination of delusive indulgencies, she found herself of innocence, of character, of peace, at once bereft; nor could the unhappy youth afford reparation to her soul. The day appointed for their nuptials drew nigh, and though this furnished her in a degree with consolation, yet could she not divest herself of a settled melancholy, which had alarmed her friends. The dreadful forebodings of the possibility of that day never arriving, almost drove her to despair;—at length the dismal tidings of sudden and dangerous illness too much justified her prophetic fears.—EDWARD died; and LAVINIA found the evidence of her shame was not long to be concealed.—EDWARD had, imprudently, revealed to his friend PHILINTHUS, the day before his death, the supposed situation of his beloved LAVINIA, and withal enjoined him, as he valued his memory, to lock the secret safely in his breast, and if cruel necessity should call for it,—to be her friend. PHILINTHUS, after his decease, renewed a passion he had secretly entertained for LAVINIA, with this humiliating difference, soliciting her to the unhallowed couch of adultery, instead of his bridal bed. To this end he cruelly intimated to her, his knowledge of their illicit amour. Stung to the quick at the base proposal, she bade him depart, and with the most towering superiority, upbraided him with treachery to his departed friend." "Go," said she, "unworthy of my EDWARD's confidence, go, barter with the servile wretch who will reward thee with her licentious converse, and feast thy sensual hours with unblushing wantonness. Think not because I am unfortunate, that I know not to distinguish between the purity of EDWARD's flame, and the wild sallies of a

“brutal lust. I was his bride! by every dearest tie, that only union by which the souls of lovers can be joined, the bond of sacred and inviolable truth! Had he lived ----- but gracious HEAVEN! thy will has snatched him from me, yet left me his affection which I will never violate! you may spare me, Sir, your upbraidings, I am not the guilty wretch you take me for.—Boast no more the participation of his spotless friendship,—you are no friend of EDWARD’s, who to gratify your passion, would plunge into eternal misery, one, whose happiness it was to boast her EDWARD’s love, whose only crime was an unguarded tenderness, but whose privilege it shall be never to dishonour his memory!” PHILINTHUS, confounded at this unexpected rebuke, endeavoured to stifle his resentment, and retired. The bitter effects were however too visible to mistake the cause. Her father being apprised of her dishonour, with an implacable fiat, forbade her ever to see him more; and with a temporary scanty subsistence, launched this beautiful, once beloved of his happiest hours, into the remorseless world, an helpless victim to slander, oppression, and famine.

The perjured wretch who caused this unnatural separation, with the most aggravating insult, tendered her assistance, upon conditions the most abject and humiliating, to her exalted and generous mind, but without success: Thro’ much severity of sorrow, and accumulated anguish, did the lovely LAVINIA linger, till the dreadful hour arrived, when the pledge of their unexampled affection was to be born. Heaven in that hour decreed her final suffering!—Unequal to the conflict, nature owned the hand of Omnipotence, and obeyed?—She and her infant spirit, together freed from the perfidy and oppression of man, winged their flight to those happy regions which her penitence had sought.

PHILINTHUS, overcome with the restless and agonizing reflections of the mischiefs his lust occasioned, had recourse to a pistol; and with suicide, the refuge only of the desperate, concluded a life, crimsoned over with crimes.

Enough! Anna! exclaimed Albert, enough of sorrow, lovely maid! Our loves, I trust shall share a happier fate, and if to-morrow’s dawn is not destructive to my hopes, our nuptials shall establish the purity of our attachment.

And though we prove not so severe a destiny, yet we will think it no dishonour to weep over their memory, and imitate their exemplary passion.

In an age of licentiousness, infidelity, and dissipation, it is highly proper that publications of the kind now before us should be widely circulated. They serve to repress that degeneracy of manners, which leads not only to the ruin of individuals, but of nations; and, if they exhibit no eminent marks of literary excellence, they are at least indications of private worth. As such they must ever be respectable. They proclaim indubitably the dispositions of good men and good citizens; and it may repress the pride of many an eminent author, to remember that he is intitled to no such praise.

ART. XII. *The History of the Wars in Scotland, from the Battle of the Grampian Hills in the year 85, to the Battle of Culloden in the year 1746.* By John Lawrie, A. M. 12mo. 3s. sewed. Sold by the Author at Edinburgh.

THIS collection of battles is a proof of the gallant and warlike spirit of the Scottish nation; and its elevation of old, forms a striking contrast to the dejection in which it has remained for some years. America has displayed fully its consequence, and Ireland has begun a contest which from the feebleness of our statesmen, may terminate in its disunion from Great-Britain. The Scots, on the contrary, preserve the silence which is characteristic of despotism. The gentlemen are merely idle, or engaged in frivolous dissipation. The nobility, without vigour, have lost their independence. The house of Arnishton assumes a supreme sway. Its nod is the law. In the present humiliating situation of the Scots, this performance may have the effect to recal to them the glory of their ancestors; and in some measure to rouse them from the unhappy lethargy into which they have fallen.

With respect to Mr. Lawrie he is not to be considered as an author. He is properly a collector. The battles which he holds out to view, he gives in the precise words of the Scottish historians. Of consequence there is nothing new in his publication. As to himself he is intitled only to the praise of labour. We are not sorry, however, to have perused his collection; and for the entertainment of our readers, we shall lay before them the battles of Otterburn and Culloden.

1. 'Anno 1388. July 21. Otterburn. A truce between Scotland and England, from June 1386 to May 1387, being no sooner expired, than the war broke out with fresh fury. The Earls of Fife and Douglas, ravaged Northumberland and Westmorland, and the new created Earl of Nithsdale destroyed a party of 3000 English, killing 200, and taking 500 prisoners.

'Lord Douglas and the Earl of Fife having successfully invaded Ireland, defeated the Irish militia at Dundalk, sent home fifteen ships loaded with the spoils of Carlingford, which they plundered, then sailing to the Isle of Man, at that time belonging to the Montague family, the professed enemies to the Scots, and having laid it waste, they returned with their spoils to Scotland, and landed near Lochrian. These successes encouraged King Robert to make higher attempts. He called his parliament together at Aberdeen, where a double invasion of England was resolved on. Two armies were raised, each consisting of 15,000 men; the one commanded by the Earls of Fife, Monteith, Douglas lord of Galwav, and Alexander Lindsay; the other by the Earls of Douglas, March, Crawford

Crawford and Murray. Both armies rendezvoused at Jedburgh, where they parted. That under the Earl of Fife entered by the west marches into Cumberland, and that under Douglas and March fell directly into Northumberland, which was laid waste, and both armies, according to concert, joined within ten miles of Newcastle. All the north of England was thrown into the most dreadful consternation by this invasion. Newcastle was defended by the Earl of Northumberland, whose age and infirmities disabled him from taking the field; but his place was more than supplied by his sons Ralph and Henry; the latter being well known by the name of Hotspur, which he obtained from his fiery disposition. The town was garrisoned by the flower of the English nobility and gentry, as well as the inhabitants of the adjacent counties, who had fled thither for refuge. Douglas to distinguish himself, had selected 2000 foot and 500 horse out of the two armies, and encamped on the north side of the town, with a view (as the Scots say) to storm it next day. In the mean time he received a challenge from the Hotspur Piercy to fight him hand to hand with sharp ground spears in view of both armies. Douglas accepted the challenge. The combatants met. Piercy was unhorsed in the first encounter, and forced to take refuge within the gate of the town, from whence Douglas brought off his lance. But he and his men were foiled in their attempt to storm the town, for the besieged were far more numerous than the assailants, therefore in the night he decamped. Piercy breathing revenge, pursued and overtook them at Otterburn. According to the continuator of Fordun, the principal division of the Scots army under the Earl of Fife had taken a different rout from that under Douglas, who, with the Earls of March and Murray, were unarmed, and preparing to sit down to supper, when they had intelligence of the approach of the enemy. The Scotch army in an instant was under arms; but such was their confusion, that the Earl of Douglas in his hurry forgot his cuirass. Both leaders encouraged their men by the most animating speeches, and both parties waited for the rising of the moon, which happened that night to be unusually bright. The battle being joined upon the moon's appearance, the Scots at first gave way; but being rallied by Douglas, who fought with a battle ax, and reinforced by Patrick Hepburn, his son and attendants, the English were routed, though greatly superior in numbers: but the brave Earl of Douglas, being mortally wounded, was carried to his tent, where he expired in the morning. His precaution was such, that his misfortune was concealed from his men, who, thinking themselves invincible under his command, totally routed the English, of whom 1200 were killed on the spot, and 100 persons of distinction, (among whom were the two Piercies) were made prisoners by Keith, then marshal of Scotland. The chief of the other English were Robert Ogle, Thomas Halberk, John Lilburn, William Wandclutie, Robert Heron, the Baron of Hilton, John Colvil, and Patrick Lovel, knights, whose ransoms brought large sums of money into Scotland.

Such was the famous battle of Otterburn, which is universally allowed to have been the best fought of any in that age; and it

is commonly believed, that the celebrated poem of Cheviot Chace (supposed to be composed by one Barry, and published by Bowmaker, the continuator of Fordun) is founded upon it. As a further confirmation of this, I had the honour lately to be in company with an English physician, who has been upon the spot where the battle was fought, and told me that the people of the neighbourhood mention it with the most positive assurance; and the tradition has been handed down from father to son, that the above battle is that called Cheviot Chace by the poet.

2. Anno 1746, April 16. Culloden. In the beginning of April the Duke of Cumberland began his march from Aberdeen; and on the 12th passed the deep and rapid river Spey, without opposition from the rebels, though a considerable number of them appeared on the opposite side. Why they did not dispute the passage is not easily accounted for: but indeed from this instance of neglect, and their subsequent conduct, we may conclude they were under a total insatiation. His royal highness proceeded to Nairn, where he received intelligence that the enemy had marched from Inverness to Culloden, about the distance of nine miles from the royal army, with an intention to give him battle. On the 16th of April, the duke having made the proper disposition, decamped from Nairn early in the morning, and after a march of nine miles, perceived the highlanders drawn up in order of battle, to the number of 5000 men, in 13 divisions, supplied with some pieces of artillery. The royal army, which was much more numerous, the duke immediately formed into three lines, disposed in excellent order; and about one o'clock in the afternoon the cannonading began. The prince's artillery was ill served, and did very little execution, but that of the king's troops made a dreadful havoc among the enemy. Impatient of this fire their front line advanced to the attack, and about 500 of the clans charged the duke's left wing, with their usual impetuosity. One regiment was disordered by the weight of this column; but two battalions advancing from the second line, sustained the first, and soon put a stop to their career, by a severe fire that killed a number. At the same time the dragoons under Halley and the Argyleshire militia pulled down a park wall that covered their right flank, and, falling in among them sword in hand, completed their confusion. The French picquets on their left did not fire a shot; but stood inactive during the engagement, and afterwards surrendered themselves prisoners of war. An entire body of the clans marched off the field in order, with their pipes playing: the rest were routed with great slaughter, and their prince was with reluctance prevailed upon to retire. In less than thirty minutes they were totally defeated, and the field covered with the slain. The road, as far as Inverness, was strewed with dead bodies; and a great number of people, who, from motives of curiosity, had come to see the battle, were sacrificed to the undistinguishing vengeance of the victors. About 200 rebels were slain in the field and in the pursuit. The Earl of Kilmarnock was taken, and in a few days after Lord Balmarino surrendered himself to one of the detached parties. The glory of the victory was sullied by the barbarity of the soldiers. They had been provoked by their former

disgrace

disgraces to the most savage thirst of revenge. Not contented with the blood which was so profusely shed in the heat of the action; they traversed the fields after the battle; and massacred those miserable wretches who lay maimed and expiring. Nay, some officers acted a part in this cruel scene of assassination; the triumph of low illiberal minds, uninstructed by sentiment, untinctured by humanity. The vanquished adventurer forded the river Ness, and reached Aird with a few horse, where he conferred with old Lord Lovat: then he dismissed his followers, and wandered about, a wretched and solitary fugitive among the isles and mountains for the space of five months; during which, he underwent such a series of dangers, hardships, and miseries, as another person never outlived. Thus in one short hour all his hope vanished, and the rebellion was entirely extinguished.

It is remarkable that Mr. Lawrie has contented himself with mere transcriptions from the Scottish historians. As an editor, he ought, doubtless, to have furnished some notes and illustrations. He ought, at least, to have pointed out the differences between historians with regard to particular battles; and to have produced materials for ascertaining the truth. The most illiteral pupil of the most illiterate school-master in the kingdom could have atchieved what he has done.

ART. XIII. *An Essay on Punctuation*, Addressed to Sir Clifton Wintringham. 2s. 6d. Walter, 1785.

WE have read with much pleasure this elegant little pamphlet, which exhibits many specimens of taste and just criticism. We cannot, however, agree with the learned writer in every particular. Though, in all points of consequence, his rules of punctuation seem to be just, and to rectify many errors which are but too prevalent, yet we think that in some instances, his commas are inserted without occasion. But these, being arbitrary, are of little import, for as he says himself, "regard must be paid to the length of those clauses, which form a compounded sentence, and are supposed to require the insertion of a comma. When the clauses are short, and closely connected, the point may be omitted." The sense, we apprehend, is more to be attended to in punctuation, than the sound; and indeed it would be as superfluous, as it would be troublesome, to put a comma at every part of a sentence; where a good reader, either *supponit gratia*, or for some other reason, may choose to make a pause. The author's illustration of the impropriety of using a note of interrogation in certain sentences which have not the interrogatory form, is particularly useful, because this is a shameful fault, and yet too frequently committed, even by good writers.

Let us be allowed, with all humility, to propose an emendation of his criticism upon the dash, and consequently the suspension of voice, which he tells us Mr. Garrick used to insert as mark'd in the following line :

Draw, archers! draw!—your arrows to the head!

The author commends the pause at the repetition of the word, *draw*; and says: “The ardour and impetuosity of Richard is more naturally and forcibly expressed, by this division of the sentence, than by the regular pronunciation of the words, in their grammatical connection.”

We, on the contrary, apprehend that this division of the sentence, interrupts the sense, without adding in the least to the rapidity with which it ought to be spoken. This interruption should be avoided, as much as possible, by every speaker or actor; and therefore we should prefer the following mode of punctuating, and consequently of pronouncing the sentence

Draw, archers!—draw your arrows to the head!

The latter part should be spoken with much impetuosity, and with a rapid elevation of the voice from the first to the last word, which will give the passage all its force, without interrupting the sense. If we mistake not we have heard our immortal Roscius speak the line in both these ways with equal effect, but with more propriety in the latter mode.

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ART. XIV. *An Answer to David Hume and others, on the Subject of Liberty and Necessity, Providence and a future State.* 8vo. 2s. Hookham, 1785.

THE writer of this answer complains that Dr. Beattie, “instead of refuting, never met Mr. Hume in argument; that he had established an arbitrary tribunal of his own erection, and tried his adversary by laws with which he was unacquainted.”—“Now, says he, as I had ever deemed it to be the first law of argumentation, that the Respondent should shew a fallacy either in the premises or the conclusions of his antagonist, I was vastly disappointed at perceiving that Dr. Beattie had neglected the system of Hume, and had, by declamations attempted to prejudice mankind against it, as containing doctrines pernicious to Society.”

Dr. Beattie is too acute a logician not to know that in controverting any doctrine or opinion, he must attack either the premises or the conclusion of the argument, or syllogism on which it is founded. Accordingly, Dr. Beattie has attacked

attacked Mr. Hume's premises, and the principles of Locke upon which they are founded: insisting that reasoning holds of common sense, not common sense of reasoning; and that by the very force of natural constitution we are led as certainly to believe the permanent existence of things, and certain connections among them, as we are to be sensible of certain impressions and ideas. This therefore is the point in question: which our author has not so much as touched. He has not, therefore, of course, observed, that Mr. Hume allows all that Mr. Beattie contends for, and yet presses his own conclusions. Hume admits that when he leaves the studious shade where all things appear loose, unconnected, an enigma, a dream, and comes into the busy world, he feels the power of nature which makes him in fact, feel, and think, and act, like other men. But he still insists that by *reasoning* he cannot see any necessary connexion between cause and effect, and as this relation is that on which we found the belief of permanent existence, that the permanent existence of every thing is dubious and uncertain.

At the same time that our author has by no means entered into the views and reasonings of Dr. Beattie, and Dr. Reid of Glasgow, the father of that philosophy which Beattie adopts, he has given a very faithful abstract of the reasonings of Mr. Hume which he thinks unanswerable, and therefore leaves it to speak for itself.

He proceeds to prove, by the common arguments, the existence of free-will or liberty, a providence and a future state. He lays great stress on a weak argument, taken from the short period that lies within the reach of history and tradition. Here he reasons on Hume's principles, that as we have had no experience of such deluges or other natural convulsions as might have destroyed more ancient traces of human kind, therefore we have not evidence that they ever existed.

ART. XV. *A Collection and Abridgement of celebrated criminal Trials in Scotland*, from A. D. 1536 to 1784. With historical and critical remarks. By Hugo Arnot, Esq. Advocate. 4to. 18s. boards. Printed for the Author, Edinburgh. 1785.

TO spring forward, and to illustrate the ancient criminal records of a nation is a task not only laborious, but of extreme utility. It exhibits materials for the historian, the lawyer, the philosopher, and the antiquarian. It shows society in its progression, and throws a light upon manners, jurisprudence, civilization, and government. It is surprising of consequence, that collections of this kind are so rare.

They

They suit not, indeed, the jealousy of despotical kingdoms; but they are peculiarly calculated for states where known and established laws secure liberty to the subjects, and teach the prince that there are limits which he cannot overleap with impunity.

In turning over the public monuments of his nation, Mr. Arnot has not employed merely, a laborious diligence. He is by no means deficient in penetration; and he appears to have made a very considerable progress in the study of his profession. From a desire of rendering his publication the more generally entertaining, and that he might not disgust his reader with the uniformity of judicial details, he has avoided to furnish exact transcripts of the records which attracted his attention. In general, it is his care to give abridgements of them; and in the execution of this undertaking, he endeavours with anxiety to separate the gold from its encircling rubbish. In consequence of this method, he certainly gains the point he had in view of accommodating his publication to the most common capacities. But to us, it is obvious, that by this means he has detracted infinitely from the authenticity of his performance. An ancient historical and legal record is not easily understood, and will be interpreted very differently by different persons. Mr. Arnot, we doubt not, has explained with entire fidelity, according to his understanding, the records he has examined. But it does not follow that he is therefore right. On this account we could have wished that instead of abridging them, he had published them exactly in the form in which he found them.

If the Scots are desirous of having an authentic history of their law and of their nation, they must hold out to the public their archives in their real nakedness and purity; and not in abridgements and descriptions. This has been the case with regard to England. The records, preserved by Madox in his various publications, comprehend the most valuable materials of the English story; and they may serve to illustrate the remark we have applied to Mr. Arnot. For when Mr. Madox comments upon his own collections, he often misinterprets them. Grateful for his pension as historiographer he not unfrequently explains, as favourable to the prerogative, vouchers which are decidedly descriptive of the majesty of the people.

The criminal trials which Mr. Arnot describes are curious in themselves, and of great variety. They have a reference to treason, leasing making, parricide, murder, tumult within burgh, piracy, forgery, breaking of gardens, incest, adultery, fornication, blasphemy, irreligion, and witchcraft.

Some

Some of the trials in this collection are of high importance. Of this sort is the trial of Mr. Archibald Douglas, parson of Glasgow, for the treasonable murder of Henry King of Scots. The same observation will apply to the trial of John Earl of Gowry, and Mr. Alexander Ruthven for conspiring against the life of James VI. But our bounds do not permit us to enumerate and characterize the cases of our compiler in their succession. In general, it is to be observed that instruction and amusement are afforded in all of them.

As a specimen of the present publication, we shall submit the following passages to our readers.

O F I N C E S T.

Alexander Blair taylor in Curry.

* Alexander Blair, taylor in Curry, was criminally prosecuted by his Majesty's Advocate for incest. The fact charged against him was, that he had carnal knowledge of one Catherine Windrahame, *his first wife's half brother's daughter*. And being admonished by the kirk to abstain from this connection, instead of yielding obedience, he fled to England with the woman, and there married her. The jury unanimously found him guilty, and the court ordained him to be beheaded.

James Wilson coal-grieve at Bonbard.

* The prisoner was tried before Mr. Alexander Colvil Justice-depute, at the instance of Mr. Thomas Nicolson, his Majesty's Advocate. The indictment accused him of having committed incest with Janet Carse, daughter of Agnes Brown his wife, *about thirty-five years since, or thereabout*, his wife being then alive; also, of having committed adultery with Jean Walker during the lifetime of his said wife.

* The prisoner with great penitence confessed his guilt before the court and jury; and a verdict being returned against him, the court ordained him to be taken on the next day to the Caillehill and beheaded, and his personal estate to be forfeited.

William Drysdale and Barbara Tannahill.

* William Drysdale and Barbara Tannahill were served with separate indictments, accusing them of having committed incest with each other. The crime libelled was, that the prisoner William Drysdale, a widower, (whose wife, a sister of the other prisoner, had been dead for two years), had layen with the said prisoner, Barbara Tannahill: And that, by an act passed in the reign of King James VI. parl. 1. chap. 14. and by the 18th chapter of Leviticus, this crime inferred the pain of death.—The charge against Barbara Tannahill was the same, *mutatis mutandis*.

* Informations, neither ingenious nor elaborate, were lodged for and against the prisoner, Drysdale. The court repelled the defences, and found the libel relevant.

T H E

T H E P R O O F.

‘ Barbara Tannahill judicially confessed that she had layen one time only with the other prisoner, Drysdale, and that she was now with child by him.

‘ Mr. Samuel Semple minister at Liberton deposed, That Barbara Tannahill *confessed her guilt before him and the kirk-session*; and that he interrogated the other prisoner Drysdale, who expressly disavowed the charge.

‘ Robert Hardie deposed, That one evening going by the house where the prisoners lived, he heard Barbara Tannahill’s voice calling out, once and again, ‘ *O dear!* and did hear the other prisoner using expressions of entreaty, or rather violence, towards her. And that the prisoners lived in a house by themselves.—Two other witnesses swore to Tannahill’s confession, and Drysdale’s denial, of guilt: That Drysdale’s wife had been dead for two years; and that the prisoner, Tannahill, was her sister.

The jury found the indictment proved against Tannahill, but found nothing proved against Drysdale but the woman’s ‘ judicial ‘ confession, which is a great presumption of his guilt.—The court adjudged Tannahill to be hanged, and Drysdale to be banished for life.

‘ Even according to the Mosaic law these unfortunate persons could not have been legally convicted, and the Scottish statute declares the Mosaic law, as laid down in the 18th chapter of Leviticus, to be the rule for determining incest. In the information for his Majesty’s Advocate against the prisoner Drysdale, an unwarrantable and absurd extension of this crime was attempted.—That as it is there commanded, Thou shalt not lie with *thy brother’s wife*, so from the degrees of affinity being the same, the command must likewise be *understood* to be, Thou shalt not lie with *thy wife’s sister*. To this it may be answered, —1^{mo}, That to suppose a penal law reaching life not to be *express* but *implied*, is to deem us to be governed not by law but by despotism. 2^{do}, To lie with a brother’s wife occasions an uncertainty as to the progeny. 3^{do}, To do so is not only incest but adultery. 4^{to}, It is not commanded—Thou shalt not lie with thy brother’s *widow*. 5^{to}, This connection by affinity is dissolved, and the survivor is loosed by the death either of husband or wife. 6^{to}, This argument is completely illustrated by the command in a subsequent verse of the same chapter,—Thou shalt not *vex* thy wife by lying with her sister in her *lifetime*. 7^{mo}, To marry a brother’s widow was an express injunction of the law of Moses; and if the surviving brother declined the match, the widow was entitled by that elegant and dignified system of jurisprudence to—*spit in his face*.—These arguments however were either omitted or over-ruled.

‘ A rancorous detestation of irregular commerce between the sexes, has distinguished those religious sects which pretend to an uncommon degree of spiritual purity, and in a peculiar manner the

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rigid disciples of Calvin. Indeed the Apostle to whose mysterious doctrines they are peculiarly attached, has barely tolerated the giving obedience to that impulse, with which nature has directed every animal to the propagation of its species.

‘The instructive page of history, and the fatal warnings recorded in criminal courts, sufficiently evince what public mischief, what private conflict, what dark and atrocious crimes have proceeded from a mistaken notion of religion, inculcating a perpetual warfare with the dictates of nature.

‘The preservation of morals, by debarring a union between persons whose frequent opportunities pave the way to debauchery—The preventing a perplexity in the degrees of kindred—Perhaps also, the preserving a strong and healthy breed, have induced civilized nations to prohibit as incestuous, commerce between persons nearly connected by *consanguinity*. It does not appear that the same reasons apply to the debarring such union between those who are connected by *affinity*.—After the husband is dead, the wife surely is not guilty of adultery by entering into a second marriage; for, *‘if the husband be dead, she is loosened from the law of her husband.’* If so, I do not perceive how the connection thus dissolved by death, can imply against the survivor, the crime of *incest*, any more than that of *adultery*.

‘A more rigid degree of Calvinism than what now prevails, was established in the reign of William. The judicatories of the church possessed a jurisdiction. The slightest informalities between the sexes excited zealous abhorrence. To avoid the disgrace of the *repenting-soul*, many a miserable wretch dared a guilt which was to be expiated by the pain and ignominy of the *gallows*. The presbyterian clergy, in matters of scandal and witchcraft, arrogated to themselves the office of public prosecutors, of inquisitors general; and so late as the 1720, the ministers, *in behalf of themselves and their kirk sessions*, publicly exercised this office in our courts of justice. Their busy zeal in hunting after young women whom they suspected of being with child, and after old women who lay under the imputation of witchcraft, was productive of the most dismal consequences. In the one case, their persecution was directed at unhappy women who *had obeyed the impulse of nature*; in the other, at those who incurred the imputation of doing what *nature rendered it impossible for them to do*. In both, the pains and the piety of the clergy were productive of the same issue, the driving miserable creatures to the gallows.—And the recorded convictions before the Court of Justiciary at Edinburgh, of *twenty-one women for child-murder*, and three men *pro vere nescanda cum brutis animalibus*, in the space of seven years, afford a melancholy proof that the insulted dictates of nature, when checked in their regular course, will burst forth in a torrent that will sweep away every feeling of humanity, and every sentiment of virtue.’

In the course of his volume Mr. Arnot found himself under the necessity of delivering his opinion upon a variety of difficult and important cases; and here, we must do him the justice

justice to confess, that he has acquitted himself beyond our expectation. He frequently explains problematical points of history. He often illustrates many obscure points of law : and he certainly avows every where his sentiments with the most entire freedom. He is a sincere friend to truth, and to the rights of mankind. He pleads the cause of humanity against oppression ; and forgetting the prudence that is usually imputed to his countrymen, he lashes with a triumphant ardour the intolerance of the Scottish clergy, and the wretched abjectness of superstition.

ART. XVI. *Dissertations relative to the natural History of Animals and Vegetables.* Translated from the Italian of the Abbé Spallanzani, 8vo. 2 Vols. boards 10s. Murray.

THE translator, in a preface to this work, gives an elegant and scientific analysis of all the former works written by Spallanzani. The first of these is on the reproduction of different parts of animals.—The next contains a series of observations on the circulation of the blood.—A third, microscopical observations relative to the system of generation, of Messrs. Needham and Buffon ; upon which subject he published ten years afterwards a much larger work, subverting the systems of those gentlemen.

Spallanzani's next experiments were upon the effects of confined air, and afterwards upon certain animals, which lose every property and appearance that can distinguish them from inorganic matter, and have the faculty of recovering the exercise of their functions.

The Abbé then instituted experiments on moulds, in order to trace the origin of that minute vegetable. He confirmed the opinion of Micheli, a Florentine botanist, that mould is propagated by granules shed in great abundance from the bursting heads of the plant ; in opposition to the opinion advanced by Moscati, that mould was the produce of spontaneous generation. Among these works are found the solutions of several other phenomena of natural history ; one particularly relative to that state of torpor into which some animals fall at the setting in of the cold season of the year, and continue during the whole of it. This Spallanzani seems to prove is owing to the muscular fibre being deprived of irritability.

This sketch is given by the translator in order to expose to the reader the nature and importance of the Abbé's researches. As different æras of mankind seem to have been distinguished by different pursuits, so the present period may

justly be stiled the age of experiment. Though experiment seems indeed to gratify the mind of the anxious investigator of truth much more satisfactorily than reason or theory can possibly do; yet even in this apparent standard of truth there may be a deception, which we must always guard ourselves against. Much depends upon the accuracy and penetration of the person who makes the experiments, and particularly upon his mind being divested of all system and prejudice before he enters upon them. It is owing to a deficiency in some of these particulars, that we sometimes meet with contrary results of similar experiments made by different persons equally well intentioned. It must be acknowledged, however, that the Abbé Spallanzani's experiments seem to be made with peculiar accuracy, coolness, and precision, and with remarkable attention to every circumstance that might be urged against the result of them. *Prima facie* indeed they appear to be matters of curiosity rather than of utility; but as they explain many phenomena of the animal œconomy, it is impossible to say what useful application may hereafter be made of them.

The first volume consists of six dissertations, which relate entirely to digestion in different animals. The first dissertation treats on the digestion of animals with muscular stomachs, such as common fowls, turkeys, ducks, geese, doves, pigeons, &c. These are particularly entitled animals with muscular stomachs, because the muscular coat of the stomach, or gizzard, in them, is stronger than in other animals. The result of the writer's experiments on this subject is, that the muscular coat of the stomach has great power in acting upon hard substances, in bruising, or breaking them down. But the grain or corn inclosed in tubes made of these hard substances, was not acted upon by the stomach, remaining entire in the tubes for many hours, while the former, when loose in the stomach, were broken down in a few hours.

The small stones which are always found in the stomachs of fowls, the Abbé shews by a number of experiments, are not, as is generally supposed, assisting in the trituration of hard bodies, which is wholly done by the power of the gastric muscles.

The gastric fluid absolutely necessary, besides trituration by muscular action, to complete the process of digestion. This process, very curiously investigated and stated by an accurate anatomical description of the œsophagus. In granivorous fowls whose gizzard is lined with a cartilaginous kind of coat the better to resist the effects of trituration, the
gastric

gastric fluid, is secreted by follicular glands in the œsophagus and carried down with the food into the stomach. The manner in which this process is completed, and the excellent analogy introduced to elucidate it, we shall transcribe.

But the way in which the food descends from the mouth into the stomach is deserving of attention. When our fowls are abundantly supplied with meat, they soon fill their craw : but it does not immediately pass hence into the gizzard, where it does not arrive till after it has been macerated in the craw : it always enters in very small quantity, proportional to the progress of trituration in the stomach. Here then what happens in a mill may be observed to take place. A receiver is immovably fixed above the two large stones, which serve for grinding the corn ; this receiver lets the corn which it contains, fall continually in small quantity into the central hole in the upper stone, through which it passes, and diffuses itself in the void space between the two stones, where it is broken down, triturated and pulverized, by means of the strong friction of the upper stone that moves round with great velocity upon that below. Meanwhile the flour passes from between the stones, as substances triturated by the gizzard, and dissolved by the gastric juices, are expelled through the pylorus into the small intestines.

All this may be observed, by inspecting the alimentary canal, during the time of digestion. If the bird has fed upon grains, they are found in the cavity of the gizzard, partly entire, but softened by a fluid. That part of the œsophagus that lies between the end of the crop and the beginning of the stomach, either contains no grains at all, or only a few quite entire. Trituration takes place in the gizzard only. Those which have first entered this cavity are found to have lost the farinaceous substance ; and are reduced to mere bran ; the succeeding ones are more or less broken, and the last are entire. Amid this mixture of bran and broken and entire grains, we always find a semi-fluid pulaceous mass, of a whitish yellow colour. This is the farinaceous part of the grains decomposed by the gastric liquor, and converted into chyme. Meanwhile fresh grains continue to fall into the gizzard, in order to undergo the same transmutation : this admirable process continues as long as the grains continue to fall into the stomach.

The second dissertation is concerning the digestion of animals with an intermediate stomach ; by which the Abbé means such stomachs as are not so thick and muscular, as the stomachs of the gallinaceous tribe, but which have an intermediate degree of thickness and strength between those and the stomachs of birds of prey and man. Of this intermediate class are the stomachs of the heron, the raven, the crow, &c.

Tubes of tin remain unaltered in the stomachs of these animals, as does also grain. Tubes of lead are more or less

affected by them. When these substances are introduced into the stomachs of crows, they are rejected by vomit every nine hours at least, commonly every two or three hours. This circumstance is very favourable for experiments on these animals, since the effects are observed without the necessity of destroying them.

Stones are not necessary to digestion in the intermediate any more than in the muscular stomach. Tubes filled with seeds were repeatedly forced into the stomach at intervals, so as upon the whole to remain there forty-eight hours, in which time the seeds had undergone no sensible alteration except being a little moistened.

The result of the experiments in this dissertation is, that the gastric juice is the chief solvent of the food in animals with intermediate stomachs; that the quickness of digestion is proportioned to the quantity of this liquor; that bones, unless of a very soft cartilaginous texture are indigestible by crows; that the stomach in these animals is the chief organ of digestion, though the œsophagus possesses the same power in a less considerable degree; that the power of the gastric juice out of the body is inconsiderable, but may be much increased by heat, and that it preserves substances which are kept in it from putrefaction.

From the experiments made on Herons it appears, that the stomach acts with some force upon the substances it contains; that digestion here is not the effect of trituration, but of the gastric fluid; and that the solvent power of this juice in the heron, though not in the crow, extends to bones.

The three following dissertations contain experiments concerning digestion in animals with membranous stomachs; frogs, newts, earth and water snakes, vipers, fishes, sheep, the ox, the horse, the little owl, the screech owl, the falcon, the eagle, the cat, the dog, and man; and the author discusses whether digestion takes place after death.

The stomach of frogs is slow in digestion, that of the newt quicker; in both, this process is carried on by the power of the gastric juice.

The stomachs of serpents have the power of dissolving bone. The œsophagus in these reptiles has no solvent power. Process of digestion very tardy in serpents; somewhat accelerated by heat.

The process of digestion in fish quicker than in serpents; in both accomplished by the gastric juice.

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The gastric fluid in sheep has no power of digesting plants, unless they have been previously masticated, nor has trituration any share in this process.

Digestion in carnivorous birds effected by the power of the gastric juice alone; which dissolves flesh and bone, also when taken out of the body, provided it be kept in a certain degree of heat. Vegetables are not digested in the stomachs of these birds—The stomach of the eagle digests bread, but no other vegetable.

From the author's experiments on dogs, it appears, that the gastric juice is in them the sole efficient cause of digestion; that this liquor acts upon bone as well as flesh; and that it even dissolved the enamel of the teeth, a circumstance which had not been observed to take place in the stomachs even of the eagle and falcon; although the hardest bone, except this enamel, is dissolved by these birds. The gastric fluid of the dog had also the property of producing incipient digestion, when out of the body, with the application of strong heat, and the precaution of changing the liquor several times.

A common observer might have been satisfied with these experiments, and might have concluded from analogy, that human digestion was to be explained upon the same principles—But the possible fallacy of analogical conclusions, and the greater importance of ascertaining this subject in man, induced our zealous author, to repeat these experiments upon himself, at the risque, and even under the apprehension of the danger they might possibly be attended with. Instead of metallic tubes, however, he took the precaution of using wooden ones. From various experiments made upon himself, he appears to have clearly shewn that the gastric and intestinal juices in man, are the only efficient cause of digestion, that trituration has nothing to do with it; and that these liquors are capable of dissolving vegetables, flesh, membranes, cartilages, tendons, and even bones, provided they be not of the hardest kind.

The natural process of human digestion being thus ascertained: the only remaining circumstance which the Abbé wished to explore, was the effect of the human gastric juice out of the body. Having in vain endeavoured to procure it from the stomachs of dead subjects, he submitted to the disagreeable necessity of collecting it by exciting vomiting, while the stomach was empty.

The gastric juice thus thrown up was frothy and somewhat glutinous—In a few hours it deposited a sediment, and

was as limpid as water—A little salt to the taste, but not bitter, nor in the least inflammable—It evaporated in open air—When kept in a phial for above a month in the hottest season of the year, it did not change colour, or taste, or acquire any bad smell—It began the process of digestion in twelve hours, when placed in a stove near the kitchen fire, where the heat was considerable.

The summary of these several experiments, we shall give in the Abbé's own words.

'In every order of animals, nature, ever uniform in her operations, employs one principle for the performance of *digestion*. Hence she has so copiously furnished the œsophagus, and stomach with glands, follicles, and other contrivances that answer the same end, whence continually flow the juices so necessary to the life of man and animals. These juices agree in many properties, but the difference of the effect shews that they differ in others. In the frog, the newt, scaly fishes, and other cold animals, the gastric fluid produces digestion in a temperature nearly equal to that of the atmosphere. But the gastric fluid of hot animals is incapable of dissolving the aliment in a degree of heat lower than that of the animals themselves. There is also a difference in celerity of action, and in efficacy. In celerity, because the food in hot animals is digested in a few hours: whereas in the opposite kind it requires several days, and even weeks, particularly in serpents. Inefficacy, because the gastric juices of some animals, as the gallinaceous class, can only dissolve bodies of a soft and yielding texture, and such as have been previously triturated; while those of others, as serpents, the heron, birds of prey, the dog, decompose substances of great tenacity, as ligament and tendon, and of considerable hardness, as the most rigid bone. Man belongs to this division; but his gastric fluid seems to have no action on the hardest kind of bones. Farther, some species, as birds of prey, are incapable of digesting vegetables. But man, the dog, the cat, crows, &c. dissolve the individuals of both kingdoms alike. In general these juices produce their effects out of the body, as the numerous instances of incipient digestion under this circumstance, both with the gastric fluid of animals and man, abundantly shew.'

From these principles the author proceeds to refute Boerhaave's theory of digestion, after which he concludes this dissertation, with examining whether digestion takes place in the stomach after death, as mentioned in the ingenious Mr. John Hunter's paper upon this subject in the philosophical transactions. The result of these experiments confirms Mr. Hunter's idea, that digestion goes on some time after death, but proves at the same time that the coats of the stomach suffer less by this process, than flesh introduced in it; and that it cannot be carried on independent of heat.

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In the sixth dissertation, the Abbé examines whether the process of digestion, be carried on by fermentation, as Doctors Pringle and Macbride have supposed it to be, in their experiments made to determine this particular. The author determines this matter in the negative, and shews that the opposite conclusions drawn by these learned physicians, arose from their mistake, in employing the saliva instead of the gastric fluid in their experiments. In order to assist in determining whether any of the three species of fermentation, take place in digestion, a chymical analysis of the gastric fluid of the crow, by counsellor Scopoli, public professor of chemistry, is given. From this and other experiments, the author proves in this dissertation, that neither of the three species of fermentation, the sweet, the acetous, or the putrid take place in digestion: that although this process is sometimes accompanied with an acid, yet the principle disappears entirely at the end of it: that in a healthy state digestion is never attended with putrefaction, and that the gastric fluid is itself a real antiseptic.

To these six dissertations in this first volume of the author's, an appendix is added, containing Mr. John Hunter's paper on the digestion of the stomach after death; experiments concerning digestion by Dr. Stevens of Edinburgh, and experiments on digestion by Mr. Goffe, a gentleman who had a great facility of making these experiments, by having acquired the faculty of vomiting at pleasure. The first paper we have already seen our author's comments upon the two others confirms the experiments made by him upon this curious matter.

The Abbé's second volume contains three dissertations—the first investigates the nature and process of generation in certain animals—these are the green aquatic frog—the tree frog—the toad; *bufo terrestris, dorso tuberculis exasperato, oculis rubris*, the foetid terrestrial toad and the water-newt, or salamander.—In our analysis of the first volume, we have followed the author sufficiently close to give the reader an idea of the extreme accuracy, perseverance and sagacity with which his experiments are conducted, and consequently of the degree of confidence we have reason to place in the conclusions drawn from them. In our account of this volume we shall only point out in general the results, for every man who wishes to be well informed upon the subject, must read the whole of the work, and that with great attention. From the Abbé's experiments on generation on the animals before mentioned, the doctrine of Epigenesis, seems to be refuted, and that of the pre-existence of germs fully established.—

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In these animals the foetus is likewise shewn to exist in the female long before impregnation. The round bodies produced during the season of generation by female frogs, toads and newts, are not, as has been hitherto universally believed, eggs, but real foetuses; and they are therefore to be removed from the class of oviparous, and transferred to that of viviparous animals.

The second dissertation in this volume is entirely upon artificial fecundation. For obvious reasons we shall decline to follow our author's experiments on this subject—they are fit only for the eye of the philosopher, who will find a new and immense field of knowledge open to his view by attending to them. Let it suffice to say, that artificial fecundation first attempted in vain by Malpighi and Bibiena upon silk worms, has been instituted with success by our author not only in the amphibious animals above-mentioned, but also in the silk-worm, and in a common domestic quadruped.

These two dissertations are followed by two letters from Mr. Bonnet of Geneva, commenting upon, confirming, or illustrating the doctrines contained in them.

The third dissertation contains the author's observations and experiments on the generation of plants.

These were made chiefly upon common herbaceous plants, the rusby-twigg'd broom, the common bean, pease and kidney beans, the common radish, the chick-pea, the *ixia chinensis*, the larkspur, the pumpkin, the cucumber, spinach, &c.

The result of these very accurate experiments is, that the asperision of the pollen is necessary for the fecundation of some plants, and not of others—that the embryo of the plant does not exist in the pollen, but exists previously in the pod or ovarium of the female plant, in conformity to our author's discoveries with respect to the process of generation in certain animals, and that artificial fecundation may be brought about in plants as well as in animals.

This is the way to study natural history—but it calls for the mind of a Malpighi, a Grew, a Dale, a Bonnet, or a Spallanzani to pursue researches that require so much perseverance, such infinite attention, and so great a degree of sagacity—let the brood of those who call themselves natural historians, and whom fashion hath of late, so abundantly brought forth in all countries, as well as our's, read this work and learn to estimate their own littleness. Natural history as a science of mere nomenclature is so easily obtained

tained by the meanest capacity, and gives a man so much the appearance of knowing a great deal, when in fact he knows nothing, that we need not be surprized that this circumstance should have concurred powerfully in increasing the multitude of it's students.—The example of one man, peace be to his shade, on whom the ready epithets of celebrated, and illustrious have been, with no little reason perhaps, bestowed, has contributed undoubtedly to spread this infectious vanity. This is the reason, to use our author's own words, *why, at a time, when we are rich in nomenclators, we are poor, nay beggars in observers.*

We shall conclude this analysis in the same manner as the learned Abbé concludes his immortal work, by a quotation from Mr. Bonnet the sublime author of the contemplator of nature, well adapted to strengthen these observations.

‘What ought we to think of those pompous *nomenclatures*, which are arrogantly offered to us as the *system of nature*? The idea of a scholar, who attempts to form the index of a large folio, of which he has read only the title and the first pages, immediately arises in our mind. And are we in possession of even the first pages of the book of nature? How many passages do they contain which we do not understand, and the hidden meaning of which probably contains interesting truths? It is not meant to extirpate the race of nomenclators; they are useful in as much as their endeavours tend to give some degree of arrangement to our knowledge; but we will venture to say, that a mere nomenclator will never make any great discovery. It may also be added, that we set a higher value upon a good treatise concerning a single insect, than upon a whole entomological nomenclature.—Let us reflect on the admirable history of the Polypus, let us peruse the fine memoirs on insects, and then compare the utility of these productions, with that of the most boasted nomenclatures. Of which would any man sooner chuse to be the author? Which can we suppose, imply most sagacity, genius and invention, and have the greatest tendency to improve anatomy and natural history? It is presumed, that we ought to be more anxious to increase human knowledge, than to make a catalogue of it. Let us collect more materials before we think of erecting a temple to nature, which otherwise she will refuse to dwell in. The edifice, instead of being correspondent to her majesty, will only be proportional to the meanness of the architect.’

The translator will excuse us for the trifling alterations we have made in his translation of this passage, without indeed having the original before us. We readily pay him the tribute due to his accurate, clear, and elegant translation.

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ART. XVII. *Archaeologia*: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VII. 4to. White.

THE society of antiquaries have at different times submitted their transactions to the public; and they have uniformly intitled themselves to the praise of a persevering industry. Few proofs, however, have been exhibited by them of a masterly genius. They have nibbled at excrescencies; and have sought for celebrity by the explanation of a seal, the unravelment of an inscription, and the discussion of a hatchet. But the petty relicks of time may be considered as the excrements of antiquity; and deserve not any formal or deep inquiry. To explore the sources of jurisprudence; to dive into the origin of customs; to mark the genius of ages and the progress of civilization: these are the high objects to which the antiquarian ought to attend. But these objects, the society of antiquarians avoid industriously with an anxiety that is of all others the most preposterous. Their toil is an unproductive idleness; their collections, an operose trifling.

This volume in its spirit and tendency resembles those which preceded it. Perhaps, indeed, it is not inferior to any of them. The tract by Dr. Richardson concerning the power of the Chancellor's court at Cambridge has its value; and the papers by Mr. Barrington on archery and gardening are fortunate contributions. But as for the other communications they are trivial and of little import.

From the paper on archery by Mr. Barrington, we shall select a short extract for the entertainment of our readers.

As some of our most signal victories in former centuries were chiefly attributed to the English archers, it may not be uninteresting to the Society if I lay before them what I have been able to glean with regard to the more flourishing state of our bowmen, till their present almost annihilation.

This fraternity is to this day called the Artillery company, which is a French term signifying archery, as the king's bower is in that language stiled *artillier du roy*, and we seem to have learnt this method of annoying the enemy from that nation, at least with a cross-bow.

We therefore find that William the Conqueror had a considerable number of bowmen in his army at the battle of Hastings, when no mention is made of such troops on the side of Harold. I have upon this occasion made use of the term *bowman*, though I rather conceive that these Norman archers shot with the Arbalest (or cross-bow) in which formerly the arrow was placed in a groove, being termed in French a quadrel, and in English a bolt.

Though I have taken some pains to find out when the shooting with the long-bow first began with us, at which exercise we afterwards

wards became so expert, I profess that I cannot meet with any positive proofs, and must therefore state such grounds for conjecture as have occurred.

Our chroniclers do not mention the use of archery as expressly applied to the cross, or long-bow, till the death of Richard the First, who was killed by an arrow at the siege of Limoges in Guienne, which Hemmingford mentions to have issued from a cross-bow. Joinville likewise (in his life of St. Lewis) always speaks of the Christian *balistarii*.

After this death of Richard the First in 1199, I have not happened to stumble upon any passages alluding to archery for nearly one hundred and fifty years, when an order was issued by Edward the Third, in the fifteenth year of his reign, to the sherives of most of the English counties for providing five hundred *white* bows, and five hundred bundles of arrows, for the then intended war against France.

Similar orders are repeated in the following years, with this difference only, that the sheriff of Gloucestershire is directed to furnish five hundred painted bows, as well as the same number of white.

The famous battle of Cressly was fought four years afterwards in which our chroniclers state that we had two thousand archers, who were opposed to about the same number of the French together with a circumstance, which seems to prove, that by this time we used the long-bow, whilst the French archers shot with the arbalest.

Previous to this engagement fell a very heavy rain, which is said to have much damaged the bows of the French; or perhaps rather the strings of them. Now our long bow (when unstrung) may be most conveniently covered, so as to prevent the rain's injuring it, nor is there scarcely any addition to the weight from such a case; whereas the arbalest is of a most inconvenient form to be sheltered from the weather.

As therefore in the year 1342, orders issued to the sherives of each county to provide five hundred bows, with a proper proportion of arrows, I cannot but infer that these were long-bows, and not the arbalest.

We are still in the dark indeed when the former weapon was first introduced by our ancestors, but I will venture to shoot my bolt in this obscurity whether it may be well directed or not, as possibly it may produce a better conjecture from others.

Edward the First is known to have served in the holy wars, where he must have seen the effect of archery from a long-bow to be much superior to that of the arbalest, in the use of which, the Italian states, and particularly the Genoese, had always been distinguished.

This circumstance would appear to me very decisive that we owe the introduction of the long-bow to this king, was it not to be observed, that the bows of the Asiatics (though differing totally from the arbalest) were yet rather unlike to our long-bows in point of form.

This objection therefore must be admitted; but still possibly, as the Asiatic bows were more powerful than the arbalest, some of our English

English crusaders might have substituted our long-bows in the room of the Asiatic ones, in the same manner that improvements are frequently made in our present artillery. We might consequently, before the battle of Cressy, have had such a sufficient number of troops trained to the long-bow, as to be decisive in our favour, as they were afterwards at Poitiers and Agincourt.'

'The battle of Poitiers was fought A. D. 1356, four years after which a peace took place between England and France.

'When treaties are concluded, it generally happens that both nations are heartily tired of the war, and they commonly are apt to suppose, that no fresh rupture will happen for a considerable time, whence follows the disuse of military exercises, especially in troops which were immediately disbanded upon the cessation of hostilities, and the officers of which had no half-pay.

'We find accordingly, that in the year 1363, Edward the Third was obliged to issue an order, forbidding many rural sports, and injoining the use of archery, which even in the space of four years had begun to be neglected; this order was again repeated in 1365.

'The Black Prince died in 1373, and Edward survived him but four years: we cannot therefore expect any further regulations for promoting archery, after the last order which I have stated, and which issued in 1363. During the six first years of this interval, the Prince of Wales was in foreign parts, and the whole ten were the dregs of Edward's life.

'Richard the Second, who succeeded, is well known to have little attended to the cares of government; in the fifteenth year however of his reign (A. D. 1392) he issued an order, directing all the servants of his household never to travel without bows and arrows, and to take every opportunity of using this exercise, which injunction seems to prove that it had during the greater part of his reign been much neglected.

'Henry the Fourth, though of a more warlike disposition, seems to have done little more for the encouragement of archery than his predecessor, as the only statute of his reign which relates to this head, goes no further than obliging the arrow-smiths to point their arrows better, than they had hitherto done.

'The wars during his reign were indeed confined to this country, but the use of archers seems to have been well known, as the Duke of Exeter, at the beginning of his rebellion, entertained a considerable band of them. Fourscore archers are said also to have contributed greatly to a victory of this same king over a large body of rebels at Cirencester, some of which seem to have been of an Amazonian disposition, as his majesty attributes this success to the good women, as well as men of this town, and for these their services, grants them annually six bucks and a hogthead of wine.'

While we must complain that the society of antiquaries attempt not to unite philosophy with their researches, we are sorry to remark that they are equally careless with regard to composition. They seem to despise the cultivation of letters, and are contented with a dry and insipid form of expression. It is, however, very certain that the proper study of

of antiquity is not hostile to literature and elegance; and it would redound to their honour with the public, if they would pay to it a due respect, and relieve the dulness of their toils with the gracefulness of language.

ART. XVIII. *Elements of Mathematics*: comprehending *Geometry, Conic Sections, Mensuration, and Spherics*. Illustrated with thirty Copper-plates. For the Use of Schools. By *John West*. Assistant Teacher of Mathematics, in the *University of St. Andrews*. 8vo. 6s. 6d. Creech, Edinburgh.

OF late years attempts have been made by several ingenious mathematicians, to provide beginners in those sciences with a new book of the elements of geometry, which, they conceived, the present improved state of mathematical learning requires! while others, no less skilful, have been of opinion, that Euclid's elements might still continue to serve the purpose for which they were designed and have been used for many centuries. Which of these different opinions is right, we shall not take upon us to determine. We shall only observe, that, on the one hand, to discourage every attempt to give equally clear but shorter demonstrations of any of Euclid's propositions, and to alter the arrangement of them so as to make their connexion more conspicuous, is to suppose that Euclid's work is a perfect one: on the other hand, to produce a better work than that which has stood the trial of so many ages, is a task of no small difficulty. Mr. West has undertaken this arduous task; and, while we commend his enterprising spirit, we wish we could congratulate him upon his success. He has indeed brought together, in a small compass, the principal propositions of geometry; but then, he has introduced many things in corollaries, which, we think, should have been demonstrated. This objection was too obvious to escape Mr. W's. notice: he says, (Pref. p. vii.) "I am aware of an objection, arising from the conciseness of this work. It will be said, perhaps, that many propositions are left undemonstrated, and annexed as corollaries to others, while their dependence on these is not obvious to a beginner. But I have to observe, that such propositions serve to sharpen the genius, and to exercise the invention, of youth."—To this we answer, their genius must be *sharp indeed*, and their invention quick, if they can demonstrate those propositions without help.—This part of the work is divided into six books. At the beginning of book 2d, the author talks of cutting a line "at any point, between or *beyond* its extremes."—This is an expression which we should have

have expected from an *Hibernian* rather than a *North-Briton*.

In part the 2d. Mr. W. treats of *Conic Sections*. Here he considers the parabola, ellipse, and hyperbola, as described by the motion of a point, and thence deduces and explains the properties of those curves. He afterwards shews that they are produced by the sections of a cone. This part of the work is divided into IV books.

Next follows *Mensuration*, which the author has divided into III books. Book I. treats of lines and angles. Book II. of plane surfaces. Book III. of solids and curve surfaces.

The IV and last part of the work, under the title of *spherics*, consists of IV books. The first book treats of spherical geometry; the second of spherical trigonometry; the third, of the stereographic projection of the sphere; the fourth, of the orthographic projection of the sphere.

Upon the whole, there is a good deal of valuable matter in this one volume, which, therefore, under the direction of a judicious master, may be very useful in schools.

FOREIGN LITERATURE.

ART. XIX. N. J. v. Jacquin's *Anfangs-gründe des medicinischen praktischen Chymie zum gebrauch seiner Vorlesungen*. Wien.

Jacquin's *Elements of medico-practical chemistry for the Use of his Lectures*. 8vo. p. p. 526.

THE Emperor of Germany having not long since ordered the principal part of the public lectures at Vienna to be delivered in the language of the country, the excellent author of this elementary work was induced, though a foreigner, to publish it in German. It will appear from the title that his design was not to comprize every branch of the widely extended science of chemistry, but to select such parts as more particularly interest the physician and the apothecary. Of course he has formed a plan which differs considerably from those of other writers; and both by this and the execution, this manual is advantageously distinguished from the swarm of lecture books which issue in such numbers from the continental presses. It is disposed in the following manner. 1. The vegetable kingdom, which is treated in four sections, under the titles of 1. analysis of plants, by a heat not greater than the boiling point of water.—2. by a more violent heat.—3. by a spontaneous change.—4. compounds of vegetable bodies and their products. Then follow

low the animal and the mineral kingdoms, with numerous subdivisions, and the whole is concluded with a short introduction to the art of assaying.

To say that the *lucidus ordo* and utmost caution in laying down propositions every where appears, will raise no surprise in those who know how much it is the author's practice to think before he writes. But he has not contented himself with merely arranging what was known before; he has sometimes added new matter, though we have not observed any thing which can well be called a discovery. Upon the whole, we scruple not to call this the best work that has yet appeared on the subject of pharmaceutical chemistry.

MONTHLY CATALOGUE,

[For OCTOBER, 1785.]

MISCELLANEOUS.

Art. 25. *A Journey from Birmingham to London.* By W. Hutton, F. S. A. Scot. Birmingham printed: and sold by Baldwin, and W. Lowndes, London. 12mo. 1785.

WHY Mr. Hutton should have given the title of "A Journey from Birmingham to London" to his performance we cannot pretend to say: it is our province to inform the public that it contains a sort of an account of the sights to be seen in London; the journey to and from the metropolis is discussed in a very few pages. We shall present our readers with the author's bill of fare, which will confirm what we have just advanced.

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In the execution of his plan, the writer has in many parts endeavoured to imitate the manner of Sterne, and has failed in that dangerous experiment: a certain congeniality of mind has enabled him to follow the steps of Tom Brown with more success. He is fond of pun, point and antithesis: every opportunity of being witty is seized, even at the expence of propriety. He tells us "that the churches may be said to be *closely attended*; for wherever we find one, we find it pent up by the houses, as if with design to squeeze it into a narrower compass." He informs us, that King William never slept in London but on his wedding-night, and adds, "But if Q. Mary was that fine woman she is here represented, it is doubtful whether he *slept at all*." Speaking of Richard the second's monument, he says, "One would think the dust *without* as sacred as the dust *within*, for neither are disturbed." His reflexion on Edward the Third's sword (seven feet long) is, "perhaps this terrible weapon never killed a man; if it did, I should be inclined to think it was the man *who carried it*." He immediately adds, "Edward the Third with his *great beard*, and his Queen *Phillipa*, with her *great hips*, lie together." These are a few of the flowers which are thickly strewed in the work before us.

The account of "St. James's" will be no unfavourable specimen of the author's manner.

* ST. JAMES'S. We pride ourselves on, visiting the abode of Kings. This place has more the appearance of a prison than a palace. It is ancient, low, extensive, dark, and abounds with irregular chimnies. My chief view was to see the head of a family which has long had my best wishes. The pleasure grounds, which form the Park, are extremely delightful, and well furnished with live stock.

"In the first room I entered, were placed in order, a great number of arms. I seem, says I, to be arrived upon peaceable ground, for these arms appear out of use, by the dust upon them. "They are cleaned, Sir, once in two years." Then— I suppose the two years are nearly expired?——A smile was the answer.

"I passed through two or three other apartments, when a gentleman approached me——" Sir, it is not customary for any person to appear in the King's Court with his hat on." I beg pardon, Sir; I was so attentive to the objects before me, I had forgot I had one.

"In the grand council room, I was indulged, like other children, with the chair of state. The chandeliers and girandoles were of silver; rather heavy, and not very elegant; and though the furniture was rich, not too rich for a sovereign prince.

"In one of the apartments, I was regaled, though a stranger, with a fricassée and a jelly. The good lady while spreading the napkin on the table, which had twenty holes, uttered, with half a smile and half a sigh, *Poor George!*

"The napkin, however, was clean, which is more than can be said of every thing under that spacious roof. If some frugal housewife should ask, why the holes were not mended? she may be answered, people are not apt to mend at St. James's.

• The

The kind treatment I met with indicates, that civility is found in those royal abodes; and if any person should exclaim against the extravagance of the Court, let his mouth be stopp'd with a napkin.

Moving up St. James's-street, my curiosity was excited by seeing a dozen sedan chairs standing together, and the chairman waiting. I concluded it must be the residence of a nobleman, and the lady of the mansion then held her evening rout. Upon enquiry, I was told, "It was the Prince of ———'s gaming-house." And so in this house, then, he learns to conduct *the kings*. Pray, is there another where he learns to conduct the people?"

We cannot, upon the whole bestow commendation on this slimy performance; and shall take our leave of Mr. Hutton in his own way, and in his own words, had he "continued to *crack* his pipe, "his joke, and his bottle" in peace. "and at last quitted the stage, "when life, itself, the greatest of all jokes was *cracked*," without writing "A Journey from Birmingham to London," he would not have added to the mass of publications, without contributing to the information of mankind.

Art. 21. *The Life of Samuel Johnson*, LL. D. With occasional Remarks on his Writings; an Authentic Copy of his Will; a Catalogue of his Works, and a Fac Simile of his Hand Writing. To which is added, Johnsoniana; or a Selection of Dr. Johnson's Bon-Mots, Observations, &c. most of which were never before published. 12mo. price—. Kearsley, 1785.

A mean production, intended to satisfy the avidity of the public for some account of this extraordinary man. As the little original matter it contains has been already retailed in all the newspapers and magazines, an extract of the performance would probably afford little entertainment to any of our readers. We should perhaps have been disposed to treat it with severity; but the most fastidious critic can derive little triumph from chastising the modest author, who is contented to let his productions serve for the frontispiece to a jest book.

Art. 22. *The Confessions of a Coquet*. A Novel. In a Series of Letters. 12mo. 2s. 6d. Lane, 1785.

"A translation," the editor says; or an imitation of the French novellists—the confessions of a coquet are the confessions of two prostitutes, who after a series of sentimental voluptuousness, are married, and become virtuous. We must allow that considering the materials, the author has contrived to tell his story in very decent language, which is far more than is reasonable to expect from the confessions of demireps.

Art. 23. *The Power of Oratory*. An Ode. 1s. Shepperson and Reynolds, 1785.

This ode is founded on Plutarch's relation of the extraordinary effects of Cicero's oration for Ligarius on the mind of Cæsar, and has been set to music by Dr. Hayes, professor of music at Oxford. With a few blemishes, we think it possesses some beauties, and taken for all in all, is far superior to some specimens of this kind of composition which have been honoured with more public and general notice.

Art. 24. *The False Friends.* A Novel. In a Series of Letters. By the Author of the *Ring*.

In our Review for Nov. 1783, we expressed our sentiments concerning the merit of a former work written by the author of these volumes. The degree of praise bestowed upon the *Ring*, we see no reason for withholding from the novel before us. The cause of morality is promoted by the sentiments it inculcates. The characters are naturally, though faintly drawn. They are, indeed, too numerous; and, being not placed in a light sufficiently strong, are not exhibited with proper discrimination. An attempt to make a married couple unhappy, and to confine several other pairs with the bonds of wedlock, is the whole plot of the novel. They, however, whose delicacy of taste in composition has not rendered them fastidious, may peruse these volumes without dissatisfaction; and to the generality of circulating-library readers we recommend them as in some degree entertaining and instructive.

Art. 25. *Memoirs of Sir Simeon Supple*, Member for Rotborough. 12mo. 1s. 6d. Kearsley, 1785.

Poetical imitation is in all cases contemptible, and our author, as in duty bound, has taken care that the last should be the worst. A reader of greater penetration than ourselves may perhaps be able to discover Mr. Anley in the following lines.

‘ When I came to the Inn, I disbanded my train,
After promising soon to attend them again.
Then I call’d for the host, *Mister Muckle Mac Nim*,
And desir’d him to send for a barber, to trim.
Now alone, my dear Coz, I survey’d well my station,
And fell into silent, and deep cogitation.
But e’er I had sat some five minutes, or more,
I was *rouz’d* by a loud triple rap at the door!
And into my room a strange visitor bound’d,
I started!—and Alderman *Suds* was announc’d—
The Alderman bow’d, and I drew him a seat,
And we talk’d of political things *sette-a-sette*,
But the *thinness* of Aldermen, made since the floods!
Dear Cousin, I’m certain, is Alderman *Suds*.
So hollow his voice, and so meagre his look,
I grin’d like a griffin whenever he spoke!
But I nearly had paid for this rude titillation;
For, whilst he was scanning the debt of the nation,
He pull’d out a razor, without more ado,
And was going to give it an edge on his shoe
By laughing I’ve sign’d my death warrant, thought I,
’Tis too late to retract!—I am destin’d to die!—
But I quickly found out that my tremors were vain,
As soon as the Alderman came to explain;
For knowing his skill at a razor, *Mac Nim*,
As an excellent Barber! had offer’d me him!
Now, TRADE is the fountain of wealth, I have heard,
So the worshipful Alderman took off my beard!—

And

And e'er he departed he beg'd I'd persuade
 The "HOUSE to adopt the promotion of trade."
 Says I—"Mr. Alderman *Suds* may depend,
 "I shall always promote that desirable end.
 "Let Ministers tremble!—my keen-biting speeches
 "Shall suck the foul blood of corruption, like leeches.
 "Moreover, I'll spare for no figure, or trope,
 "To procure a repeal of the duty on SOAP!"
 My speech was *wel-tim'd*, like all speeches of note,
 And procur'd both the Alderman's int'rest and vote."

Have courage gentle reader. If the above passage be the best in the whole performance, trust me you will however find several others that indisputably flowed from the same incomparable pen.

Art. 26. *The Book of Seven Chapters*. Containing a new System of National Policy. With a Postscript on Parliamentary Elocution, and an Utopian Scheme for the Consideration of the Rev. Mr. Wyvill. 12mo. Baldwin.

This performance is desultory and not unentertaining. But the author has no profoundness in his views, and has a very limited knowledge of the political world. He runs, however, over a great variety of topics, and is not destitute of vivacity. In his manner he is polite, and in his style he is easy.

Art. 27. *Annotations on the Trial of Mrs. Harriot Errington*, Wife of George Errington, Esq; for Adultery. Containing Satirical, Historical, Whimsical, Humorous, and critical Notes and Comments interspersed with a Variety of Observations, Anecdotes, and Explanations, including a Dissertation on Feather Beds, Carpets, Grass-plats, Hay-lofts, and Bathing Machines; with practical Remarks on the Nature and Utility of these Conveniencies. Addressed to Capt. Smith, Capt. Buckley, Capt. Roberts, Capt. Southby, the Rev. Mr. Thomas Walker, Mr. Trayte the Syringe Merchant, Mr. Clarke, the Stocking Merchant, Mr. Daniel, and others. 8vo. Lister.

This performance is an evident catch penny. The author is obscure but not witty. It contains no information but what appeared upon the trial of Mrs. Errington; and the comments it exhibits are stupid and disgusting in the greatest degree.

Art. 28. *The Æsopiad*: a Poem. Being a Critique on the Merits of the following Performers, at the Theatre Royal, Smock-Alley; viz. D-gg-s, W-lder-, &c. &c. Dublin, 1784-5.

There have been many poems in imitation of the famous *Rosciad*, but *passibus baud equis*. This poem is not deficient in smoothness and harmony, but has no humour. As to the criticisms, we can only judge of some of them, the names of W-ld-r, F-t-r-l, and many others being unknown to us. The author is a bitter enemy to Douglas, and the tragedies of Jephson. Take the following specimen of his taste and manner.

'FIRST D-GG-S, a steadfast vet'ran of the Stage,
 And only relict of its *Golden Age*,
 A due attention claims by ev'ry tie,
 Whilst recollection heaves an heart-felt sigh.

Oh! could I, D-GG-s, bring back that happy day,
 When you alone could call me to the play.
 When *Hamlet*, *Douglas*, or the Brute *Sir John*
 Would fill with wonder the delighted town!
 But now, alas! those halcyon days are fled;
 No more shall *Douglas* raise his drooping head!

' Ill-fated HOME! the Muse laments thy lot;
 So early notic'd, and so soon forgot!
 Fondly thou hop'dst thy *Douglas* might acquire
 Without one spark of true poetic fire
 On critic grounds a well-establish'd name,
 Secure beyond the reach of giddy Fame!
 Presumptuous hope!—Uniting, ALL agree,
 No praise, in future; shall be giv'n to thee!
 No garlands e'er shall mark thy lonely tomb,
 No laurel'd trophies round thy reliques bloom!
 Coldly correct, despis'd, those Dramas lie,
 Which ev'n with J-PH-N's trash in dulness vie.
 D-GG-s gave them weight, now that support is gone,
 Too weak to stand on merit of their own,
 Their names unnotic'd, or forgot, they glide,
 Neglected, down Oblivion's fatal tide!

D-GG-s gave them weight; Oh! cou'd I say he gives.
 Kemble and Ryder seem to be his principal favourites.

Art. 29. *A Letter from Omai to the Right Hon. the Earl of*
 * * *. 8vo. 1s. Bell, London.

To those, who have not been bred at *Uxbridge*, this may appear the dullest of all dull attempts at wit, that ever yet was printed: endeavoured to be supported by an affectation of language, and by phrases and words hot from the mint of the brain; such as *fuse in commendation*; *bagpipical drawl*, *Gentlemanized Alderman*, &c. which, if they do not reduce it to absolute nonsense; place it in the neighbouring class, fit only to raise the wide-mouth'd, vulgar horse-laugh: and paper, thus abused, can be of no service, except to the pastry-cook and trunk-maker, to whose use we most cordially recommend it.

Art. 30. *Letters between an illustrious Personage and a Lady of Honour*, at B * * * *. Small 8vo. 2s. Printed at the Logographic Press. J. Walter, Stockdale, Scatchard, Whitaker, Richardson and Wilson.

A platonic correspondence between the P—— of W—— and a Lady at Brighthelmstone. We presume the author thought the title would sell the book; perhaps it may, for great is the cullability of gentle readers. As to the letters themselves, there is neither much good nor harm in them. The sentimental Margaritta's prose in several places would make tolerable blank-verse. Does the author mean that "I aired (took an airing) last night to L——" should pass for English?

Art. 31. *Principles of Naval Architecture*. With Proposals for Improving the Form of Ships. To which are added, some Observations on the Structure of Carriages for the Purposes of Inland

Inland Commerce, Agriculture, &c. By Thomas Gordon, Esq; 8vo. Evans.

In this work the public spirit of the author is conspicuous. We pretend not however to be deeply versant in his subject. To us, it appears that his observations are such, that they ought to have drawn some attention to him. But though he addresses himself with great modesty and deference to Lord Sandwich, he procured no notice from that nobleman. This neglect was supercilious and illiberal; and statesmen and noblemen should recollect that they lose infinitely their dignity, when they forget the politeness of gentlemen.

Art. 32. *The Frolics of Fancy*, a familiar Epistle, characteristic of Tristram Shandy, to a Friend, by Rowley Thomas. Third Edition, with large Additions. To which is added the Portrait of the Modern-fashionable Deist, contrasted with the Orthodox Divine. Printed for the Author, sold by Eddowes, Wood and Sandford, Shrewsbury, and T. Longman, London. 4to. 1785.

We have never had the mortification of perusing any former edition of Mr. Rowley's performance: and are apt to suspect the veracity of the title page with regard to the third edition. We have only to add that we have seldom, perhaps never laboured through thirty-five pages of such execrable trash as "The Frolics of Fancy, by Rowley Thomas." Had the poor man not a single friend possessed of common sense, to advise with; or was his rage for publication unconquerable?

Art. 33. *The Elements of English Grammar*, Methodically arranged for the Use of those who study English Grammatically without a previous Knowledge of the learned Languages: and illustrated by Rules and Lessons of parsing adapted to the Capacities of young Beginners. Designed particularly for the Use of Ladies' Boarding Schools. Gloucester, printed by E. Raikes. Evans, London. Evans and Hazell, Gloucester. 12mo. 1s. 6d. 1785.

The title page will inform the reader sufficiently with regard to the nature and design of this performance; and all that is necessary to be added by the Reviewer, is, that the author appears to be well acquainted with his subject, and to have treated it with accuracy and judgement.

Art. 34. *A Collection of Gaelic Proverbs, and Familiar Phrases*; accompanied with an English Translation, intended to facilitate the Study of the Language; illustrated with Notes. To which is added, the Way to Wealth, by Dr. Franklyn, Translated into Gaelic, by Donald MacIntosh. 12mo. 2s. Edinburgh, 1785.

The Editor's design in making this collection, as he informs us in an advertisement, was, "to preserve the language, and a few remains of the ancient customs of Scotland, by bringing so many of the proverbial sayings of the people into one point of view."

It is certain that the proverbs of any country by alluding to customs, objects, and manners that are universal and familiar, do serve, in some measure, to preserve and to illustrate the history of the people. Things taken separately and in a solitary state furnish not instruction

struction of any kind: but when compared, or combined by various associations with others, they afford both instruction and amusement. It may happen that one of these Gaelic proverbs of the ancient Scots may serve to explain some passage in the history or writings of those tribes of Celtic origin, which are to be found in different parts of the world. For this reason, although many of the proverbs collected by Donald MacIntosh appear simple and trifling, we commend him for not rejecting them.

Art. 35. *Original Papers*, consisting of a Letter from the late Earl of Hardwicke to a near Relation on the Subject of a Ministerial Negotiation in the year 1763, and also a Letter from the Honourable Charles Yorke, to the Reverend Doctor Birch. 8vo. 1s. Jarvis, 1785.

This publication, which is brought forward with all the dignity of materials for the future historian, does by no means appear to us to contain information sufficient to excite the curiosity of the collector or to reward the pains that must be bestowed in its perusal.

Art. 36. *Eugenius*: or, Anecdotes of the Golden Vale, an embellished Narrative of real Facts. 12mo. 2 vols. 5s. Dodley, 1785.

The performance, though not immediately proceeding from the hot-bed of a circulating library, may in our apprehension without any disparagement be ranked with the majority of the works which are ushered to the world under that venerable sanction.

Art. 37. *The Life of Cervantes*, together with Remarks on his Writings, by M. de Florian. Translated from the French by William Wallbeck. 12mo. 7s. Bew, 1785.

A piece of namby-pamby ostentatious flourish, promising much and producing nothing.

Art. 38. *Plantagenet*: a Poem. Being a short Sketch of the Civil wars between the Houses of York and Lancaster: wherein the Horrors of those Times are endeavoured to be described. With explanatory Notes. 4to. 1s. Almon, 1785.

Long have we regretted the insipidity of modern poetry, often have we exclaimed that we could find in it nothing to blame, and nothing to commend. This is by no means the case with the present performance.

Now Edward of York, and gentle Glo'ister come,
Who suffer'd by the cruel Richard's hideous crime:
O heart! whose rage no bounds could know,
But sent to the grave alike the friend and foe.
The dark now pervades the hollow deep,
And night keeps watch on the untroubled sleep;
The wild inhabitants of hell stand still,
And silence bewilders the enchanted hill;
Creation hush'd, the world inclines to lay
In soft repose, the hurry of the day:
Now drowsy mortals sink in worlds below,
And rise again in worlds of mystic show.
Then, in each other's arms, the gentle Princes lay,
While Sleep on their tender limbs extend his sway:

In vain for them the nightly vigils wept;
 By hiring ruffians of their lives bereft:
 These, as they crept up by the pale-burnt lamp,
 Set on the unguarded bed the bloody stamp;
 The downy pillows where they lay reclined,
 But serv'd to join them their unfortunate kind:
 Thus to their fate in horrid silence led,
 Asleep, unknowing, and without hearing bled.

We profess our unfeigned veneration for every thing that is perfect in its kind, and as we conceive our author, particularly in the above extract, completely to have answered that description, we should have deemed ourselves inexcusable if we had omitted the opportunity of contributing what was in our power to perpetuate it to posterity. We are fully persuaded that the poem is the production of no common pen, and, if our opinion be of any weight, would earnestly recommend to the author not to suffer his talent to be overwhelmed by the temporary frowns of fortune, or the interested cabals of malignity and envy.

Art. 39. *A Treatise upon Aerostatic Machines.* Containing Rules for calculating their Powers of Ascension, a demonstration of the Forces which have a tendency to distend or burst them: and an extensive Table by which the Power and Weight of any one from ten to one hundred Feet Diameter may readily be found. Also an expeditious Method of constructing them of any Form, such as a Globe, a Vase, or an Urn: with Directions for filling them, and making inflammable Air, &c. Baldwin, 1785.

This treatise is addressed to those who, "prompted by the desire of improving science, by curiosity, or by the love of fame, are endeavouring to make balloons useful, but may not be thoroughly instructed in the methods of calculating the powers of ascension and other properties of balloons."

John Southern appears to us to be no bad balloon builder. But whether the persons to whom his instructions are addressed ought to attempt any aerial excursions on the strength of this pamphlet, without serving a regular apprenticeship to the art, we leave to their own discretion to determine.

Art. 40. *Observations on the Properties and Effect of Coffee.*

By Benjamin Mosely, M. D. 8vo, 1s. 6d. Stockdale.

The author of this pamphlet is a judicious observer; and he had ample opportunities for observation. His composition, at the same time, is correct, and, upon the whole, the present publication ought to attract the attention of physicians. It may amuse our readers to have before them a few of our author's remarks,

'Imitations of coffee have been procured from roasted beans, peas, wheat, and rye, with almonds; but the delicacy of the oil in coffee, which the fire in roasting converts into its peculiar empyreuma, is not to be equalled.

'The roasting of the berry to a proper degree, requires great nicety: Du Four remarks, that its virtue and agreeableness depend on it, and that both are often injured in the ordinary method. Bernier says, when he was at Cairo, where it is so much drank, he was assured

assured by the best judges, that there were only two people in that great city, in the public way, who understood the preparing it in perfection.

‘ If it is under-done, its virtues will not be imparted ; and in use it will load and oppress the stomach :—If it is over-done, it will yield a flat, burnt, and bitter taste ; its virtues will be destroyed ; and in use it will heat the body and act as an astringent.

‘ The closer it is confined at the time of roasting, and till used, the better will its volatile pungency, flavour, and virtues be preserved.

‘ Fourteen pounds weight of raw coffee, is generally reduced at the public roasting houses to eleven pounds by the roasting ; for which the dealer pays seven pence half-penny ; at the rate of five shilling for every hundred weight. But the roasting ought to be regulated by the age, and quality of the coffee, and by nicer rules than the appearance of the fumes, and such as are usually practised : therefore the reduction must consequently vary, and no exact standard can be ascertained. Besides, by mixing different sorts of coffee together, that require different degrees of heat and roasting, Coffee has seldom all the advantages it is capable of receiving, to make it delicate, grateful, and pleasant. This indeed can be effected no way so well, as by people who have it roasted in their own houses, to their own taste, and fresh as they want it for use.

‘ The extraordinary influence that coffee, judiciously prepared, imparts to the stomach, from its tonic and invigorating qualities, is strongly exemplified by the immediate effect produced on taking it, when the stomach is overloaded with food, or nauseated with surfeit, or debilitated by intemperance.

‘ To constitutionally weak stomachs, it affords a pleasing sensation ; it accelerates the process of digestion, corrects crudities, and removes the cholic and flatulencies.

‘ Besides its effect in keeping up the harmony of the gastric powers, it diffuses a genial warmth that cherishes the animal spirits, and takes away the listlessness and languor, which so greatly embitter the hours of nervous people, after any deviation to excess, fatigue or irregularity.

‘ The foundation of all the mischiefs of intemperance is laid in the stomach ; when that is injured, instead of preparing the food, that the least may carry into the constitution, sweet and wholesome juices to the support of health, it becomes the source of disease, and disseminates through the whole frame the cause of decay.

‘ From the warmth and efficacy of coffee in attenuating the viscid fluids, and increasing the vigour of the circulation, it has been used with great success in the fluor albus, in the dropsy, and in worm complaints ;—and in those catarrhs, anasarca, and such other diseases as arise from unwholesome food, want of exercise, weak fibres, and obstructed perspiration.

‘ In vertigo, lethargy, catarrh, and all disorders of the head, from obstruction in the capillaries, long experience has proved it to be a powerful medicine ; and in certain cases of apoplexy, it has been found serviceable even when given in glysters, where it has not been convenient

convenient to convey its effects by the stomach. Mons. Malobranche restored a person from an apoplexy, by repeated glysters of coffee.

There are but few people who are not informed of its utility for the head-ach; the steam is sometimes very useful to mitigate the pains of the head:—in the West-Indies, where the violent species of head-ach, such as cephalæa, hemicrania, and clavus, are more frequent, and more severe than in Europe, Coffee is the only medicine that gives relief. Opiates are some times used, but coffee has an advantage that opium does not possess; it may be taken in all conditions of the stomach; and at all times by women, who are most subject to these complaints; as it dissipates those congestions and obstructions, that are frequently the cause of the disease, and which opium is known to increase, when its temporary relief is past.

From the stimulant and detergent properties of Coffee, it is used in all obstructions of the viscera; it assists the secretions; powerfully promotes the menses, and mitigates the pains attendant on the sparing discharge of that evacuation. In the West-Indies, the chlorosis and obstructed menses are common among laborious females, exposed to the effects of their own carelessness, and the rigorous transitions of the climate: there strong Coffee drank warm in a morning, fasting, and good exercise after it, has been productive of innumerable cures.

Art. 41. *The Practice of Medicine made easy.* Being a short, but comprehensive Treatise, necessary for every Family. In which are exhibited the Symptoms of almost every Disease to which Men are subject, the Method of distinguishing any Disease from others which it resembles, where such Distinction is necessary, &c. &c. &c. By J. Fisher, M. D. Graduate of the University of Leyden, Honorary Fellow of the Physical Society in Edinburgh, and Author of the Review of Dr. Priestley's Doctrine of Philosophical Necessity, &c. For the Author, and sold by all the Booksellers in Great Britain and Ireland. 12mo. 2s. 1785.

This is a very cheap performance as to quantity, consisting of near two hundred pages, closely and most abominably printed, the paper, if possible, worse than the print, Dr. Fisher follows the plan of Dr. Buchan, and except a few novelties of later physicians, we do not see that he has improved greatly on the plan. He speaks, indeed, of the use of diluents in dropries, but he ought to be very cautious in the mention of such a remedy, as he must know, that where there can be produced an instance of a dropsey cured by diluent drinks, there may be an hundred quoted where the disease was brought on, and promoted by them. The Doctor gives advice gratis to the poor at Rogerion's quay, Dublin.

Art. 42. *The Coalitional Rencontre Anticipated.* A Poetical Dialogue. Scene St. James's Park. Time, the Morning before the Meeting of Parliament, after the long Recess. Dramatis Personæ; Northelia, Carlo-Khan. Ornamented with a Frontispiece, Second Edition with Additions. Stockdale, 1785.

Carlo Khan meets Northelia, (Lord North, in womens cloaths, as represented by a wooden engraving which forms the frontispiece) and

and immediately addresses her as the dearest object of his choice. A great deal of courtship and kind expressions ensue on both sides. The jealousy of love makes them recollect some former asperities of expression, in the House of Commons: but each pleads what he had sacrificed for each, and thus confesses his treachery to the public. It must be confessed that this design, fitted up and executed by a true genius for humour might have produced a laugh. But as it is managed, it is difficult to say, whether it is most contemptible or most disgusting.

Carlo Khan having fallen from his chariot, confesses,

‘A small mishap, the effect of fright

‘Beset him, too, as well it might.’

Northelia tells him “She guess’d the *business* by the smell, and proceeds to *savoury* honours which fell into her lap, and even tinged the blue ribbon—Carlo replies that *broad-bottom’d* services are best.”—They both talk again and again of the coalition bringing them into a sweet condition—We may apply to this bard a distich in his own stile.

All such poets ought upon our word,

Instead of laurel to be crown’d with *T—d*.

Art. 43. *An Introduction to the reading of the Holy Bible.*

London, Johnson, 12mo, 1s. 1784.

In the advertisement we are informed that this introduction was written by a lady in Ireland, and is now republished from a conviction of its general utility. It appears sufficiently to answer the end for which it was composed. The different portions of scripture are thrown into a plain and concise narrative, and questions and answers arising from the subject are subjoined. An extract will give our readers the best idea of this little work.

‘We find by the first chapter of the book of *Genesis*, which is the beginning of the Holy Bible, that God Almighty made the world in six days. He made the sun, moon, birds, beasts, and fishes, and he also made the first man. He formed him out of clay, then breathed into his nostrils the breath of life, and called him *Adam*, and gave him power over every thing upon earth.

‘The seventh day he rested from his works, and commanded it to be kept holy for ever, which is one of the reasons why we go to church every *Sunday* and make it a holy day.

‘*Ques.* Who has the greatest power?

‘*Ans.* God. For he made every thing, can do what he pleases, and there is none can resist him.

‘*Q.* Who has the greatest goodness?

‘*A.* God. For he gave us life and all we have. He keeps us from all harm, and loves us as long as we endeavour to be like him in goodness.’

The general clearness and simplicity of this introduction will render it profitable to youth, and to the unlearned christian.

NATIONAL AFFAIRS,

For OCTOBER, 1785.

(Continued from September.)

IGNORANCE AND INCAPACITY OF OUR STATESMEN.

IT is observable, and it is to be lamented, that there is not in the whole British empire, one man, of rank sufficient to raise him to the notice of his countrymen, who possesses that refinement and sublimity of genius which are alone fitted to conduct the affairs of kingdoms in new and difficult situations. History, both ancient and modern, but especially the history of modern Italy, exhibits many instances in which we behold the enlarged powers of enlightened minds managing the spirit of nations, and controlling by art the blind force of animosity, and tumult. And in our own country instances are not wanting of political sagacity, which if it were to be found in our present councils, might save the nation from that ruin which must inevitably follow the loss of Ireland. Nay, even among the Turks we find examples of policy that far outshine the brightest measures of our British statesmen. In the late war with the Russians, after the Turkish fleet had suffered the severest disasters, and the army was slaughtered like sheep by the artillery of the enemy, an insurrection was apprehended in the capital which might have destroyed at once the principle and spring of a despotic government. The Capitan-Pacha reduced the price of provisions (for in Constantinople all the corn is monopolized by government) and amused the people with the magnificent project of cutting a canal through Asia-Minor, a project which had probably been suggested to him by the writings of Pliny, for the extension of commerce, and particularly for the purpose of bringing home to the capital a profusion of the necessaries of life. The popular rage was appeased, and although no canal was cut, a vent was found, through that ideal channel for a popular torrent, which might otherwise have fallen upon the heads of government.

Although multiplied experiments have increased the stores of natural philosophy, and the present generation, like every other generation since the creation of the world, thinks itself wiser than all that went before it, yet, in fact we desiderate in the British councils that extensive knowledge of history and the maxims of government, and those views not less just than sublime, which founded on the general principles of human nature served to guide the conduct of our ancestors in times full of difficulty and danger. For what are our *Foxes*, and *Pitts*, and *Norths*? men of strong natural parts, most assuredly, and of what is called a classical education, early initiated and habitually exercised in the forms of business and the wranglings of Parliament: But without that refinement of thought, that store of knowledge, and internal resource, which various learning conspires with sublimity of genius to bestow on an accomplished, a philosophical statesman. Have we such men as Bacon, Cecil, Whitlock, Shaftsbury, Sommers, the Spencers, Bolingbroke, or Montague, or Marlborough

borough, in England : of such men as Mr. Fletcher of Salton, the Lord Belhaven, the Earl of Stair, and the Dukes of Argyle, in Scotland ? There is not at present by any means such a compass of genius and ability among our nobles as there was in the reigns of the Stuarts, neither do our young noblemen receive so solid an education as the youth then did. In those times there was much knowledge with much pedantry perhaps : At present there is a great deal of pedantry with little knowledge : for there is as much pedantry in pouring forth quotations from Greek and Roman poets, as our orators affect all of them to do, as there was in those logical divisions into which the orators of former times divided their discourses, and much less sense. Add to all this, that the statesmen of those times, as is evident from their speeches, their dispatches, and their memorials, were instructed in antient literature, and deeply conversant in all eminent modern writers, among whom it is sufficient to say, as a proof, that modern writers were worthy of being read, that Machiavel was one. In short, there is as great a difference between our statesmen, and those of the last age, as there is between old Algernon and the present Lord Sydney.

OBSERVATIONS ON THE UNION.

We have an instance of the ability that distinguished Queen Anne's reign, in a matter which at the present juncture, will naturally be recalled to the minds of politicians ; the union of England and Scotland. And the conduct of the English and Scotch ministers at that æra forms a direct contrast with that of our present ministers.

The unfettered succession to the crown, and the dangers to be apprehended if the Scottish Parliament should not vest the right of sovereignty in the family of Hanover, rendered an union of the kingdoms a matter of the greatest political expediency. That measure had been long thought of, and steps had been taken for carrying it into effect, but without success. The antient spirit of hostility between the two nations was yet strong, and on the part of Scotland, it was sharpened by recent injuries, and threatened daily to break out in a resistance to government. Yet even in those circumstances the ministers of the day had the courage to attempt and the sagacity to conduct the scheme of an incorporating union to an happy issue. The means by which they accomplished this great end are worthy of very particular attention. It was not by the spirit of concession and the blandishments of flattery that the union was brought about, but on the contrary, by a bold display of the inconveniencies that must be suffered by either kingdom, if each should still maintain a separate and independent legislature. The laws enacted in England in favour of the Scots were repealed. The Scots were treated in every respect as aliens. They were prohibited from all trade with England, and even from taking in water, or other articles, at the English colonial possessions. Some of their ships that had ventured to transgress those restraining laws, were seized, and condemned as lawful prizes. They could no longer send their cattle, their hides, their fish, or their linen cloth into England ; nor carry horses, wool, hardware, or any thing else out of it. The Scotch felt the severity of this interdiction, and the English were not a little afraid of incursions from the

the borders of Scotland. In this situation an union was proposed on fair and honourable terms; and after some debates and delays, was agreed to. It is true, that there was a seasonable application of money, under the pretext of payments of just claims and debts, among some of the leading men in Scotland. But if the generality of the nation had not been impressed, by the vigorous measures already mentioned, with a sense of its expediency and necessity, the union would not have taken place. For at that time there was spirit of patriotism and a sense of the rights of humanity in Scotland, equal to that of ancient Greece and Rome; although, like Grecian and Roman patriotism too, it was unhappily confined to the proprietors of land and the royal burghs, and did not embrace the great body of the people, who scattered in hamlets and villages, were entirely at the mercy of the barons.

It is for the British nation, and of moderate men in Ireland to consider, at the present moment, whether the example of Queen Anne's ministers in bringing about the union, be not, in some respects worthy of imitation. The sea which divides Ireland from Great Britain is not so much an obstruction to friendly intercourse between the sister kingdoms as a medium of communication. An union might certainly be formed with Ireland as well as with Scotland. The English navy might give weight to the arguments of those who contend that Ireland could not flourish as a commercial and manufacturing kingdom without the friendship and protection of England. It is only when the Irish are made sensible of this that they will hearken to any overture for an incorporating union between the two nations. When they are duly sensible of this, the British minister, with a fair and equitable incorporating treaty in his hand, may address them in the concluding words of Mr. Grattan's famous speech of the 12th of August, "These paths are the paths of glory; and let me add, these ways are the ways of peace: so shall the prosperity of your country though without a tongue to thank you, yet laden with the blessings of constitution and commerce, bear attestation to your services, and wait on your progress with involuntary praise."

CONTINENT OF EUROPE.

It is yet uncertain whether the continued and accelerated military preparations on the confines of the United Provinces are to be considered as the forerunners of a speedy war or a speedy peace. It is probable that the King of Prussia has penetrated the object of that interview which the Emperor had, some years ago, with the Empress of Russia. It is also probable, as we hinted in a former number, that the grand object which the Emperor has in view, is not the opening of the Scheldt, but the Electorate of Bavaria.

An exchange of the Electorate of Bavaria for the Austrian Netherlands, is an idea that originated in the ambition and policy of Lewis XIV. of France, who proposed it as an article in the treaty of Utrecht. The Elector of Bavaria a brave, warlike, and powerful prince, appeared on the side of the French King, against the Emperor, and the Allies. He participated in the fortune of France, now triumphant, now defeated, but always political, and therefore

so

so often victorious; if victory in war is to be estimated by a safe and an advantageous peace. The Electoral-Duke of Bavaria, animated, it is said, by personal resentment against the King of the Romans, steadily persevered in every fortune to his engagements with the French monarch. In the negotiations of a peace Lewis appeared not unmindful of the interests of the Bavarian, while in reality, he had nothing in view but his own interest; and to betray and swallow up his constant and glorious ally. He took care to have it represented at Vienna how much the accession of Bavaria would round and strengthen the German dominions of Austria; and to the Elector of Bavaria, who, in the prosperity of the French arms, had been invested with the government of the Austrian Netherlands; he insinuated how splendid a kingdom he would have in that domain, if the Emperor would consent to give it in exchange for Bavaria. It was doubtless in his mind to reduce the Netherlands under the domination of France, sooner or later, after they should have been detached from the powerful government of the Austrians. The jealousy of Europe frustrated the designs of France at the peace of Utrecht. Similar ideas are probably entertained by the Court of Versailles at the present moment. The secrets of the whole mystery that now engrosses the attention of politicians, may be this, that the Emperor and the French King have agreed on the accession of Bavaria to the dominions of the former, and of the Netherlands to those of the latter.

Since writing the above, we have been presented with the preliminaries for peace between the Emperor and the Dutch: which confirm the opinion we have here hazarded concerning the exchange just mentioned: as no other object is gained by the Emperor worthy of his military preparations, or not derogatory from his fame.

It is evidently the interest of England, Prussia, Holland, and the princes of Germany, to oppose this measure as thereby a great accession of power would accrue both to the Emperor and to France. It is true, it may be said that the power of these monarchs being increased in nearly equal proportions, their forces would continue to be pretty equally ballanced. But power is less dangerous in many hands than in few. When the main strength of Europe shall centre in two hands, one battle may decide which sovereign the world is to obey, the Russian, the German, or the King of France.

But in the present enlightened age it is to be hoped that we are yet far from any such direful event.

(To be continued.)

✉ Communications for the **ENGLISH REVIEW** are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance, are desired to give in their Names.

Amicus's Letter shall be attended to.

T H E

ENGLISH REVIEW.

For NOVEMBER, 1785.

ART. I. *A Biographical Dictionary*; containing an Historical Account of all the Engravers, from the earliest Period of the Art of Engraving to the present Time; and a short List of their most esteemed Works. With the Cyphers, Monograms, and particular Marks, used by each Master, accurately copied from the Originals, and properly explained. To which is prefixed, an Essay on the Rise and Progress of the Art of Engraving, both on Copper, and on Wood. With several curious Specimens of the Performances of the most ancient Artists. By Joseph Strutt. Vol. 1. 4to. 18s. boards. Faulder, 1785.

AT a time when almost every Englishman is a collector of prints, when they are not only objects of taste, but of luxury and of commerce, a work of this kind must be peculiarly useful. Evelyn's *Sculptura*, and the other publications that had already appeared upon the subject, were both defective and incorrect. The foreign publications on engravers and their works it is true are numerous, but none of them Mr. Strutt alleges, are so comprehensive as his own. Their list of names is not so extensive; and none of them has given us sufficient information with regard to the characteristic difference of manner in the different engravers; hence they can afford "us but little assistance in distinguishing the works of one master from those of another of the same name, or who might use the same mark." For these reasons, the author presumes that his *Biographical Dictionary* possesses a superiority over every work of the kind hitherto published.

We cannot give our readers a better idea of Mr. Strutt's plan than by laying it before them in his own words.

'In the prosecution of the present work, I have followed Mr. Pilkington's plan, and arranged the names of the artists alphabetically.
Enc. Rev. Nov. 1785. X

cally, (in the manner of a dictionary) rather than chronologically; because by this method they are much more easily referred to. But I thought it highly necessary to add, for the convenience of the reader, a chronological table of the same names, with a list of the disciples of each master; which will, of course, be placed at the end of the second volume.

Nearly three thousand names are included in the narrow limits of this work; the lives of the artists must, of course, be drawn up in as short a compass as possible. I am well aware of the dryness of a mere dictionary history, as also of the frequent repetitions which must necessarily occur; and I have endeavoured to compensate for these defects, by a diligent attention to truth: at the same time, whenever I could meet with an interesting anecdote to enliven the performance, I have gladly inserted it. But so many of the engravers lived and died in obscurity, that little, very little matter of amusement, exclusive of the arts, can be gathered from the barren soil. These unfavourable circumstances will not, I hope, be placed to my account, even when it appears, that I have chosen rather to leave the subject naked as it is, than to adorn it in a more pleasing manner, at the expence of veracity.

With respect to the general character of each artist, I have written as an engraver, and endeavoured as clearly as possible, to point out the style in which he worked, and wherein his great excellence consisted; and upwards of twenty years experience, may, perhaps, plead a little in favour of my judgment. I have constantly, however, endeavoured to deliver my sentiments in the most impartial manner; and if I am in any instance thought to speak too highly in favour of the artist, I hope to claim some small share of indulgence, because I constantly speak as I feel, and never presume to give my opinion positively, without adding the reasons upon which it is grounded.

The prints contained in the several lists, are either such as are most generally esteemed, or such as best illustrate the criticisms I give of each master's works. I am too well convinced of the difficulty of deciding precisely upon the works of a great master; or saying positively which is his best print. I freely own, that looking over the battles of Alexander, engraved by Girard Audran from Le Brun, I have constantly considered that as best, which I last examined. Finding it so very hard a task to form a decisive opinion in my own mind, I could not reasonably presume to dictate to others; especially as I am certain, that this book must fall into the hands of many, whose judgment is greatly superior to my own.

The work is preceded by an introductory essay on the origin and progress of the art of engraving, with copies from the works of the oldest and scarcest master's; and at the end of each volume are given two tables, the first containing the initial letters used by the artists mentioned in it; and the other, an explanation of the monograms, cyphers, and other marks, with which they occasionally distinguished their engravings.

Having thus communicated to the public the object he had in view; he, with great diffidence and modesty claims indulgence

dulgence for the errors and omissions that must necessarily take place in a work at once so difficult and laborious.

As a specimen of the work, we shall present our readers with the life of Albert Durer, who may be considered as the father of the art of engraving: and with that of Gerard Audran, by whom our author says, the art was carried to the utmost degree of perfection.

ALBERT DURER. Born, 1471. Died, 1528.

The powerful efforts of genius, however they may be retarded by compulsion, or interested pursuits, or depressed by the hand of poverty, can seldom be totally extinguished in the mind. Like the latent flame, they are still expanding; and generally, at one time or other, manifest themselves: and sometimes indeed more powerfully, in proportion to the resistance they meet with. Genius is often found surrounded with all the disadvantages and discouraging circumstances of life, and too frequently unable to support the man who is guided by her influence. This, however, was not the case with Albert Durer; for though born in poverty, he followed the dictates of his genius, and obtained in the end, what he certainly deserved, a comfortable subsistence. From his father, who was a goldsmith at Nuremberg, he learned the first principles of engraving; but afterwards he studied under Michael Wolgemuth, who not only engraved on wood and copper, but is said to have practised etching with great success, and was an artist of no mean abilities. It was Albert's desire to have placed himself with Martin Schoen, whose reputation was, at that time, very considerable; but he was prevented by the death of that master. He studied, however, from his prints; many of which he copied, as well as some of those of Israel van Mecheln. But he seems evidently to have preferred the first, and upon them he formed that style of engraving, which he ever after practised. His first print, or, at least, the first that is dated, is marked with the year 1497; at which time he must have been 26 years of age. And, if we may believe Sandrart, he did not begin to paint till some time after; 1504 being the earliest date that writer had ever seen upon any of his pictures.

To free himself from the noise and impertinence of his wife, who was a very great shrew, he travelled into the Low Countries, where he contracted an acquaintance with his cotemporary, Lucas Jacobs of Leyden; and a strict friendship continued between these excellent artists till the death of Albert Durer. Being persuaded to return to Nuremberg, on promise of his wife's amendment, he complied with the request of his friends; but he soon felt the effects of his good nature; and, though a man of most excellent temper, she broke his heart by her ill treatment. He died at Nuremberg, the place of his birth, A. D. 1528, aged 57 years.

He was honoured with a seat among the magistrates of the city of Nuremberg; and the emperor Maximilian gave him an armorial bearing.

The following story is related by Vasari, and others after him, that on seeing some of his wood cuts, copied by Marc Antonio at

Venice, he set out for that city, and complained to the senate of the damage he sustained. But the only redress he could obtain was, that Marc Antonio should not in future counterfeit the mark of Albert Durer. The truth of this relation indeed is not greatly depended upon.

Albert Durer was a man of universal genius. He understood the arts in all their various branches: and wrote treatises on anatomy, perspective, geometry, and architecture both civil and military. As a painter, Vafari says of him: "If this exact and admirable artist, whose genius was so extensive, had been born at Tuscany, rather than Germany, so that he might have had an opportunity of studying the beautiful pieces which are at Rome, as the rest of us have done, he would have been the best painter in Italy, as now he is to be reckoned the most excellent and most celebrated genius of the Flemish school:" which character he undoubtedly deserved in every respect. But in order to conceive an idea, equal to the merit of this great master, it is requisite, that without prejudice we should examine many of his works; and we shall then find, that he possessed astonishing fertility of invention. His conceptions were excellent; he composed his figures with great propriety; he varied the characters and expressions of the heads in a judicious manner; and the hand of the master is evident in all his works. He engraved on copper, and on wood. The first, a few etchings excepted, are executed with the graver only, in so neat and excellent a style, that for facility of execution, and command of that instrument, he has never been excelled. His etchings are coarse, but spirited; however, they do not equal the rest of his works. His engravings on wood are in a slight, bold style, resembling the masterly sketches he made with the pen. He certainly understood the human figure, and often drew it very correctly; but his outlines are by no means beautiful and flowing, or his choice of forms the most pleasing. But these defects are owing to the prevailing taste of the country where he resided, and his want of those advantages, which Vafari has justly mentioned. The works of Albert Durer are very numerous, and many of them exceedingly valuable."

GIRARD, or GERARD AUDRAN. Born, 1640. Died, 1703. The most celebrated artist of the whole family of the Audrans. He was the third son of Claude Audran, mentioned in a preceding article, and born at Lyons, A. D. 1640. He learned from his father the first principles of design and engraving: following the example of his brother, he left Lyons, and went to Paris, where his genius soon began to manifest itself; and his reputation brought him to the knowledge of Le Brun, who employed him to engrave the *battle of Constantine*, and the *triumph* of that emperor; and for these works he obtained apartments at the *Gobelins*. At Rome, where he went for improvement, he is said to have studied under Carlo Maratti, in order to perfect himself in drawing; and in that city, where he resided three years, he engraved several fine plates; among the rest, the *portrait* of Pope Clement the Ninth. M. Colbert, a great encourager of the arts, was so struck with the beauty of Audran's

works

works, whilst he resided at Rome, that he persuaded Louis XIV. to recall him. On his return, he applied himself assiduously to engraving; and was appointed engraver to the king, from whom he received great encouragement. In the year 1681, he was named counsellor of the Royal Academy: and died at Paris, A. D. 1703. He had been married; but left no male issue behind him.

I own my great partiality for this master; and that partiality may by some of my readers be thought to lead me too far, when I say, that I consider him as the greatest engraver, without any exception, that ever existed in the historical line. However, I am not singular in this opinion; and, I believe, a careful examination of the *battles of Alexander* alone, engraved by this artist (which are said to be equal, if not superior to the pictures) will justify the assertion. His great excellency, above that of any other engraver, was, that though he drew admirably himself, yet he contracted no manner of his own; but transcribed (if I may be allowed the expression) on copper simply, with great truth and spirit, the style of the master, whose pictures he copied. On viewing his prints you lose sight of the engraver, and naturally say, it is Le Brun, it is Poussin, it is Mignard, or it is Le Sueur, &c. as you turn to the prints, which he engraved from those masters. Let any one examine the *battles* above-mentioned from Le Brun, the *preservation of the young Pyrrhus* from Nicholas Poussin, the *Pest* from Mignard, and the *martyrdom of St. Laurence* from Le Sueur, and then judge candidly of the truth of this observation. Thus much, I hope, the reader will excuse my saying; and I thought it the more indispensably necessary in this place, because a modern writer has professed to give, in one of the chapters of his *essay*, the characters of the "*most noted masters*" in the art of engraving; and begins that chapter with the "*masters in history*." But neither in it, nor in any other part of the book, has he once mentioned the name of Girard Audran. Indeed Francois de Poilly, Girard Edelinck, Robert Nanteuil, Lucas Vosterman, and very many other great artists, are in the same predicament. From what cause so unwarranted an omission could proceed, I am at a loss to account. The engravings of all the artists above-mentioned are too well known, one would think, to escape the observation of an author, pretending to criticise on the works of the "*most noted masters*;" and if they were known to him, and he has not thought them worthy a place in his list, it must argue, that his want of judgment on the one side must be as great as his carelessness on the other. It is a harsh unpleasing task to censure others; for me especially, because I am thoroughly sensible of the numberless errors, which must unavoidably be found in the course of a work, like this of mine, and for which I shall stand in great need of the excuse, and indulgence of my readers. Yet in justice to the public in general, and this excellent artist in particular, I thought it a duty incumbent on me to speak as I have done. To what has been said, I beg leave to add the following judicious observations, on the works of Girard Audran, by the Abbé Fontenai, taken chiefly from M. Bafan, with some small variation and additions.

"This sublime artist, far from conceiving, that a servile arrange-

ment of strokes, and the too frequently cold and affected clearness of the graver, were the great essentials of historical engraving, gave worth to his works by a bold mixture of free hatchings and dots, placed together apparently without order, but with an inimitable degree of taste; and has left to posterity most admirable examples of the style, in which grand compositions ought to be treated. His greatest works, which have not a very flattering appearance to the ignorant eye, are the admiration of true connoisseurs, and persons of fine taste. He acquired the most profound knowledge of the art by the constant attention and study, which he bestowed upon the science of design, and the frequent use he made of painting from nature. This great man always knew how to penetrate into the genius of the painter he copied from; often improved upon, and sometimes even surpassed him." Thus far my author who then adds the following assertion: "without exception, he was the most celebrated engraver, that ever existed in the historical line. We have, says he, several subjects, which he engraved from his own designs, that manifested as much taste, as character and facility. But, in the battles of Alexander, he surpassed even the expectations of *Le Brun himself*."

We have only to add, that our author concludes these lives, as well as those of all the other artists, with an account of their manner of engraving, and a list of their most considerable works.

Prefixed to this volume is "an Essay on the Art of Engraving," divided into seven chapters. In the 1st, the author treats of the excellency of the art, of the qualities requisite for an engraver, of the different modes of engraving; to which are added what Mr. Strutt calls, "some observations concerning the criticisms upon prints," but which may be termed more properly rules for judging of the merit of engravings. These we shall lay before the public, as they may be of use to such as wish to become collectors.

In criticising upon prints, the following observations may not be unworthy of notice, so far, at least, as they have any tendency to prevent an over-hasty decision with respect to their merit; for certainly no artist is so liable to accidents, which may lead the unwary to misjudge of his works, as the engraver. His plates may be badly printed: copies may be imposed upon the collector for originals; and retouched impressions of no value may be sold for genuine. Neither are these all the disadvantageous circumstances, which should come under our consideration. The works of the artist himself may be unequal, especially when they are exceedingly numerous. In this case, it is absolutely necessary for the collector to see all, or the greater part of the engravings by such a master, or perhaps a prejudicial judgment may be formed from his worst prints, while the most excellent remain unseen.

The works of all the old masters lie under these manifest disadvantages; but none more particularly so, than those known by the name of little masters, who are chiefly German artists, and distinguished

distinguished by the epithet of *little*; from the diminutiveness of their works. Their plates, whilst in good condition, have often been badly printed; but the impressions most generally met with, are such, as are spoiled by retouching, so as not to retain the least shadow of that excellence, which distinguishes the print in its original state.

For these causes I conceive, no decided opinion ought to be formed of the works of an engraver, in general, and of the old masters, in particular, till a number of their prints, and those too, fine impressions, have been carefully examined. If these rules were candidly attended to, I am sure the latter would stand much higher in the public estimation, than they do at present.

Prints, if they be original works, may be considered as beautiful, I. With respect to the drawing, the spirit of the composition; or the management of the *clair-obscur*, exclusive of the mechanical part of the execution; and of this species are the painter's etchings; or II. Principally for the excellence of the mechanical part of the engraving, as in the works of Wierix, Beham, and others of the German school especially; or III. For the correctness of design, and freedom of execution, as in those of Henry Goltzius and his contemporaries; or IV. For the beauty of the finishing; and V. When they are copies from the paintings of others, the more striking resemblance they bear to the originals, from which they are taken. And no prints ought absolutely to be thrown aside, if they excel in any one of these particular beauties, however they may be deficient in another. For want of this discrimination, we too frequently see many of the most valuable works of the old masters, and etchings of the finest painters, passed over with contempt by the unskilful, when nothing can be more certain, than that the etchings of Guido, and other great artists, are as excellent in their way, as the most highly finished and striking engravings of Edelinck, Nanteuil, or Poilly.

The 2d. chap. "treats of the antiquity of the art of engraving, and by whom it appears to have been first practised." Here the art is traced up to Tubal Cain, and various instances from scripture are given of its being known to the Jews. This short chapter may perhaps please the antiquarian, but will give no satisfaction either to the artist or connoisseur.

In chap. 3d. "the remains of antiquity are considered—the military accoutrements of the barbarous nations ornamented with engravings—an Egyptian figure of Isis described—the description of the Etruscan Patera and Parazonium—the style of engraving among the Anglo-Saxons—the brass plates on tomb stones of ancient date—variety of religious and domestic ornaments executed with the engraver."—This too is a chapter for the antiquarian.

The contents of the 4th chap. are, "the first discovery of producing impressions from engraved plates considered;

“ and the claim of the Germans and Italians to this invention examined; with an account of the most ancient engravings of each country, and a curious specimen of the workmanship of an artist, supposed to be a native of England.” The author here determines with much probability, that the art of taking impressions from engraved plates was known to the Germans, at least ten years earlier than to the Italians. Notwithstanding what Mr. Strutt has said, with regard to the high antiquity of the “curious specimen” mentioned in this chapter, he has alledged no satisfactory reasons in proof of what he has advanced.

“ The peculiar style of the German school, and an examination of the works of the artists belonging to that school; especially with respect to the mechanical part of the execution of their engravings, from the year 1461 to 1500,” form the contents of the 5th chapter. In the 6th, the general style and character of design among the Italian engravers, and the extent of their knowledge in the execution of the mechanical part of their plates are examined, from 1464 to 1500.”

The nature of our work forbids us to enter minutely into the contents of these two chapters; we shall only give the author's decision in favour of the Italian school in his own words,

‘ The prints belonging to the Italian school, from the very commencement of the art, are easily distinguished from those engraved in Germany; not only by the visible difference which appears in the execution of the mechanical part of the workmanship, but also by the simplicity of style, with which the former designed the human figure; and this simplicity in some degree is constantly found in the slightest Italian compositions: being professedly acquired by the study of the works of antiquity. But perhaps the distinction between the German and Italian engravings is no where more strikingly evident, than in the drawing of the draperies, and the disposition of the folds. In the one, it is plain and unaffected; the folds are long and flowing, and the turn of the figures has always more or less of that grace, which is so powerfully demonstrated in the statues, bass reliefs, and other remains of the ancients: whilst the Germans, forsaking nature, or contenting themselves with viewing her in disguise, and having no assistance to correct their taste, degenerated into what is called manner, and drew the human figure, not as it really did, but as they conceived it should appear to them.’

In chap. 7th, we have “ a description of the eight first plates referred to in the essay.”

The subject of plate fifth is said to be an engraver at work. — by the book, compasses, sphere, &c. we should rather be disposed to think that the print represents a mathematician, or philosopher in deep contemplation,

Upon the whole, this essay appears to be the work of laborious industry, not the effort of genius. When Mr. Strutt speaks of dates, of facts, or of the mechanical part of the art, he appears in his native element, but when he attempts to rise to science and abstraction, he is no longer the same. Many proofs of this are to be met with in the essay; but we have more particularly in our eye the commencement of Sect. 2. of the first chapter, where he attempts to give definitions of taste and judgment, as they relate to the arts. His definition of judgment is erroneous and incomplete, and he has confounded together taste and genius, which are in themselves very different. Much might be said against the language of this biographical repository, but as it is sufficiently clear to be understood, and as elegance is not essentially necessary to a work of this kind, we forbear any particular strictures. Mr. Strutt, in his preface, seems to say that the work is already completed; we wish to see the remaining volume or volumes, and hope that the author will receive from the public an adequate recompense for his labours.

ART. II. *Essays on the Intellectual Powers of Man.* By Thomas Reid, D. D. F. R. S. Professor of Moral Philosophy in the University of Glasgow. 4to. 11. 5s. boards, Bell, Edinburgh, Robinsons, London, 1785.

[*Continued from our last.*]

OUR learned professor having from a preceding train of reasoning concluded, that without some degree of judgment, a man can neither distinguish, nor divide, nor form any general notion, simple or complex, proceeds thus:

There cannot be any proposition in language which does not involve some general conception. The proposition, *that I exist*, which Des Cartes thought the first of all truths, and the foundation of all knowledge, cannot be conceived without the conception of existence, one of the most abstract general conceptions. A man cannot believe his own existence, or the existence of any thing he sees or remembers, until he has so much judgment as to distinguish things that really exist from things which are only conceived. He sees a man six feet high; he conceives a man sixty feet high; he judges the first object to exist, because he sees it; the second he does not judge to exist, because he only conceives it. Now, I would ask, whether he can attribute existence to the first object, and not to the second, without knowing what existence means? It is impossible.

How early the notion of existence enters into the mind, I cannot determine; but it must certainly be in the mind, as soon as we can affirm of any thing, with understanding, that it exists.

In every other proposition, the predicate at least must be a general notion; a predicable and an universal, being one and the same. Besides this, every proposition either affirms or denies. And no man can have a distinct conception of a proposition, who

does not understand distinctly the meaning of affirming or denying ; but these are very general conceptions, and as was before observed, are derived from judgment, as their source and origin.

‘ I am sensible that a strong objection may be made to this reasoning, and that it may seem to lead to an absurdity, or a contradiction. It may be said, that every judgment is a mental affirmation or negation. If therefore some previous exercise of judgment be necessary to understand what is meant by affirmation or negation, the exercise of judgment must go before any judgment, which is absurd.

‘ In like manner, every judgment may be expressed by a proposition, and a proposition must be conceived before we can judge of it. If therefore we cannot conceive the meaning of a proposition without a previous exercise of judgment, it follows that judgment must be previous to the conception of any proposition, and at the same time that the conception of a proposition must be previous to all judgment, which is a contradiction.

‘ The reader may please to observe, that I have limited what I have said to distinct conception, and some degree of judgment ; and it is by this means I hope to avoid this labyrinth of absurdity and contradiction. The faculties of conception and judgment have an infancy and a maturity as man has. What I have said is limited to their mature state. I believe in their infant state they are very weak and indistinct ; and that, by imperceptible degrees, they grow to maturity, each giving aid to the other, and receiving aid from it. But which of them first began this friendly intercourse, is beyond my ability to determine. It is like the question concerning the bird and the egg.

‘ In the present state of things, it is true, that every bird comes from an egg, and every egg from a bird ; and each may be said to be previous to the other. But if we go back to the origin of things, there must have been some bird that did not come from any egg, or some egg that did not come from any bird.

‘ In like manner, in the mature state of man, distinct conception of a proposition supposes some previous exercise of judgment, and distinct judgment supposes distinct conception. Each may truly be said to come from the other, as the bird from the egg, and the egg from the bird. But if we trace back this succession to its origin, that is, to the first proposition that was ever conceived by the man, and the first judgment he ever formed, I determine nothing about them, nor do I know in what order, or how they were produced, any more than how the bones grow in the womb of her that is with child.

‘ The first exercise of these faculties of conception and judgment is hid, like the sources of the Nile, in an unknown region.

‘ The necessity of some degree of judgment to clear and distinct conceptions of things, may, I think, be illustrated by this similitude.

‘ An artist, suppose a carpenter, cannot work in his art without tools, and these tools must be made by art. The exercise of the art therefore is necessary to make the tools, and the tools are necessary to the exercise of the art. There is the same appearance of contradiction, as in what I have advanced concerning the necessity

of some degree of judgment, in order to form clear and distinct conceptions of things. These are the tools we must use in judging and in reasoning, and without them must make very bungling work; yet these tools cannot be made without some exercise of judgment.

The necessity of some degree of judgment in forming accurate and distinct notions of things will farther appear, if we consider attentively what notions we can form, without any aid of judgment, of the objects of sense, of the operations of our own minds, or of the relations of things.

To begin with the objects of sense. It is acknowledged on all hands, that the first notions we have of sensible objects are got by the external senses only, and probably before judgment is brought forth; but these first notions are neither simple, nor are they accurate and distinct: they are gross and indistinct, and like the *chaos*, a *rūdis indigestaque moles*. Before we can have any distinct notion of this mass, it must be analysed; the heterogeneous parts must be separated in our conception, and the simple elements, which before lay hid in the common mass, must first be distinguished, and then put together into one whole.

In this way it is, that we form distinct notions even of the objects of sense; but this analysis and composition, by habit, becomes so easy, and is performed so readily, that we are apt to overlook it, and to impute the distinct notion we have formed of the object to the senses alone; and this we are the more prone to do, because, when once we have distinguished the sensible qualities of the object from one another, the sense gives testimony to each of them.

You perceive, for instance, an object white, round, and a foot in diameter; I grant that you perceive all these attributes of the object by sense; but if you had not been able to distinguish the colour from the figure, and both from the magnitude, your senses would only have given you one complex and confused notion of all these mingled together.

A man who is able to say with understanding, or to determine in his own mind, that this object is white, must have distinguished whiteness from other attributes. If he has not made this distinction, he does not understand what he says.

Suppose a cube of brass to be presented at the same time to a child of a year old and to a man. The regularity of the figure will attract the attention of both. Both have the senses of sight and of touch in equal perfection; and therefore, if any thing be discovered in this object by the man, which cannot be discovered by the child, it must be owing, not to the senses, but to some other faculty which the child has not yet attained.

First, then, the man can easily distinguish the body from the surface which terminates it; this the child cannot do. Secondly, the man can perceive, that this surface is made up of six planes of the same figure and magnitude; the child cannot discover this. Thirdly, the man perceives, that each of these planes has four equal sides, and four equal angles; and that the opposite sides of each plane, and the opposite planes are parallel.

It will surely be allowed, that a man of ordinary judgment may observe all this in a cube which he makes an object of contemplation,

tion, and takes time to consider; that he may give the name of a square, to a plane terminated by four equal sides and four equal angles; and the name of a cube, to a solid terminated by six equal squares; all this is nothing else but analysing the figure of the object presented to his senses into its simplest elements, and again compounding it of those elements.

By this analysis and composition, two effects are produced. First, from the one complex object which his senses presented, though one of the most simple the senses can present, he educes many simple and distinct notions of right lines, angles, plain surface, solid, equality, parallelism; notions which the child has not yet faculties to attain. Secondly, when he considers the cube as compounded of these elements, put together in a certain order, he has then, and not before, a distinct and scientific notion of a cube. The child neither conceives those elements, nor in what order they must be put together, in order to make a cube; and therefore has no accurate notion of a cube, which can make it a subject of reasoning.

Whence I think we may conclude, that the notion which we have from the senses alone, even of the simplest objects of sense, is indistinct and incapable of being either described or reasoned upon, until it is analysed into its simple elements, and considered as compounded of those elements.

Thus our author in support of his doctrine, is obliged to have recourse to a distinction between our notions or conceptions of objects: namely, notions of sense, which are gross and indistinct; and notions distinct and scientific, obtained by the aid or co-operation of some degree of judgment. Upon which distinction we observe,

Sixthly, that neither are our conceptions of objects whether distinct and scientific, or gross and indistinct, unaccompanied by belief of their existence, nor our belief of the existence of objects to be resolved into an act of *intuitive judgment*, infused and incorporated with perception or memory.

For, in the first place, Dr. Reid himself allows, "that the man who perceives an object believes that it exists, and is what he distinctly perceives it to be; nor is it in his power to avoid such judgment: and the like may be said of memory, and of consciousness."† The doctor here, with his usual subtlety and circumspection, in order to maintain the consistency of his system, takes care to have the word *distinctly* inserted. But however unjust, inaccurate, and confused our notion be of any object, we believe that it exists, and is what we take it to be. If it is not what we take it to be, our belief is not diminished. If the weak and unexperienced eye of an infant mistakes one thing for another, it believes its existence as much as if its conception of the object were clear and just. If we suppose that there may be a period in early infancy when the mind may perceive things without

comparing or associating one thing with another, without forming any idea of one thing as separate from another thing, without referring it to any little class or order of things that its young fancy may have formed, we change the meaning of the word *perceive*, in which Dr. Reid involves some active energy of the *judgment*. We consider the mind or the brain of the infant as merely passive: it does not apprehend or in any way act upon its object; the effect which the object presented has upon its faculties, in this case, wholly coincides, and is to be referred to the class of those physical impulses which feed and fan the flame of animal life.

But it is probable that the mind from its earliest existence re-acts upon sensible objects, and that the powers of fancy, and memory, which imply associations, the fuel and food of judgment, are instantly developed, the moment the young one is able to open its eyes to the light of the sun, and inhale the vital air. Distinctions are quickly made, and an object conceived to be one thing rather than another: a species of conception which is accompanied with a belief of its existence proportioned to the strength and durability of the conception:—But, says Dr. Reid, a person “*sees* a man six feet high; and he *conceives* a man sixty feet high: he judges the first object to exist, because he sees it; the second he *does not* judge to exist, because he only conceives it”—When the imagination is roused, and the mind interested by a poem or romance however extravagant, suppose of Ariosto or Rabelais, the mind is carried by an irresistible violence, for a time, to believe the existence of monsters and giants, as firmly, as in perusing historical compositions we believe the existence of Alexander the Great or Julius Cæsar. When we reflect that the writings of Ariosto and Rabelais are merely fictitious, when we arrest and dismiss the vivifying power of fancy, and place the ideas of the poet and novelists in the light of simple apprehensions by the abstracting power of the mind, then indeed we consider them as fictions, and belief is banished, not without difficulty, by an act of judgment continually viewing the object under the idea that it is fabulous: or rather, perhaps, the mind vibrates between the fancied object conceived really to exist, and the reflection that it is only a creature of the imagination. The experiment is not fairly made, when, in order to shew that belief does not accompany the vivid conception of an object, you disturb the reveries of the reader, and remind him that the book he peruses is fabulous. It is while he reads, while he is carried down the stream of eloquence, that you are to judge concerning the strength of his faith. Thus when the impulse of the wind

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and the oars is added to the rapidity of the river, the passenger on board the vessel fancies and really believes the objects on the brink of it to be all in motion. It is only when the wind ceases to blow, when the sails are furled, and the action of the oars suspended, that he recollects that it is the barge only that was in motion, and that all things on shore are in a state of rest.

To this question concerning the belief that accompanies perception, memory, and mere imagination, we may transfer and apply the reasoning we employed concerning the origin of our ideas of space and time. We carry our ideas of extension along with us while repeating these, and no others, *ad infinitum*, we seem to spring forward into an unfathomable abyss of real nonentities. In like manner, in taking a comparative view of the power of memory and imagination respecting belief, we carry along with us the recollection that what we remember is real, but that what we fancy is fabulous. Thus before we judge of imagination, we actually destroy it. And therefore Dr. Reid, instead of saying, "the second (the man sixty feet high) he *does not* judge to exist," ought to have said, "the second he *judges not* to exist."

Again, this matter of judging of imagination, not as it exists, but as it is made an object of abstraction and reflection, is a kin to the reasonings of philosophers concerning the delusive feeling of liberty. We fancy that we have power over our actions when we think calmly on any choice: but, under the influence of passion, or of any motive that determines and compels us to action, we are necessary agents in the strictest sense of the word.

The mighty power of the imagination is a subject that yet remains, though not entire, yet not exhausted by philosophical research. It is the lively and vigorous hold that the wounded and sensible heart takes of dear departed friends—perhaps, that is the foundation of the universal belief of the immortality of the soul. But to return to Dr. Reid.

We affirmed that our belief of the existence of objects is not to be resolved into an act of intuitive judgment infused and incorporated with perception and memory.—Our ideas of qualities, of modes, of relations, of existence itself, Dr. Reid is obliged to confess are acquired not by sense but by judgment some how superadded to perception, and sensation. Abstraction according to him must precede distinct conception. Various qualities and relations must have been learned or formed by the mind, before any belief can be gained. How then can it be said that in sensation and perception the mind actively judges of the existence of things? Concerning the distinction between clear and confused conceptions we have spoken already.—Dr. Reid when he at-

attempts to give an account of belief calls it a *judgment* of the mind: when he attempts to analyze this *judgment*, he calls it *belief*, or a constitutional and irresistible propensity to believe. Is this to give any more light on the subject than Mr. Locke gives, when he calls it an agreement or necessary and inseparable connection of ideas? If ideas are so powerfully linked together that we cannot disjoin them; is not the secret power of nature as plainly acknowledged and as clearly explained too, as it is by calling belief a judgment of the mind? which judgment, after all Dr. Reid's multiplication of words, turns out to be nothing but belief. The doctor here, really trifles, and reasons in a circle most egregiously. He finds fault with Mr. Locke for talking of a comparison, or bringing together, associating, and uniting ideas, for that is Mr. Locke's meaning; and yet, according to our author's own system the mind must be stored with various abstracted ideas, before it can exercise judgment of the simplest kind: which is in fact so acknowledge, that a comparison of ideas is the proper and only field for that exercise. Is there any philosophy, any discovery, in this new and strange use of the word judgment? Can the mind judge but by weighing evidence in a balance; in other words, can it judge but by comparison? Yes, says Dr. Reid it can, and my use of the word judgment is not new, for common sense, and the judgments of nature, are by Cicero and other writers accounted synonymous.—We reply that this language of Cicero is popular, not philosophical: and to the repeated affirmation that the mind judges in perception and sensation of the reality of objects, we must as often repeat, that there is not any exercise of the judgment or understanding, according to the sense, in which these terms are used in contradistinction, as they ought to be in all philosophical writing, to terms, which denote other powers, faculties, properties, and affections of the mind.

To refer particular objects to general classes or orders, predicaments or categories; to refer particular operations or phenomena to some established rule or known law of nature, is all that is within the compass of human ability. To penetrate the nature of those orders, ranks, or predicaments; and to explain the rules or laws of nature themselves, is a task too arduous for the powers of man. For, although he should be able to refer particular classes, and particular laws, to classes and laws still more general, there is a point at which in his sublime ascent he must stop. And when he has gained that giddy eminence, the nature and essence of that general energy which bestows existence and power on all other beings, which develops itself into a thousand and thousands of forms, must for ever remain involved in an impenetrable obscurity. Should we be able to refer every object,

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and every appearance of nature to the most general of all the Categories, Existence; that is, to shew a cause why, if things exist at all, they must exist in such and such a particular mode or manner; should we be able to account for and to explain that *raison suffisante* which Leibnitz supposes, still the necessity of existence would perplex, confound, and overwhelm us. All that we can do in pursuit of science, is, to approach objects or ideas of them to one another, and to mark their agreement or disagreement with certain classes or rules, or, in other words, to mark whether one thing may not be affirmed or predicated of both or all of them.

But when we rise to ideas so general, that there is nothing with which we can associate or compare them; for after all that Dr. Reid has said, we see not any reason why we should reject the good old word *compare*, we are unable to proceed any farther; we recollect our own condition, which, in the just and emphatic language of the sacred scriptures, is that of *worms upon the earth*; and acknowledge the presumptuous vanity of all attempts to scan the universe, to grasp and comprehend the laws of eternal providence and fate, and to fathom the nature of that mysterious being who exists, undoubtedly, but we know not how or why. For aught we know this earth we inhabit may be an huge animal floating about in the blue expanse, according to laws established by the author of the universe; and we, mortal men, only vermin on the epidermis of this mighty creature. As well might we imagine that a *mite* inclosed in a cheese, might by an exercise of its powers comprehend the nature of its habitation, and trace its formation through the whole process of coagulation, the formation of milk in the lacteal vessels of animals, and the source and nature of those animals themselves; as that by fretting, and casting about, and bustling, and mixing, and fermenting the few original ideas we gather from that corner of nature which lies open to our view, we should be able to comprehend the stupendous structure of the universe.

But in this arduous attempt, Mr. Locke proceeds according to that analogy which leads to belief, and a degree of certainty, in other subjects, where more certain evidence is not to be had. Dr. Reid is governed by no analogy. He uses a new language, and goes quite into a *terra incognita*.

Although there are some Categories which have their genuine names in the language of all civilized nations, yet, if we are rightly informed, there are nations or tribes of men among whom the predicaments of *substance*, and *quality*, as opposed to and deriving their nature from each other are not known. There may be other nations, or we may conceive

conceive that there may be other nations ignorant of others of what we call the ten categories. Now, suppose that such nations, with so slender a stock of materials should project a system of the human mind, that is of the universe, for the mind is the only mirror in which we see, or, know any thing at all of the universe; would not such barbarians be justly accounted very presumptuous? We talk of ten general categories, and of various arbitrary classes; and we know of certain laws or rules of nature to which we refer a variety of particular operations. But other general categories will doubtless make their appearance in that long lapse of time which the human species is destined to flourish on this earth, either in the present, or a more glorious state; and other laws of nature: new views will then be taken of the human mind. And these views may in time give way to other views arising from a more advanced state of knowledge.

The class or category to which we are naturally prone to refer every thing, and even other categories, is space, place, or extension. As the sense of seeing comprehends infinitely more objects than any other sense, and as from that as well as from the sense of touch, we acquire the idea of space; so we extend our notions of colour, visible form, and extension to every thing that falls within the sphere of imagination. Hence it is, that we talk of ideas, and of knowing objects by the intervention of ideas: a manner of speaking and reasoning more metaphorical than philosophical; if by ideas we were to understand just and exact pictures of objects. But, as we observed before in another number of this publication, the philosophers who maintain that the notices we have of things are acquired by means of ideas, only mean that our mind re-acts in some manner on the objects that strike on our perception, memory, or imagination, as external objects act upon and are reflected by a mirror, *omne simile claudicat*. The ideal philosophers do not mean to affirm literally that the brain is a looking-glass; nor do we think that they are in any error when they endeavour to express their meaning in an analogical manner, since they cannot do it in any other. But what we observe, is, that this category of space or extension seems to pervade and swallow up all the rest; and is a proof, among many others, of a disposition in human nature to extend the *ideas*, (for we know not so good a word) which are most familiar to them and press most on their minds, over the whole of nature, and every object of thought and reasoning. We bestow extension on *place*; we say an event happens *in time*; we clothe with extension, number, quality, and every other category. There is not so general a word in any improved language as

the word *in*. SPACE throws its broad mantle over all nature, and influences all our conclusions in all subjects of argumentation.

[*To be continued.*]

ART. III. *Critical Essays on some of the Poems of several English Poets*: By John Scott, Esquire. With an Account of the Life and Writings of the Author; by Mr. Hoole. 8vo. 5s. 3d. bds. Phillips, 1785.

THE volume, which is now submitted to the inspection of the public, affords us an opportunity of exhibiting an example, which, for ourselves, we think extremely worthy of the attention both of the philosopher, who is desirous of tracing human nature through all her labyrinths, and of the man of literature, who is interested in inquiring into the various modes by which something like poetical eminence is frequently obtained. Mr. Scott is a writer, who has been applauded by Young, courted by Beattie, and admired by Doctor Samuel Johnson. Since his name has not obtained the height of celebrity, in speculating on the fortune of this man we will first present our readers with some specimens of his works, and, if we should be led to conclude that they are totally destitute of merit, we will then seek in some other quarter for the source of his literary honours.

A passage in one of his poems, the subject of which is his own garden at Ware, may deserve the readers attention.

‘ For me, my groves not oft my steps invite,
And far less apt they fail to offend my sight :
In vain the fenna waves its glossy gold ;
In vain the cistus spotted flowers unfold ;
In vain th’ accacia’s snowy bloom depends ;
In vain the sumach’s scarlet spike ascends ;
In vain the woodbine’s spicy tufts disclose,
And green slopes redden with the shedding rose :
These neat shorn hawthorns useless verdant bound,
This long strait walk, that pool’s unmeaning round,
The short curv’d paths, that twist beneath the trees,
Disgust the eye, and make the whole displease.’

Indeed Mr. Scott, as he spent almost his whole life in the country, and was incessantly conversant with rural scenes, seems to have been peculiarly formed for descriptive poetry ; and he gave full scope to his genius in a set of Amœbean Eclogues. Accept the following specimen.

‘ Old oaken stubs tough saplings there adorn,
There hedge-row plasbes yield the knotty thorn ;
The swain for different uses these avail,
And form the traveller’s staff, the thresher’s flail.
Where yon brown hazels pendent catkins bear.—

Bid here *dark peas* or tangled *vetches* spread,
There *buck wheat's* white, flower faintly ting'd with red,
Bid here *potatoes* deep green stems be born,
And yellow *cole* th' enclosure there adorn.

Mr. Scott is particularly happy in what is usually called the chorus or burthen of his lyrical performances. Thus of an ode entitled *The Drum*, the chorus is as follows.

I hate that drums discordant sound
Parading round, and round, and round.

Another ode on poetical enthusiasm has much beauty in the same style. We will extract two stanzas, and must leave it to the readers imagination to conceive to himself how much more striking the burthen would appear if repeated twenty times oftener than our limits will permit.

The muse! whate'er the muse inspires,

My soul the tuneful strain admires:
The poet's birth I ask not where,
His place, his name, they're not my care;
Nor Greece nor Rome delights me more
Than *Tages' bank*, or *Thames' shore*;
From *silver Avon's* flowery side
Tho' *Shakespeare's* numbers sweetly glide,
As sweet, from *Morven's* desert hills,
My ear the voice of *Ossian* fills.

The muse! whate'er the muse inspires,

My soul the tuneful strain admires:
Or be the verse or blank or rhyme,
The theme or humble or sublime;
If pastorals hand my journey leads
Through harvest fields, or new mown meads;
If Epic's voice sonorous calls
To *Oeta's* cliffs or *Salem's* walls;
Enough—the muse, the muse inspires!
My soul the tuneful strain admires.

We are not certain, however, whether our author's exultation upon the advantages which he, who had never learned to scrape upon a violin, derived from the discovery of the *Æolian* harp, be not the most striking of all his productions.

' Untaught o'er strings to draw the rosin'd bow,
Or melting strains on the soft flute to blow;
With others long I mourn'd the want of skill
Resounding roofs with harmony to fill.
Till happy now th' *Æolian* lyre is known,
And all the powers of music are my own.
Swell all thy notes, delightful harp, O! swell!
Inflame thy poet to describe thee well.'

We dare not however give full scope to our *amor poetis*, and therefore can only refer the reader to the performance at large, for the admiration must be full of the accuracy of

the writer, when he informs us, that the old fashioned case-
ment does not answer the purpose.

“There the wing’d breeze the lifted sails pervades,”
And the boldness and simplicity that characterize his metaphors, where he informs us that the tones of *Achus’s* harp are

“More sweet than all the notes that organs breathe

“Or tuneful echoes, *when they die, BEQUEATH.*”

We will not pay so ill a compliment to any of our readers, as to suppose that they have not derived from the extracts we have selected an opinion perfectly satisfactory of Mr. Scott’s abilities. However excellent therefore his poetry may be, it cannot be denied, that some felicity of event contributed to his great and distinguished reputation. Who indeed will not envy him, when they learn that he received the first rudiments of his poetical education from a journeyman-bricklayer? And who will not detract something from his reputation for originality, when they perceive every line that he wrote smelling of the brickkiln, and possessing at once the polished surface and the refined elegance of that useful manufacture? Mr. Scott, like the great father of epic poetry, has contrived to celebrate most of the remarkable circumstances of his life in the productions of his muse, and accordingly his unmercenary preceptor comes in for his share of commemoration.

Too much in man’s imperfect state,

Mistake produces useless pain:

Methinks on friendships frequent fate,

I hear my Frogley’s voice complain.

Completely to assuage the lamentations of Mr. Frogley, Mr. Scott, who was a man of some patrimonial opulence, espoused a fair Frogley from this venerable litter. This lady, according to custom, is celebrated at her death in melodious strains.

Her hand she gave, and with it gave a heart,

By love engaged, with GRATITUDE impressed.

Susannah Frogley no doubt carried on the prelections of her parent, and thus Mr. Scott attained to the utmost poetical perfection. But it was now time that he should be ushered to the literary world, and accordingly he was about this time introduced to Dr. Johnson by the amiable translator of Tasso. Dr. Beattie’s friendship he appears to have obtained by this memorable circumstance, that “in one and the same” year he published the most elegant poems, and a digest of “the laws relating to highways.” He was now the companion of a Hawkesworth and a Sir William Jones, of Mrs. Montagu and George Lord Lyttelton, and took his seat upon the bench of geniuses that have illustrated the Augustan age of George the Third.

Having given some idea of his poetical pretensions, we proceed to select a very brief specimen of his success as a critic.

In his essay on Gray's elegy, we have the subsequent strictures.

'The Beetle' * was introduced in poetry by Shakespeare, but that circumstance is no proof of imitation in Gray; both poets undoubtedly transferred immediately from nature, an image so very common. Shakespeare has made the most of his description; indeed, far too much, considering the occasion:

—————To black Hecate's summons
The shard-born beetle with his drowsy hum,
Hath rung night's yawning peal.—————

Macbeth, who had committed one murder in person, who intended to commit another by proxy, and was about to acquaint his wife with his intention, could not be very likely to talk of Hecate summoning the beetle 'With his drowsy hum to ring night's yawning peal'; nor to recollect that such beetle had its place of nativity under a tile-shard.† The imagination must be indeed fertile, which could produce this ill placed exuberance of imagery. The Poet, when composing this passage, must have had in his mind all the remote ideas of Hecate, a heathen goddess, of a beetle, of night, of a peal of bells, and of that action of the muscles, commonly called a gape or yawn.

Dr. Hill, in his Natural History of Animals, has objected to the cause assigned by Gray, for the hollowing of the owl: the voice of that bird, he thinks, is not the voice of complaint, but rather of joy or exultation. Perhaps we are not sufficiently acquainted with the œconomy of nocturnal fowls, to decide positively what is the real occasion of their clamour. That it is produced by molestation, we have no reason to believe, because they are seldom molested, and often clamorous; that it is produced by pleasure, we have no certainty, nor are we more certain that it proceeds from hunger. Owls have been noticed to be more vociferous in the same places, in some years, and in some seasons of the year, than in others. During the breeding time, when the feathered race, in general are most noisy, it is remarkable that this genus is uncommonly silent: two of these animals often seem to answer each other's voices; and a single one has sometimes seemed to chuse a situation, wherein its own voice might be returned by an echo. The passage in question, however,

* The name of beetle points out the *genus*, not the *species* of insect. That here intended is the large black one, so common in autumnal and mild wintry evenings, as often to fly with considerable force against the faces of persons walking abroad. This has been confounded with a summer beetle, viz. the common tree cockchafer.

† Shakespeare was remarkably fond of descriptive minuteness; his beetle is *shard-born*, his bat is *cloyster'd*, with many other instances of the same kind, introduced with more or less propriety.

is truly poetical; and though it may assign a wrong cause, in a matter where we cannot assign a right one, few persons perhaps will wish it had been omitted.

Since Mr. Scott has descended to the minuteness of natural history, we would with all diffidence suggest, whether he might not have been misled in the circumstance of the conversation of the two owls, and the owl and its echo, by the resemblance of his own poetry to the note of that melodious animal.—There is nothing in which our critic more delights than in emendations and new arrangements of the poetry he examines. Thus the stanza of Gray,

Oft did the harvest to their sickle yield,

Their furrow oft the stubborn glebe has broke :

How jocund did they drive their team a-field !

How bow'd the woods beneath their sturdy stroke !

is transposed in the following manner.

Oft jocund did they drive their team a-field,

Their furrow oft the stubborn glebe had broke :

How did the harvest to their sickle yield !

How bowed the woods beneath their sturdy stroke !

After a little modest exultation however, in the happiness of his improvement, Mr. Scott at length descends from his fancied eminence, and allows that "It may be questioned, whether the exclamatory "*bow*," has not more pathos, when applied to the mental hilarity of the carter, than when applied to the corporeal energy, or agility, of the reaper."

Such are the criticisms of our author: we are not vain enough to imagine, that by any specimens we could select, we could assuage the voraciousness of our reader, or detain him from the performance we have thus suggested to his attention. Swift let him fly; he will not find a passage throughout the whole volume inferior to the admirable ones we have extracted. And surely that man is a skilful epicure, who for five shillings and three-pence purchases a mine of entertainment, which, as he will never be able fully to comprehend, he will certainly never exhaust,

ART. III. *A Voyage to the Cape of Good Hope, towards the Antarctic Polar Circle, and round the World: but chiefly into the Country of the Hottentots and Caffres, from the Year 1772 to 1779.* By Andrew Sparrrman, M. D. Professor of Physic at Stockholm, Fellow of the Royal Academy of Sciences in Sweden, and Inspector of its Cabinet of Natural History. Translated from the Swedish Original. With Plates, 2 vols. 4to 11. 11s. 6d. Robinson.

D. R. Sparrrman is undoubtedly a man of education and learning; and is possessed, at the same time, with no common zeal for the propagation of science. His passion for discovery

discovery and truth carried him to the wilds of Africa; and while he was collecting the materials for the volumes before us, he was uniformly exposed to dangers and inconveniences of every kind.

It is not as an historian that Dr. Sparrrman is ambitious to distinguish himself. He appears to more advantage in the characters of physician, naturalist, and philosopher. He indeed desires his reader not to expect from him a full and complete history of the Cape of Good Hope, but merely such relations concerning every thing remarkable, as he had been able to collect, and to observe with respect to this part of the world.

He has a talent for description. His landscapes are picturesque. He is a curious and discerning botanist; and he poursays animals with a minute and happy precision. He unfolds many new particulars in nature; and he corrects many mistakes and misrepresentations which deform the writings of celebrated authors. Nor has he neglected to inquire into the civil institutions, the rural oeconomy, and the manners of the Hottentots.

To exhibit an analysis of a work so various in its nature as the present, would very much exceed the bounds we prescribe to ourselves. But it is proper that we lay some specimens of it before our readers.

Dr. Sparrrman gives the following account of the Hottentots.

With regard to their persons, they are as tall as most Europeans; and as for their being in general more slender, this proceeds from their being more stinted and curtailed in their food, and likewise from their not using themselves to hard labour. But that they have small hands and feet compared with the other parts of their bodies, has been remarked by no one before, and may, perhaps, be looked upon as a characteristic mark of this nation.

The root of the nose is mostly very low, by which means the distance of the eyes from each other is greater than in Europeans. In like manner, the tip of the nose is pretty flat. The iris is scarcely ever of a light colour, but has generally a dark brown cast, sometimes approaching to black.

Their skin is of a yellowish brown hue, which something resembles that of an European who has the jaundice in a high degree; at the same time, however, this colour is not in the least observable in the whites of the eyes. One does not find such thick lips among the Hottentots as among their neighbours the Negroes, the Caffres, and the Mozambiques. In fine, their mouths are of a middling size; and almost always furnished with a set of the finest teeth that can be seen; and taken together with the rest of their features, as well as their shape, carriage, and every motion; in short, the *entire ensemble* indicates health and delight, or at least an

air of *sans souci*. This careless mien, however, discovers marks at the same time both of alacrity and resolution; qualities which the Hottentots, in fact, can show upon occasion.

The head would appear to be covered with a black, though not very close, frizzled kind of wool, if the natural harshness of it did not show, that it was hair, if possible, more woolly than that of the negroes. If in other respects there should, by great chance, be observed any traces of a beard, or of hair in any other parts of the body, such as are seen on the Europeans, they are, however, very trifling, and generally of the same kind as that on the head.

Notwithstanding the respect I bear to the more delicate part of my readers, the notoriety of the fact prevents me from passing over in this place those parts of the body, which our more scrupulous but less natural manners forbid me to describe, any other ways than by the means of circumlocution, Latin terms, or other uncouth, and to most readers, unintelligible denominations and expedients. But those who affect this kind of reserve must pardon me, if I cannot wrap up matters with the nicety their modesty requires; as my duty obliges me to show how much the world has been misled, and the Hottentot nation been misrepresented! inasmuch as the Hottentot women have been described, and believed to be, in respect to their sexual parts, monsters by nature; and that the men were made such by a barbarous custom. It has been thought, for example, that these latter were, at the age of ten years, by a kind of castration, deprived of one of those organs, which nature gives to every male, as being absolutely necessary for the propagation of his species; and that the former, or the women, have before their privy parts a natural veil or covering, a circumstance unheard of in the females of any other part of the globe.

Deferring to a farther opportunity the arguments which are deducible from the absurdity of the thing itself, and the little dependence to be had on the testimony of the relater, I shall only in this place present the reader with what I am in a condition to relate with absolute certainty, being the result of the enquiries, which out of a due regard to truth, and in respect to the importance of the subject, I thought myself obliged to make.

The men are at present by no means monorehides, though, perhaps, the time has been when they were so; some other time, however, I shall make a stricter enquiry into the matter, and thus give my readers an opportunity of judging for themselves.

The women have no parts uncommon to the rest of their sex; but the *clitoris* and *nymphæ*, particularly of those who are past their youth, are in general pretty much elongated! a peculiarity which undoubtedly has got footing in this nation, in consequence of the relaxation necessarily produced by the method they have of besmearing their bodies, their slothfulness, and the warmth of the climate.

In order to finish the picture I have here given of the Hottentots, the next thing I have to describe is their dress, and method of painting themselves. This latter, (if painting it may be called) consists in besmearing their bodies all over most copiously with fat,

in which there is mixed up a little foot. This is never wiped off; on the contrary, I never saw them use any thing to clean their skins, excepting that when, in greasing the wheels of their waggons, their hands were besmeared with tar and pitch, they used to get it off very easily, with cow-dung, at the same time rubbing their arms into the bargain up to the shoulders with this cosmetic; so that as the dust and other filth, together with their sooty ointment, and the sweat of their bodies, must necessarily, notwithstanding it is continually wearing off, in some measure adhere to the skin, it contributes not a little to conceal the natural hue of the latter, and the same time to change it from a bright umber-brown to a brownish-yellow colour obscured with filth and nastiness.

What has enabled me to determine the natural complexion of the Hottentots to be of an umber-yellow colour, was merely the scrupulous nicety of some few farmers wives, who made one or two of their Hottentot girls scower their skins, that they might not be too filthy to look after their children, or to do any other business that required cleanliness.

It is asserted by many of the colonists, that by this scowering and washing the Hottentots looks are not at all improved. They seem to think, that their natural yellow-brown hue was to the full as disagreeable as that which is produced by their besmearing themselves; and that a besmeared Hottentot looks less naked, as it were, and more complete, than one in his natural state; and that the skin of a Hottentot ungreased seems to exhibit some defect in dress, like shoes that want blacking, &c. Whether this fancy is most founded in custom or in the nature of things, I shall leave to others to determine.

Besides the pleasure the Hottentots enjoy in besmearing their bodies from head to foot, they likewise perfume them with a powder of herbs, with which they powder both their heads and bodies, rubbing it in all over them when they besmear themselves. The odour of it is at the same time rank and aromatic *narcotica seu papaverino spirans*, and seems to come nearest to that of the poppy mixed with spices. The plants used for this purpose are various species of the *diosma*, called by the Hottentots, *bueku*, and considered by them as possessing great virtues in curing disorders. Some of these species are very common round about the Cape; but one particular sort, which I am told grows about Goud's river, is said to be so valuable, that no more than a thimble full of it is given in exchange for a lamb.

The Hottentots, with their skins dressed up with grease and foot, and bucku-powder, are by this means in a great measure defended from the influence of the air, and may in a manner reckon themselves full dressed. In other respects, both men and women are wont to appear quite undressed; indeed, I may say naked, except a trifling covering, with which they always conceal certain parts of their bodies.

With the men this covering consists of a bag or flap, made of skin, hanging quite open, the hollow part of which seems designed to receive that which with us modesty requires to be concealed;

but

but as this piece of furniture is only fastened by a small part of its upper end to a narrow belt, in other respects hanging quite loose, it is but a very imperfect concealment; and when the wearer is walking or otherwise in motion, it is none at all. They call this purse by the Dutch name of jackall, the name of an animal of the fox-kind common in that country, as it is almost always prepared of the skin of this creature, with the hairy side turned outwards.

As another covering, which decency requires of the men, we ought perhaps to consider the two leather straps, which generally hang from the bottom of the chine of the back down upon the thighs; each of them being of the form of an *isofceles* triangle, with their points or upper ends fastened on the belt just mentioned, and with their bases, at farthest three fingers broad, hanging carelessly down. These straps have very little dressing bestowed upon them, so that they make somewhat of a rattling as the Hottentots rush along; and probably by fanning him, serve to produce an agreeable coolness. The only and real intention, however, of this part of their dress, is said to be to close a certain orifice when they sit down. They are at that time in like manner, brought forwards, each on its particular side, so as to cover and close over the little flap above described; for, said they to me, these parts should by no means be uncovered when one sits, especially at meals. Nevertheless, I observed them sometimes neglect this decent custom.

Among the Hottentots, as well as in all probability among the rest of mankind dispersed over the whole globe, we must acknowledge the fair sex to be the most modest; for the females of this nation, cover themselves much more scrupulously than the men. They seldom content themselves with one covering, but almost always have two, and very often three. These are made of a prepared and well-greased skin, and are fastened about their bodies with a thong, almost like the aprons of our ladies. The outermost is always the largest, measuring from about six inches to a foot over. This is likewise generally the finest and most showy, and frequently adorned with glass beads strung in different figures, in a manner that shows, even among the unpolished Hottentots, the superior talents and taste of the fair sex relative to dress and ornament, as well as their powers of invention and disposition to set off their persons to the best advantage.

The outermost apron, which is chiefly intended for show and parade, reaches about half way down the thighs. The middle one is about a third, or one half less, and is said by them to be necessary by way of reserve, and as an additional entrenchment of modesty, when their gala-garment is laid aside. The third, or innermost, which is scarcely larger than one's hand, is said to be useful at certain periods, which are much less troublesome to the fair sex here than in Europe. All these aprons, however, even to that which is decorated with beads, are not less beincared and greasy than their bodies.

Of the elephant, Dr. Sparrman relates the following particulars.

It must have been from experience, that the hunters at the Cape have learned not to take aim at the elephant's head, as the brain is too small to be easily hit, and is moreover well defended by a thick and hard cranium. This likewise corresponds with what is previously known with regard to this animal; but from what has been said above, it is evident, that two or three hundred people could not possibly have any trouble in shooting one elephant; (a fact which however is related by M. Buffon,) unless the fire-arms, as well as the sportsmen, are miserable indeed: much less does it require a whole army, as the former author supposes it does, to attack a herd of elephants. In fact, this in Africa, is often attempted by a single huntsman, when provided with a fleet horse used to hunting, and who at the same time finds the elephants on the plains before him. In so doing, he hardly runs any greater risk than when he has only one of these animals to attack. In this case, the youngest elephants are wont to fly first; but one or two of the old ones, who have the strongest teeth, and are the very identical animals the sportsmen wish to have to do with, sometimes, perhaps, will run after him; but as they are soon weary and turn back again, the sportsman turns upon them again, and always finds an opportunity of shooting some of them. When one of these beasts is hit only upon the hip, it is generally said, that he has received earnest of the huntsman, as he is rendered lame by it, and in consequence of this may expect from them a more dangerous wound before he can be able to get off. The larger the elephants' teeth are, and the older the animals are themselves, the heavier and slower likewise they are said to be, and find it more difficult to escape. When the sun has shone extremely hot, they have been generally found very weak and weary, so that some people have ventured forth on foot to shoot them. Some Hottentots, who are trained up to shooting, and often carried out by the farmers for this purpose, are particularly daring in this point; as they are swifter in running, and at the same time, not without reason, suppose that they have a less suspicious appearance than the white people in the eyes of the elephants and other animals; and, on account of the rank odour they have, (somewhat like that of game) which proceeds from their skin-cloaks, their grease, and their bucku-powder, are less liable to be discovered by the scent.

When the elephant finds himself wounded, he is said not to offer to defend himself from his enemies, and sometimes not even to fly from them, but to stand still to cool himself, and sprinkle himself with the water, which he now and then keeps in reserve in his proboscis. Whenever he comes to a piece of water, and finds himself warm, he sucks up some of it, in order to sprinkle himself with it. It is already well known to naturalists, that the elephant's haunts are generally near the rivers; neither are they ignorant of the care and regularity with which, in Asia, those that are rendered lame, are taken to water in order to be washed: so that it did not seem at all incredible to me, that the elephants should sometimes be found, as I am informed they often are, in the dry torrid fields of Africa, quite faint and dying with thirst. One person assured me

me, that in a marshy place, or, more properly speaking, a place full of land-springs, *fontein grond*, he had observed pretty distinct traces of elephants having lain there. All the accounts I could collect, agreed in this, that these animals, when hunted, endeavoured, with the greatest care, to avoid muddy rivers, probably that they might not stick fast in the ooze; while, on the other hand, they industriously fought out the larger rivers, over which they swam with great ease. For notwithstanding that the elephant, from his feet, and the position of his limbs, does not seem so he adapted for swimming when he is out of his depth in the water, his body and head being entirely sunk under the surface, yet he is in less danger of being drowned than other land animals, as he carries his long trunk raised above the surface of the water in order to breathe, and can steer his course in it by means of this appendage; which at the same time forms his nose or organ of smell, and is endued with a great olfactory power. It has consequently been observed, that when several elephants have swam over a river at the same time, they have all found the way very well; and have been able at the same time to avoid running foul of each other, though their heads and eyes have been all the while under water.

It is merely for the sake of the teeth that the elephant's are hunted by the colonists, though at the same time they contrive to preserve the flesh for their servants, viz. their slaves and Hottentots. And as the larger elephant's teeth weigh from one hundred to one hundred and fifty Dutch pounds, which may be disposed of to government for as many gilders, so that a man may sometimes earn three hundred gilders at one shot, it is no wonder that the hunters of elephants are often so extremely venturesome. A peasant (now dead) who had hunted a large elephant over the mouth of Zondags-river, where it is very deep and broad, was bold enough to pursue it with his horse, and got over very safe, though he carried with him his heavy gun on his shoulder, and could not swim himself. It was said, however, that he got nothing by this bold and daring action, as the elephant took refuge in a close thorny thicket, where the hunter neither could nor dared to creep after it.

It is only on the plains that they can succeed in attacking the elephants; in the woods, where the attack cannot be made otherwise than on foot, the chase is always more dangerous. The hunter must take great care to get on the lee side of the animal, or against the wind; for if by means of the wind he once gets scent of the hunter, he rushes directly on him, endeavouring to kill him, especially if (as frequently is the case) he has ever been hunted before; and thus has had an opportunity of knowing, from experience, how dangerous and bold these marksmen are. More than one of these daring men have, by this means, been brought into the greatest danger. Dirk Marcus, the man I mentioned before as living at Hagelcraal, gave me an account of one of his adventures of the chase as follows:

"Once on a time in my youth, said he, when from a hill covered with bushes near a wood, I was endeavouring to steal upon an elephant to the leeward of me, on a sudden I heard from the lee-

side, a frightful cry or noise; and though at that time, I was one of the boldest of elephant-hunters in the whole country, I cannot deny, but that I was in a terrible taking; inasmuch that I believe the hair stood quite an end on my head. At the same time it appeared to me, as though I had several pails of cold water thrown over me, without my being able to stir from the spot; before I saw this huge creature so near me, that he was almost on the point of laying hold on me with his trunk. At that instant, I fortunately had the presence of mind to take to my feet, and, to my great amazement, found myself so swift, that I thought I scarcely touched the ground; the beast, however, was in the mean time pretty close at my heels; but having at last got to the wood, and crept away from him between the trees, the elephant could not easily follow me. With respect to the place I was in at first, I am certain that the animal could not see me, and consequently that he first found me out by the scent. It may be thought, indeed, that, out of revenge at least, I ought to have fired my piece at this saucy intruder; but, in fact, he came upon me so unexpectedly, that in my first fright I did not think of it; and afterwards, my life depended upon every step I took; and at last I was too much out of breath to attempt any thing of that kind, being in fact very glad to get off so well as I did. Besides, I doubt much, whether a ball lodged in the chest, would have gone through the pleura into the heart; the surest method is, to fire the ball in between the ribs, quite slanting through the lungs or chest."

It has been reproached to Buffon and other eminent authors, that they are too much guided by hypothesis, and sacrifice both to a favourite principle. The censure is, doubtless, very just; and we are happy to observe, that no objection of this sort can apply to Dr. Sparrman. He appears to have no predilection for any system. It is his ambition to study and describe nature with a pointed fidelity.

ART. V. *The Newspaper: A Poem, by the Rev. George Crabbe, Chaplain to his Grace the Duke of Rutland.* 4to. 2s. Doddsley, London, 1785.

BY some former publications, Mr. Crabbe had acquired a certain degree of reputation as a poet, which is not ill supported by the work now before us. The *Politico-mania*, and passion for news, our author alleges are unfavourable to literature in general, and to poetry in particular: he has therefore endeavoured to hold up News-papers, with their writers, and their readers to public derision and contempt. Let us, says he,

Since then the town forsakes us for our foes,

The smoothest numbers for the harshest prose;

Let us with generous scorn the taste deride,

And sing our rivals with a rival's pride.

He

He then goes on more particularly to announce his subject.

' I sing of News, and all those vapid sheets,
The rattling hawker vends thro' gaping streets;
Whate'er their name, or what the time they fly
Damp from the press to charm the reader's eye:
For, soon as morning dawns with roscate hue,
The Herald of the morn arises too;
Post after Post succeeds, and all day long
Gazettes and Ledgers swarms a noisy throng.
Gray evening comes, and comes not evening gray
With all the trifling tidings of the day?
Of all these triflers, all like these I write;
Oh! like my subject could my song delight,
The crowd at Lloyd's one poet's name should raise,
And all the Alley echo to his praise.'

We are next presented with the general character of Newspapers, with their numbers, their influence and effect upon society both in town and country. As a specimen of part of the work, we shall give our readers the description of the Village Freeholder.

' Nor here th' infectious rage for party stops,
But flits along from palaces to shops;
Our weekly journals o'er the land abound,
And spread their plagues and influenzas round;
The village too, the peaceful, pleasant plain,
Breeds the whig-farmer and the tory-swain;
Brooks' and St. Alban's boasts not, but instead
Stares the Red Ram, and swings the Rodney's head.
Hither, with all a patriot's care, comes he
Who owns the little hut that makes him free;
Whose yearly forty shillings buy the smile
Of mightier men, and never waste the while;
Who feels his freehold's worth, and looks elate,
A little prop and pillar of the state.

' Here he delights the weekly news to con,
And mingle comments as he blunders on;
To swallow all their varying authors teach,
To spell a title, and confound a speech:
Till with a muddled mind he quits the News,
And claims his nation's licence to abuse;
Then joins the cry, "that all the courtly race
" Strive but for power, and parly but for place;"
Yet hopes, good man! "that all may still be well,"
And thanks the stars that he's a vote to sell.'

A more particular description of Newspapers follows; their articles of intelligence, their advertisements, their puffs, their correspondents, both political and poetical, all pass in review, and are exhibited in a ridiculous light. The public will

will be able to judge of the execution by the following painting of the political correspondents.

Oh! cruel Woodfall; when a patriot draws
His gray-goose quill, in his dear country's cause,
To vex and maul a ministerial race,
Can thy stern soul refuse the champion place?
Alas! thou know'st not with what anxious heart
He longs his sacred labours to impart;
How he has sent them to thy brethren round,
And still the same unkind reception found:
At length indignant will he damn the state,
Turn to his trade, and leave us to our fate.
' These Roman souls, like Rome's great sons, are known
To live in cells on labours of their own.
Thus Milo, could we see the noble chief,
Feeds, for his country's good, on legs of beef:
Camillus copies deeds for sordid pay;
Yet fights the public battles twice a day:
Ev'n now the godlike Brutus views his score
On the scroll'd bar-board, view'd too long before;
Where, tipling punch, grave Cato's self you'll see,
And Amor Patriæ vending smuggled tea.'

The author, having next given some good advice to the poetical correspondents, concludes the poem with a handsome compliment to his patron, Lord Thurlow.

Such is the plan of Mr. Crabbe's performance: of the success with which it has been executed, the reader will be able to form some judgment from the extracts already produced. It cannot be considered as the production of a superior genius; but it is not destitute of poetical beauties; and the good taste of the author is to be commended, when we see him endeavouring to imitate the natural expression of Pope, rather than the obscure sentimental jargon, and affected tortuosities of some popular versificators of the present day. There is a good-natured playfulness in the satire, which shews that not to lash but to amend is the wish of the satirist. No party spirit is discernible in the work, and we have been able to discover only one personality.

' No British widow turns Italian bride.'

Among the happy lines, (of which there are many) that we have met with, we shall select the following, describing those political Swifts who write for bread.

' As birds that migrate from a freezing shore,
In search of warmer climes, come skimming o'er,
Some bold adventurers first prepare to try
The doubtful sunshine of the distant sky;
But soon the growing summer's certain sun
Wins more and more, nor leaves the winter one:.

So,

So, on the early prospect of disgrace,
Fly in successive troops this fluttering race ;
Instinctive tribes ! their failing food they dread,
And buy with timely change, their future bread.

But all is not finished in this superior manner : there are many unharmonious,—many feeble lines : the author is not unfrequently incorrect, and sometimes ungrammatical. We leave the ear and taste of the reader to discover the feeble and unharmonious lines, but shall give a few instances of his failure in correctness and grammar. Speaking of what various characters look for in a *News-paper*, he says,

‘ Grave politicians look for facts alone,
And slightly *theirs*, make comments of their own.’

Here by *theirs* we suppose the author means the comments of the *News-paper* writers ; but they are not previously mentioned, and the only antecedents that *theirs* can refer to are “ the motly page,” “ and it” with which the plural *theirs* cannot agree.

‘ *Whate’er* they gain, to each man’s portion *fall*,
And read *it* once, you read *it* thro’ them all.’

Had it not been for the rhyme, Mr. C. would probably have written *falls*.

‘ A sudden couplet rushes *in* your mind.’

The measure here produced *in* instead of *into*.

One instance more, and we have done with this disagreeable part of our office.

‘ Last in these ranks and least, their art’s disgrace,
Neglected stand the Muse’s meanest race ;
Scribblers who court contempt, whose verse the eye
Disdainful views, and glances swiftly by :
This Poet’s Corner is the place they choose,
A fatal nursery for an infant Muse ;
Unlike that corner where true poets lie,
For *these* no more shall live, than *they* shall die.’

Here *these* and *they*, for reasons obvious to every one who reads the passage, should be *those* and *these* ; as the line now stands, it conveys the idea, that the poets who lie in Westminster Abbey shall neither live nor die.

Mr. C. has acknowledged some imitations ; we ever discover him copying oftener than he has acknowledged ; why the originals from which the following lines were taken, do not appear at the bottom of the page, we cannot tell ; concealment could not be meant, for the resemblance is too striking, and the originals too well known.

‘ Nor Sunday shines a sabbath on the press.’—

‘ Soon as the chiefs, whom once they chose, lie low,
Their praise too slackens, and their aid moves slow ;

Not

Not so when leagu'd with rising powers, their rage
Then wounds the unwary foe; and burns along the page.

Upon the whole, we are ready to agree with Mr. C. in his strictures on the enormities of News-papers; but, perhaps he ought to have noticed, that the licentiousness he ridicules springs necessarily from the nature of our government. The excess complained of should no doubt be repressed as far as is consistent with the genius of freedom; yet we should be sorry to behold these excrescences of liberty give place to the dreary silence, or monotonous sameness of despotism. This thought is capable of much poetical decoration, and would not disgrace a future edition of the poem.

ART. VI. *The Navigator's Assistant*: containing the Theory and Practice of Navigation, with all the Tables requisite for determining a Ship's Place at Sea. By William Nicholson. 8vo. 6s. Longman. 1785.

IT will not be necessary to give a long account of this work. Mr. Nicholson is known to be a man of some abilities; and his inducements to compose this book, and the purpose it is meant to serve, may be collected from the preface.

Mr. N. says, (page. iv.) "The only book, in the English language, that is strictly scientific and dependent in its parts throughout, is Robertson's Elements of Navigation, A work highly esteemed, and deserving the estimation it has met with. If this book had been as well calculated for the general purposes of seamen, as it is for the academical teaching of the science of navigation, the present treatise would never have been written. But it is too expensive for common purchasers, and too voluminous for daily use. The dispersion of the tables and of the practical matter, renders them difficult to be readily come at, and the short radius of the traverse table prevents its extending at sight to the usual distance of a day's run. These and other similar objections are not offered as affecting the merits of the excellent book we speak of. They are trifling when considered in that light; though of sufficient consequence in their effects to render a smaller work desirable."

"It is true, that smaller works on the subject have long been extant. But in these, instead of taking every advantage to employ their scanty limits in the proper demonstration of the elements of practical navigation, their authors have either crowded them with problems of very remote utility, or lessons respecting seamanship, an art which can never be acquired by any other means than actual practice at sea. It may readily be imagined, that the admission of these matters must occasion the other parts to be shortened: and there is a limit beyond which science cannot be shortened without curtailling some of its proofs."

"To obtain this limit it was necessary to consider the subject in a retrograde manner; that is to say, for instance, it appears from the contemplation of the elements that enter into a day's work, that spherical

trigonometry is only wanted in the computation of azimuths and amplitudes, for which it does not seem necessary in a compendious work, to burthen the generality of purchasers with the whole of spherical trigonometry, which would be required for the demonstration of those problems. And however desirable it may be, that every navigator should fundamentally understand the principles of the art he practices, yet it is certain, that the majority will not acquire that knowledge. For these and other reasons that will offer themselves to the intelligent reader, and particularly that room might be left to treat more perspicuously concerning the other essential matter, it was thought expedient to omit the doctrine of spherical triangles. By this omission the contents of the work are reduced to the arithmetic necessary for understanding the nature of proportional numbers and logarithms; the geometry and cosmography required for deducing the several methods of sailing with their dependencies; and the display or exemplification of those methods. — Thus far Mr. Nicholson.

In our opinion, the most valuable parts of this work, (besides the collection of tables,) are, the method of surveying harbours and coasts—the keeping of a journal—the method of finding the latitude from the observations of two altitudes of the sun—and the method of finding the longitude by observations of the moon's distance from the sun, or stars. Of these articles the last two the author ingenuously acknowledges to have taken from the *British Mariner's Guide*, and other works of the Rev. Dr. Maskelyne, the present astronomer royal.

We shall make no observations on the inflated style of this book, though we cannot but think a plainer one much better adapted for the class of readers for which it is more immediately designed.

ART. VII. *The New Annual Register*, or general Repository of History, Politics, and Literature in the Year 1784, to which is prefixed a short Review of the State of Knowledge, Literature, and Taste, in this Country, from the Accession of Edward the First to the Accession of Henry the Fourth. 8vo. 6s. 6d. Robinsons, 1785.

THIS undertaking is of acknowledged utility. It has a reference to British and Foreign history. It exhibits remarkable and great occurrences. It preserves public papers; and holds out biographical anecdotes and characters. It describes the manners of nations; affords specimens of classical and polite criticism; and preserves philosophical papers. It makes excursions into antiquities; is a repository for miscellaneous essays which have the recommendation of merit; and offers a display of the choicest pieces of poetry. With these advantages it gives an account

account of domestic and foreign literature; and to each volume of the work there is prefixed an historical sketch concerning the state of knowledge, literature, and taste in Great Britain.

A work, so multifarious, must attract a very general attention; and while it furnishes instruction and amusement to the present times, it comprehends collections, which may prove of singular emolument to posterity. The future historians of England, in particular, must be infinitely indebted to it.

While the plan of the undertaking is worthy of high praise, it is also a pleasure to us to observe, that the execution of the present volume is not inferior to that of any of the preceding ones. The historical details for the year 1784, are valuable for the impartiality and the ability which they every where discover. The criticisms of domestic and foreign publications are highly liberal and candid. They seem to be the result of a cultivated taste, directed by a scrupulous integrity. In the accumulation of their selections, the editors are, by no means careless or defective. Their anxiety to please the public has induced them to bestow their usual labour, and to exercise their usual judgment.

From the view prefixed to this volume of the state of taste and knowledge from the accession of King Edward the First, to the accession of Henry the Fourth, we shall now make the following extract. It will enable our readers to form for themselves an idea of the ability of the Editors of the *New Annual Register*.

Chaucer is entitled to eminent praise as a poet. He was endowed with a fine genius, and shone in very different kinds of composition. His *Canterbury Tales* are master-pieces, which exhibit a wonderful variety of talents; for they abound with the sublime and the pathetic, with admirable satire, genuine humour, and an uncommon knowledge of life. The stories told by the several guests are exactly suited to their characters, and clearly evince that the author, notwithstanding the aids he derived from his acquaintance with Italian literature, was possessed of a noble invention and a fruitful imagination. Whatever were the defects of his style, they were entirely the defects of the period in which he flourished. At the same time it has a claim to much higher praise than it hath frequently received. The accusations of a want of harmony in his versification have often proceeded from an ignorance of the structure of our language in that age, and of the manner in which it was pronounced. Chaucer is usually characterized as the father of the English poetry: he was undoubtedly the first person in England to whom the appellation of a poet, in its genuine lustre, could be applied. Besides the enrichment that he added to our native tongue in general, he had the honour of establishing the English heroic verse,

verse, in which so many beautiful compositions have since appeared.

‘ It is observable that Chaucer was uncommonly free in his religious sentiments; and employed his talents not only in lashing the immoralities of the priests, but even in covertly attacking some of the doctrines of the Church of Rome: nor hath it been imagined without reason that he was a great favourer, if not a direct follower of Wickliff.

‘ Another poet of this æra, who is entitled to considerable applause, is John Gower. He was the intimate friend of Chaucer, and co-operated with him in all his valuable designs. With respect to religion, he was equally enlarged in his sentiments; so natural is the connection between genius and the love of liberty. Though he was much inferior to Chaucer in spirit, imagination, and elegance, his language is not destitute of perspicuity, and his versification is frequently harmonious. His course of reading was very extensive, and his learning was accompanied with a knowledge of life. He critically cultivated his native tongue, that he might reform its irregularities, and establish an English style. His poems are distinguished for their moral merit. In short, if Chaucer had not existed, Gower would alone have been sufficient to rescue the age he lived in from the imputation of barbarism.

‘ From the poets let us pass on to the historians, whom we shall not find unequal to their predecessors in the same species of composition.

‘ The Compendium of Thomas Wikes, which begins with the Conquest, and ends at the death of Edward I. is clear and full in its narration of several events. The Chronicle that goes under the name of John Brumpton, is copious in its accounts of the Saxons, and transcribes many of their laws at large. Higden, though a plagiarist, preserves some things which would otherwise have been lost. Matthew of Westminster concluded his Annals at the year 1307; but his work was continued by other hands, and particularly by Adam de Merimurth, to 1380. All these authors are useful, for want of better instruction; and we may add to them, though he was somewhat later in point of time, Sir John Froissart, who was born in France, and wrote in the language of that country, but who was brought up in the court of Edward the Third. His view of the reigns of that monarch, and his grandson Richard the Second, is plain, honest, and valuable: it is descriptive of the manners of the times; and has been of no small service to our modern historians. Walter Hemmingford, Nicholas Trivet, Ralph Baldock, Thomas Otterbourn, Robert de Avesbury, Henry Knyghton, John de Fordun, and William Packington, secretary to the Black Prince, were historical writers during the present period. The merit of Trivet and Robert de Avesbury, is superior to that of the rest. The Histories of the reign of Edward the Second, by John de Trokelowe, and Henry de Blaneford, contain some curious circumstances, the knowledge of which could not be obtained from any other sources.

‘ But this age produced what was then extremely remarkable, an extensive and illustrious traveller. This was Sir John Mandeville, a person descended from an ancient and noble family. He had received

ceived his education at the monastery of St. Albans, and applied himself, for a while, to the common studies of the day, and especially to physic; but at length, he was seized with an invincible desire of visiting Asia and Africa. Having amply provided himself for the purpose, he set out upon his undertaking in 1332, and was absent from England thirty-four years. When he returned to his native country, he was scarcely known, and had long been given up for dead by his relations and friends. He acquired an acquaintance with many modern languages in the course of his adventures, and wrote his Travels in Latin, French, and English. Several false and fanciful things are to be found in them, as he was extremely credulous, and tells us not only what he saw, but what he heard. In other respects his account of the countries he passed through deserves attention; and, excepting Paulus Venetus, he was the first man that opened the knowledge of the remoter parts of the world to the Western Europeans.

‘ We come now to the divines of the period, and might here mention a great number of schoolmen; but as we reserve them for future consideration, we shall only at present take notice, that John Duns Scotus and William Ockham are illustrious names in the history of scholastic theology. Thomas Doehing, Nicholas Gorham, and T. Hall, besides their proficiency in this theology, distinguished themselves as interpreters of Scripture. But it was John Baconthorpe who was the most eminent in this respect. Indeed, considering the age in which he lived, he was an extraordinary man. He published Commentaries upon the whole of the Old and New Testament, and his works gained a reputation abroad, which continued a long time. Bradwardin’s Treatise against the Pelagians was likewise much celebrated for several centuries.

‘ The grand luminary of this æra, as we have already seen, was John Wickliff. He was educated at Oxford, where he made an uncommon progress in all the literature of the age, and obtained the chief rank in philosophy and divinity. His abilities and character recommended him to the notice of Islip, Archbishop of Canterbury, who appointed him Rector of Canterbury-hall; but under Langton, the successor of Islip, he and the other members were turned out, to make room for the Mendicant friars. Some impute to this event his opposition to the Romish church. Whether there be any justice in this imputation, cannot now be certainly determined; but, whatever his motives were, he dared to think nobly and to write freely. That he had a solid and enlarged understanding is evident from the principles advanced by him; principles which will appear the more remarkable, when we consider the period wherein he existed, and that he actually went farther than many of the first reformers. He had the good sense to fix Christianity on its right foundation, by asserting the absolute sufficiency of the Scriptures as a rule of faith and practice. He denied the supremacy and jurisdiction of the Pope, the corporal presence of our Saviour in the sacrament, and the authority of the bishops to inflict temporal punishments upon religious offenders. That his sentiments were not in every respect equally rational, will be no matter of surprize to a reflecting mind. The

wonder is, that in an age so ignorant, and with disadvantages so great, he proceeded to the length which he did in the rejection of error and the investigation of truth. For his heretical opinions he was cited before his superiors, and his doctrines were condemned; but, being supported by powerful patrons, he escaped the malignity of his enemies, and lived and died in peace. It ought not to be omitted, that he translated the Bible; a grand undertaking! which shewed his real regard for the honour of revelation. He was not, however, the first that gave us the Old and New Testament in the vulgar tongue. John Trevisa, canon of Westbury, in Wiltshire, and a great traveller, did the same, in the period we are treating of; and mention is made in our ancient authors of our versions, of a still older date. This Trevisa was one of the first scholars of his time, and was patronized in his learned undertakings by Thomas Lord Berkeley. Wickliff, who does not appear to have understood the Hebrew language, collected what Latin Bibles he could find; from which he made one correct copy, and from this he translated. He afterwards examined the best commentators then extant, and from them inserted in his margin the passages in which the Latin differed from the Hebrew.

Mr. Hume has represented Wickliff and his followers as a set of enthusiasts. Without entering into a controversy with this elegant historian, we shall content ourselves with observing, that nothing peculiarly enthusiastic can be traced in the character and conduct of Wickliff himself. It is apparent, from his whole behaviour, that he was not one of those men who scorn to decline danger, and seem to court persecution. Let it, at the same time, be remembered, that, had it not been for such enthusiasts as Wickliff, truth, knowledge, and liberty, would never have existed in the world.

Among the learned disciples of this reformer, Pateshull, after his master's death, was the chief defender of his sentiments, and was at length obliged to fly into Bohemia, where he became very famous among the Hussites. Repyndon appeared for a while in the same cause, but was induced to desert and persecute it, for the sake of preferment.

The opinions advanced by the Lollards gave rise to a grand controversy, in which Binham, Dymock, Sharpe, Swaffham, and many more whose names are not worthy of being rescued from oblivion, distinguished themselves on the opposite side. Another subject of debate was, the method of healing the famous schism between Urban VI. and Clement VII. John Colden and Thomas Palmer exerted their talents on this question, which was deemed important in those days, but must now be regarded as altogether insignificant and contemptible.

We shall conclude this article with mentioning a few persons who, though not eminent scholars themselves, merit our gratitude and applause as the generous patrons and promoters of literature. Edward the Third is said, by some writers, to have been an encourager of learning; and the account will not be thought improbable, when we reflect on the great improvements that were made in the latter end of his reign. John of Gaunt, Duke of Lancaster, is, without

without controversy, entitled to distinguished honour in this respect; for he was the zealous protector and friend of the two most illustrious men of the age, Chaucer and Wickliff. Richard Aungervyle, Chancellor of England, spared no labour or expence in collecting books from all parts, of which he made a present to the university of Oxford, where he established a public library. But the most liberal benefactor to science was William of Wickham, who, during his own life, and at a prodigious expence, founded the college at Winchester, and New-college at Oxford. These seminaries were formed by him upon a plan, the wisdom of which hath rendered them singularly useful down to the present day; and he had the honour to be exactly imitated by several illustrious men, as will be seen when we shall have occasion to mention the literary establishments of Henry Chicheley, William of Waynesfleet, and King Henry the Sixth.

It remains for us to remark, that the editors of the New Annual Register deserve commendation for the punctuality with which they discharge their engagements with the public.

ART. VIII. *The Book of the Revelation of St. John the Divine explained*; in an Historical View of the past and present State of the Christian World, compared with the prophetic Visions. By Thomas Vivian, Vicar of Cornwood, Devon, 12mo. 2s. 6d. sewed. Dilly, 1785.

THE genius and industry of Christian Divines, have in these latter times been strenuously employed in attempts to explain the scriptural prophecies. The task is difficult, but certainly not impossible. If the Revelation of St. John were, as many have supposed it, unintelligible, how could we account for the name it bears, which is of equal authority, and as canonical as any part of the book? A natural curiosity of inquiry into the grand events of providence and mysteries of grace, has led many theologians to dig as it were into this sacred mine in all ages of the church. In the present times this employment becomes the duty of clergymen, who are loudly called upon by numerous assailants to defend the walls of Zion.

In explaining the Book of the Revelation, or any other portion of the scriptural prophecies, the last writers have an advantage over those that have gone before them: Since, besides the discoveries of their predecessors, if they look round them with judgment and attention they will find new materials for comment and explication in the new events of time.

But, in the multitude of visions recorded in the Book of Revelation, and the still greater number of events which influence the situation of the church, there is great latitude for fancy and conjecture; and all that we can infer for certain,

tain, is a very few general conclusions concerning the past, and still fewer concerning the future. When the commentator attaches himself to too many particulars, he is immediately lost in a labyrinth of error and confusion, and his genius and learning enlisted in the service of some favoured theory, degenerate into a refinement that appears trifling and ridiculous.

Mr. Vivian has furnished a fresh instance of the truth of this remark. He casts his eyes abroad over the ever changing scene of human affairs with a comprehensive view, and attends minutely to the unvarying word of God; but the boldness of his conjectures leads him sometimes into computations and observations that are fanciful and frivolous. As an example and proof of what we have here advanced, we shall lay before our readers his interpretation of the two horned beasts described in the 12th chapter of the Book of Revelation, from the 11th to the 13th verse inclusive. He employs much ingenuity and learning to shew that by this two-horned beast is meant the Kings of France, especially Lewis XIV. It is said in the 18th verse of the chapter just mentioned, "Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six." All the commentators from Irenæus downwards have applied this character to the seven-headed beast, and have puzzled themselves to find some word or name in Hebrew or Greek corresponding in its signification to the character of this seven-headed monster, in which the letters are expressive of the number 666. The most plausible of these, Mr. Vivian observes, is the Greek word *Latinos*, the conjecture of Irenæus.

'But,' says he, 'It may be asked of what *man* is this *the name*? Of the Pope? True, just as much as it is of every man in *Italy*, or in the *Latin Church*. With respect to the Hebrew word *Romith* (*Romana*) which others have been pleased with, it is *Feminine*, and *the name* of no *man* at all; of course cannot be applied to the Pope.

'If the application of the rest of the character to the King of France is well founded; and if this eighteenth verse relates to the second beast, the number 666 must suit that monarch also: For we have not the right key unless it suits every ward of the lock. Now as the *dragon* and *first beast* (it is generally agreed) are not any single individuals, (for no single person could answer all the prophecies concerning them;) so it is highly probable that the *second beast* is no single person, but a succession of men, acting in the same station and character. But where shall we find a succession of persons of the same name, and answering in other respects to the description given of the *second beast*? In *Egypt* a succession of *Pharaohs*, and afterwards of *Ptolemys* made their names expressive of the dignity. In the

the same manner LUDOVICUS (*Lewis*) is become expressive of the kings of *France*.

“But in what language shall we examine this name, to see the numerical amount of the letters contained in it? Hebrew (I suppose) is out of the question. And indeed so should the Greek too; for the word is no otherwise known to us, than as expressed in Latin, for many ages, in inscriptions and coins. The Greek as well as the Hebrew was unknown in the country inhabited by the *Franks*, and the neighbouring nations, till within these four hundred years. And if we would render it into Greek, it is doubtful what letters in that language correspond to the word in Latin: And the variety this admits of will make a great difference in the amount of the number. So that if in one of those varieties the number sought for should be found, it may be objected that the name is not rightly spelt in Greek; and this very objection has been made to the word (42) ΛΑΤΙΝΟΣ.

‘At the time this prophecy was written, Latin was the language most general in the Roman empire. And when the empire was divided it became the universal language in the western part; which, the learned in general agree is the scene of the events foretold by the visions in this book. It is still so among the learned in Europe; and is especially the language, in all her services, of that church which claims the title of *Catholic* or *Universal*; and in which the persons supposed to be meant by the *first beast*, and *red dragon*, as well as the *second beast*, make a capital figure.

‘But in Latin it may be said the letters are not numerical. Some of them are, and of these as many are found in the word LUDOVICUS, (43) as amount to the mystick number 666.

L	50
V	5
D	500
O	0
V	5
I	1
C	100
V	5
S	0

666

‘Now what shall we say to this? They that believe the Scriptures to be written by Divine Inspiration, and that this book is a part of the Scriptures, and that, as it professes, herein are shewn things that *must be hereafter*, must expect that every part of it shall be accomplished. And is not the whole of the vision relating to the *second beast* fairly explained, and a character found that answers to it in every particular?

‘(1.) Here is a word which, in the universal language of the church and western empire, contains the number long since marked in the word of GOD, as the key to open the prophecy, and point out the person meant. (2.) This word is probably the only one in the language

language that contains this number. (3.) The word is *the name of a man*, and so far corresponds to the prophecy; so that 666 is the *number of his name*. (4.) This man is an earthly potentate of rank sufficient to make him the object of the prophecy, and suited to be joined as a third with the Emperor and Pope; who have long been judged to be the other two characters here described. (5.) It is not only the name of a great king, but is the most common name of a succession of kings; so as to be proper to express the whole considered together, as constituting one political character like that signified by the *dragon and first beast*. And this succession of kings considered as one character or personage corresponds exactly to the vision. For (6.) he is an earthly potentate, *rising out of the earth*. (7.) His power is superior to the other kings, *having two of the ten horns*. (8.) With an appearance of extraordinary civility, *like a lamb*. (9.) By sanguinary edicts, he *speaks like a dragon*. (10.) He is firmly attached to the first beast, *exercising all his power before him*. (11.) The nature of that attachment is pointed out, *causing men to make an image to the first beast, to worship it when made, and causing his fires to come down*. (12.) The time of this support is marked, *after receiving the deadly wound*. (13.) The success of his zeal is shewn, and the means by which it succeeded; *giving life to the image, and deceiving them that dwell on the earth*. (14.) One distinguishing feature in the character is superstitious cruelty, *forbidding men to buy and sell, and causing them to be killed*.

There is much of all this cabalistical, trifling, and somewhat ridiculous. To the common sense of the Court of Versailles, and indeed of any court, or society of men not warmed and over-heated by too minute an investigation of particulars in the mysterious parts of the sacred records, it would certainly appear absurd, and an object of laughter, to affirm that the LEWISES of France were the two horned beast mentioned in the REVELATION. Yet our author's general view of this mysterious book is sensible and solid, and the remarks he makes on the whole of it in his preface, not less just than practical.

ART. IX. *Female Tuition*; or, an Address to Mothers, on the Education of Daughters. 2d Edition, small 8vo, 3s. sewed. Murray, London, 1785.

THE influence of the female sex on the manners and morals of society in general, is a truth too clear to be insisted on. Yet, though universally acknowledged, we seem totally to lose sight of the idea in the education of our women. To judge by our absurd method of tuition, we may be fairly suspected of sinking them below the level of mahometan degradation; and that we consider a woman as having neither a soul to be saved, nor a mind capable of receiving

ing instruction. Mental accomplishments are not attended to, the cultivation of the heart and understanding is neglected, as if we had no concern in a being on whom our joys, our sorrows, our dearest interests, and most exquisite enjoyments depend. A few, comparatively frivolous, accomplishments are all that we think of bestowing on one who should be educated for the important purposes of becoming a wife and a mother. But we do not stop here; matters are managed with such an excellence of absurdity that the infant mind, which should be early and constantly taught to value simplicity, diffidence, modesty, and all the milder female virtues, to love home, to enjoy the calm, the repose of a happy domestic circle, and to relish useful occupations, is, both by precept and example, led to every thing that is opposite.

The perusal of the elegant address to mothers, now before us, gave rise to these few reflections; we are happy to find our ideas coincide with those of the very intelligent and worthy author. He has said, with great truth in his preface, "Could we make good women of our daughters, an effectual reformation would soon take place in every department of society." To which we beg leave to add that, if mothers would pay more attention to the education of their daughters, the race of good women would soon be more numerous. We hope the present address will have that influence over them it deserves. To give their time to the education of their daughters, to make them good women, will in the end afford more heartfelt satisfaction than all the frivolous pursuits (to say no worse of them) which are the sole objects of too many mothers of the age.

The subjects which employ our author's pen, besides the Introduction, particularly addressed to mothers, are "maternal authority, domestic attention, diligence and activity, economy, simplicity, female pursuits, honour, knowledge, virtue, and religion." All these subjects he has treated with clearness and manly simplicity; his reasoning is convincing, and his unaffected earnestness and warmth speak forcibly to the heart. The following character of a fine lady, we shall present to our readers as a specimen of the work.

No one perhaps can form a more ludicrous contrast to every thing just and graceful in nature, than the woman whose sole object in life is to pass for a FINE LADY. The attention she every where and uniformly pays, expects, and even exacts, are tedious and fatiguing. Her various movements and attitudes are all adjusted and exhibited by rule. By a happy fluency of the most elegant language, she has the art of imparting a momentary dignity and grace

to

to the merest trifles. And, studious only to mimic such peculiarities as are most admired in others, she affects a loquacity peculiarly flippant and teasing; because scandal, routs, finery, fans, china, lovers, lap-dogs, or squirrels, are her constant themes. Her amusements, like those of a magpie, are only hopping over the same spots, prying into the same corners, and devouring the same species of prey. The simple and beautiful delineations of nature, in her countenance, gestures, and whole deportment, are habitually deranged, distorted, or concealed, by the affected adoption of whatever grimace or deformity is latest, and most in vogue. She accustoms her face to a simper, which every separate feature in it belies; spoils, perhaps, a blooming complexion with a profusion of artificial colouring; distorts the most exquisite shape by loads or volumes of useless drapery; and has her head, her arms, her feet, and her gait, equally touched by art and affectation, into what is called the TASTE, the TON, or the FASHION.

She little considers to what a torrent of ridicule and sarcasm this mode of conduct exposes her; or how exceedingly cold and hollow that ceremony must be, which is not the language of a warm heart; how insipid those smiles, which indicate no internal pleasantries; how awkward those graces, which spring not from habits of good nature and benevolence. Thus, pertness succeeds to delicacy, assurance to modesty, and all the vagaries of a listless, to all the sensibilities of an ingenuous mind. Destined as she is, in common with the sex, and fitted by the common peculiar liberality of nature, to polish and console humanity, a woman of this description never exerts a thought beyond the requisitions of the ton, the homage due to rank, family, parade, or personal decoration. With her, punctilio is politeness; dissipation, life; and levity, spirit. The miserable and contemptible drudge of every tawdry innovation in dress, or ceremony, she incessantly mistakes extravagance for taste, finery for elegance, and fashion for whatever strikes her as most incongruous to simplicity and nature. By flaunting the abject puppet of every insignificant and preposterous farce to which the fashionable world gives a temporary sanction and celebrity, her whole care and attention are engrossed by circumstance and shew. To her the delicious recollection of an open, artless, and worthy life, are not half so charming, as the various tiresome insipidities and inquietudes of a giddy one. Every idea of substantial felicity is habitually absorbed in the flattering and frantic intoxications of female vanity.

It is not, therefore, intrinsic merit, but a tinelled exterior, which attracts her esteem; and she values neither candour of mind, nor modesty of carriage, when opposed to flutter or parade. Her favourite examples are not those persons of acknowledged sincerity, who speak as they feel, and act as they think, but such only as are formed to dazzle her fancy, amuse her senses, or humour her whims. Her only study is how to glitter or shine, how to captivate and gratify the gaze of the multitude, or how to swell her own pomp and importance.—To this interesting object all her assiduities and time are religiously devoted. This makes her the willing slave of every novelty, which levity, or extravagance, or luxury, brings up,

up, invariably prescribes that superfluity in dress and equipage of which she is so fond, and addict's her to the mechanical practice of every punctilio, or artifice, which folly suggests or prudery imposes.

The mortifications, to which this contemptible and fastidious turn of mind exposes and subjects her, are various, and without end. Her approaches are deemed intrusion; her affability form or artifice; and all her complaisance or civility, the mere etiquette of the sex. She is always encroaching, and always repulsed; and is for the most part last, only from a violent propensity to be first. It is because she would be above all, that all are so much interested in keeping her down. The general disposition there manifestly is to keep her back, originates solely in her embracing every little vulgar manoeuvre for putting herself forward. We check impudence as naturally as we encourage modesty. A woman of this kind, consequently, is herself the dupe of all those artifices and schemes, which she incessantly and unsuccessfully practises on others.

This, surely, is not a character you would recommend as a pattern to your daughters.

We have read this little work with peculiar satisfaction, and sincerely recommend it to the attention of British mothers. The rapidity of the sale may perhaps encourage the author to enlarge his plan in some future edition, and render the "Address to Mothers" a still more valuable performance.

ART. X. *An Impartial Sketch of the Debate in the House of Commons of Ireland, on a motion made on Friday, August 12, 1785. By the Right Honourable Thomas Orde, Secretary to his Grace Charles Duke of Rutland Lieutenant Governor, and Governor-General, for leave to bring in a Bill for effectuating the Intercourse and Commerce between Great-Britain and Ireland, on permanent and equitable Principles, for the mutual Benefit of both Countries. Together with an impartial Sketch of the principal Speeches on the Subject of the Bill, that were delivered in the House on Monday August 15, 1785. With a Copy of the Bill presented to the House of Commons of Ireland, of the Eleven Irish Propositions, of the Twenty Resolutions of the British Parliament, the Address of both Houses of that Parliament to the King, and his Majesty's Answer. By William Woodfall. 8vo. 3s. 6d. sewed. W. Woodfall, 1785.*

THE power of oratory is very great, and it is accordingly exercised among the most rude and the most refined nations. It was the oratory of some German ELDER or chief that roused his tribe to war, or composed it to peace. It is the oratory of the Indian chief that excites his nation to arms, whether against some other Indian nation, or against the

the common foes of all Indians, the European invaders of the new world. The Greek and Roman historians shew how much eloquence prevailed in the nations and periods which they describe: for though the elaborate orations interspersed in their narratives owe much to the taste and fancy of the historians, yet, they prove that orations were occasionally made, and also as they are evidently adapted to the different geniuses of the different speakers, so it is probable that many of the real sentiments and modes of expression used by the orator have, in many instances, found their way by oral tradition to the mind of the historian.

It deserves, also, on this head to be observed, that the ancients had their *tabulae* or *commentaria* in which they took notes or memorandums of the most memorable incidents and sayings that occurred, as well as of any striking thought that arose in their own minds. These were handed down, as family pieces from father to son, and contained many curious and authentic anecdotes. This practice was the more natural that men had not, in those days, as they have now the advantage of purchasing books, at a very easy rate, from the works of Newton down to the almanacks of Partridge. From these written collections the historians of antient times, no doubt derived a great variety of real information concerning the leading sentiments and modes of expression in use amongst antient orators, and other grave men who, without any pretensions to oratory, delivered their sentiments on great public occasions.

Modern historians, particularly the Italians and Spaniards, who imitated the Roman writers very closely, have diversified their narratives with orations, that, with as great probability of authenticity at least, will bear a comparison in respect of sense and composition with any in Livy, Sallust, or Tacitus. Battista Nani, a noble Venetian, has beautified his history of the Republic with many elaborate and most ingenious speeches, made by his cotemporaries in his presence, but no doubt adorned with his own eloquence, and enriched sometimes by his own ideas. We have other pretty just specimens of the chaste and dignified eloquence of the senate of Venice in Foscarini, Fra. Paolo, Bembo, and different writers. In Contareni, Borghina, Poggio, Bruti, Machiavelli, and others we probably have in like manner, some resemblance of the Tuscan eloquence before Florence with its domain fell into the hands of the MEDICI. In Grotius, Mewsius, Meteren, &c. we have probably a close imitation, and somewhat approaching to reports of the great debates in the Stadthouse. But all these Italian and Dutch

writers

writers of Republican affairs, in which there was scope for eloquence, and means at the same time by which general notes of that eloquence could reach the public ear, professedly imitated in the construction of their works the writers of antiquity, and dressed, varied, and amplified a few sentiments of different speakers into long and elaborate orations.

A more accurate and correct taste in every thing, and particularly in history, began at last to appear in the most enlightened nations of Europe, France and England. Men looked for facts, mixed with reflexions, and selected by general and important views, but unadulterated still by fiction. Mr. Hume, by far the greatest historian of modern times, had judgment to discern and to approve the nicety of the age, but taste to perceive the beautiful relief that orations, upon great and critical occasions diffuse over the most legitimate historical compositions. The collections of Whitlock, who like a Roman senator kept a kind of journal of the scene in which he acted a very considerable part, those of Rushworth, public trials, state papers, &c. &c. furnished him with many genuine materials for speeches: but still all his genuine hints and materials were insufficient to swell and raise an oration equal to the fertility and grandeur of the occasion or the expectations of the cultivated reader. The historian, therefore, judiciously compromises the matter between the severity of historical narrative, and the taste influenced and formed by the great models of antiquity, by prefacing his orations with an affirmation that the speaker, on such and such occasions, "reasoned, or might have reasoned in this manner."

This was universally deemed the best mode of composing speeches, which united, without any great violation of truth, the real sentiments and character of the orator with the genius and fancy of the historian. And so generally was eloquence tolerated and even applauded, that Dr. Samuel Johnson, and others, composed speeches from vague oral reports brought to them at second hand from runners planted below the bar of the House of Peers, and in the gallery of the House of Commons, in which they were more studious to imitate the manner, than to adhere closely to the matter of the different speakers.

Mr. Woodfall has the merit of reporting the debates in Parliament with infinite labour and retention of memory, and with a scrupulous regard to truth and justice. Amidst that immense variety of matter that is thrown out by multitudes of speakers, his selections and abridgments are guided by ability and taste. If he reduces the substance of a speech within

within a shorter compass, he does not mutilate, but exhibit it on a narrower scale. There is no dismemberment of parts; but a just totality and design: a beginning, a middle and an end, appear in his masterly sketches. This general character we give of his debates published in his daily paper, which the writer of this article has very often had an opportunity of comparing with the original speeches as delivered *viva voce* in both Houses of Parliament.

Nor has Mr. Woodfall banished lies and fiction from the reports of parliamentary debates given by himself, only. He has chastened the public taste, corrected the negligence and improbity of other printers; and obliged the reporters of debates to follow truth like himself, as closely, and as far as they can tread in her paths. A greater degree of accuracy is now expected in speeches given out for those of members of Parliament, than ever. The members themselves will of course, if they are anxious for posthumous fame, be careful to have their speeches handed down to posterity, whether by writing themselves, or by sending notes to the persons that do, as correctly as possible: so that Mr. Woodfall's ability and persevering assiduity in reporting parliamentary debates, are circumstances by no means unimportant to the future history of England.

With regard to the debates that have led to these observations, Mr. Woodfall explains the nature of his undertaking in the following address to the public.

The magnitude and importance of the subject in negotiation between the Parliaments of Great Britain and Ireland, and the extreme desirableness that the two kingdoms should clearly understand each other, were the considerations that first suggested to the Reporter the idea of paying a visit to Dublin, with a view to endeavour, as far as his abilities and judgment would enable him, to collect and to state the sentiments of the Representatives of the people of Ireland, individually delivered in Parliament, upon so interesting an occasion. He flattered himself, that if he should have the good fortune to prove, in any degree, equal to the task, he should perform an acceptable piece of service to both countries; and he was the rather induced to undertake it, from the acknowledged want of a publication, that either professed or attempted impartially to report the general turn of the arguments upon each side of any question, that came under discussion in the House of Commons of Ireland. Under these impressions he attended the debates, of which he has aimed at giving a sketch in the following pages; and he trusts, that, however deficient in point of execution the publication may appear, there will not be found in it the smallest portion of prejudice or party colouring. In order to render his sketch as authentic as possible, he has spared no pains to procure every assistance within his reach; and, he is proud to acknowledge, he has been honoured with a very considerable share.

share. It is necessary, however, that he should signify, that he has rather sought to collect the sentiments of the Speakers, than fastidiously endeavoured to affect a superior degree of accuracy, by stating minutely the trifling occurrences incident to all, and inseparable from most debates, that run into any length.—Hence he has purposely omitted to enumerate every single and specific interruption given to Gentlemen while on their legs, and has merely noticed such as contributed to elucidate the argument, and to explain the particular fact, to which they alluded. He has, also, contented himself with stating on which side of the question several Gentlemen spoke, whom he either heard indistinctly, or who did not accompany the delivery of their opinion with any arguments or observations that were new, or more pointedly applied than they had been before by other Speakers. If it shall be found, that he has neither marred the meaning, nor weakened the reasoning of those Gentlemen who principally distinguished themselves on each side of the question, and that the sense of the debate, in general, is fairly and substantially conveyed by this publication, his object and his design will have been fully accomplished.

As grand occasions gave birth to great eloquence, so the eloquence of the Irish senators, on the whole, far exceeds that of the present English orators. There is more of sincerity in it, it is more impassioned; it comes more directly from the heart; while, at the same time it is more enriched with stores of cultivated, and lively fancy. There is only one man in the British senate that equals the various and lively strains of Irish oratory; and, it is remarkable that he is an Irishman.

We cannot without more particular attention pass over the sublime and energetic strains of Mr. Grattan, who animates and swells his pathetic addresses by whatever is most powerful and most majestic in nature: God; a providence; the dispensations of grace; the relations we stand in to the Supreme Being and to our fellowmen the children of the same common parent, independently of human institutions. There has not such an orator appeared in the British Empire since the days of Lord Bolingbroke: for Lord Chatham was not so learned and various: Mr. Fox is rather a sharp and forcible reasoner than a sublime and pathetic orator; and Mr. Burke though learned, copious, various, and pleasing, wants vigour and compression.

ART. XI. *The Journal of a Tour to the Hebrides*, with Samuel Johnson, L L. D. By James Boswell, Esq; containing some Poetical Pieces by Dr. Johnson, relative to the Tour, and never before published; a Series of his Conversation, Literary Anecdotes, and Opinions of Men and Books: With an Authentic Account
 ENG. REV. NOV. 1785. A a

count of the Distresses and Escape of the Grandson of King James II. in the year 1746. 8vo. 6s. boards. Dilly, 1785.

A BLIND and undistinguishing admiration is among the characteristics of weak and frivolous minds. There are men who venerate their fellow creatures as if they were gods; who pay homage even to their weaknesses and follies, as passionate lovers are fond of the caprices, nay, of the defects and faults of their mistresses; and who seek for distinction by appearing in their train. These reflexions, which obtrude themselves upon us, we express with reluctance and regret, as we wish to think well of Mr. Boswell, and are content to place to the account of early impressions his present excess of veneration. But they will obtrude themselves. They are the first, the uppermost, and the constant ideas that occupy the mind of the reader in perusing *the Journal of the Tour to the Hebrides*: we are therefore compelled to place them in the foreground of the picture we here draw of that publication. It is for the public to judge how far they apply to the author of the *Journal*.

It may reasonably be questioned whether Dr. Johnson is entitled as an author, or as a man, to such minute attention as Mr. Boswell and others have bestowed on all his actions, gestures, sayings, looks, and exclamations. The antients worshipped under the names of Ceres, Bacchus, Apollo, &c. &c. men who by the invention of useful and ingenious arts had been great benefactors to mankind. But of what art is Dr. Johnson the author? What discovery has he made? And, besides his dictionary, and the moral instruction in his *Rambler*, what real benefit has he conferred on his countrymen? His learning was great, but not unrivalled in England? in Germany it was exceeded. In poetry, he was far surpassed by GRAY whom he has treated with contempt and undervalued; in criticism he was not so just as Hayley, or so profound as Dr. Lowth; in morals and religion he was practically sound, and a very eloquent instructor: but he enquired not into the foundation of the former, and a spirit of the narrowest bigotry entered into his conceptions of the latter. Of various learning and strong imagination he was certainly possessed, but he was not distinguished by the pre-eminent faculty of creative genius. The stores of others he had examined with care and diligence, and often displayed to advantage; but he invented nothing.

As a man Dr. Johnson was more respectable than as an author; although there was nothing in his manners of that amiable simplicity, humility, meekness, condescension, and unbounded benevolence which characterized and still distinguishes

guish the lives of many men, his equals in learning, and in genius his superiors.

But, allowing to Dr. Johnson all the merit which his warmest admirers ascribe to him, was it meritorious, was it right or justifiable in Mr. Boswell to record and to publish his prejudices, his follies and whims, his weaknesses, his vices? Multiplied instances of animosity against whole orders and nations of men : proneness to believe in ghosts and the second sight : of superstitious veneration for ground consecrated by the ceremonies of priests : of sullen and diabolical moroseness : of egregious vanity : and of simple and vulgar observations conceived in turgid and bombast phraseology.—When Dr. Johnson was walking among the ruins of the cathedral church at St. Andrews, he was told that one of the steeples was in danger of falling. He wished that it might not be taken down, for, said he, “ it may fall on some of the posterity of John Knox ; and no great matter.” He hoped, also “ that Knox was buried in the highway.” Speaking of the celebrated orator Mr. Pultney, he said that “ he was a rogue, and that no whig could be honest.”

In their journey towards Sky, as they advanced towards Glenelg, Mr. Boswell was riding forwards to the inn, that he might take measures, before Dr. Johnson should arrive, for his accommodation. Dr. Johnson called his purveyor back with a tremendous shout, and was in a passion with him for leaving him. Boswell was terrified, and endeavoured to apologize for his apparent detraction of the Doctor, from the kindness and respectfulness of his intentions, in vain. “ Sir, said the Doctor, I should as soon have thought of picking a pocket as doing so—doing such a thing makes one lose confidence in him who has done it, as one cannot tell what he may do next.” When Mr. Boswell afterwards resumed the subject of his transgression, and endeavoured still to defend it, Dr. Johnson said, “ Sir, had you gone on, I was thinking that I should have returned with you to Edinburgh, and then have parted from you and never spoken to you more.”

Dr. Johnson was often too hard, Mr. Boswell tells us, on his friend, an early and constant friend, Mr. Garrick. When Boswell asked him, why he did not mention him in the preface to his Shakespeare, he said, “ Garrick has been liberally paid for any thing he has done for Shakespeare—he has not made Shakespeare better known. He cannot illustrate Shakespeare.”

In their way to Talisker, Dr. Johnson got into one of his fits of railing against the Scots. “ He owned that they had been

been a very learned nation for an hundred years, from about 1550 to about 1650; but that they afforded the only instance of a people among whom the arts of civil life did not advance in proportion with learning; that they had hardly any trade, any money, or any elegance before the union." A candid mind, where prejudice had not gained a temporary ascendancy over moral feelings, instead of venting itself in absurd and unjust reproach, would have gladly celebrated a people that could advance in science without advancing in luxury; and unite refinement of taste in letters and arts, with simplicity of manners. As to their want of trade and money before the union, it is well known, that previous to that period, trade had flourished, particularly the fisheries, to a very great degree: and, at the union, when the coin was called in, it amounted to a million sterling. The commercial spirit of Scotland during the reign of King William, it is equally certain, was so high, bold, and adventurous, that the Scots had not only African and India trading companies, but had begun to execute, and would have accomplished the justest as well as grandest system of commerce that has yet been conceived. But the jealous interference of England put a stop to the colonization of the Isthmus of Panama, and prevented the *Scotch* from establishing an universal emporium.

It is not our present business to dispute with Dr. Johnson concerning the former state of Scotland: but what we mean by these observations is, that Mr. Boswell ought not to have recorded such striking instances of animosity and prejudice, in the object of his veneration: it was counteracting we should imagine his design; which, if we mistake not, was to hold up Dr. Johnson in the most respectable light.

At the Laird of *Col's*, Dr. Johnson and Mr. Boswell had, each of them, an excellent bed-room. They had a dispute which of them had the best curtains. The Doctor's were rather the best, being of linen; but Mr. Boswell insisted that his bed had the best posts, which was undeniable. "Well," said the Doctor, if you *have* the best *posts*, we will have you tied to them and whipped."—"I mention this slight circumstance," says Mr. Boswell, only to shew how ready he is, even in mere trifles, to get the better of his antagonist, by placing him in a ludicrous view."—"We are afraid that here both the Journalist and the Doctor appear in no very elevated point of view. The repartee is unworthy of a school boy, and certainly there was no occasion to retail it as a proof of Dr. Johnson's eagerness to get the better of his antagonist."

As they passed through Glensheal, Mr. Boswell said, "there is a mount *like* a cone." Dr. Johnson replied, "no Sir; it is indeed pointed at the top, but one side of it is larger than the another." Another mountain Mr. Boswell, in popular language, called *immense*. Dr. Johnson with that depth of penetration and quickness of discernment which have so singularly astonished Mr. Boswell, without the least premeditation replied, "no, it is no more than a considerable protuberance." Dr. Johnson when he lost his oaken stick, which he had brought with him from England said, "that he intended to have made a present of it to some Museum."

The Doctor frequently upbraided Scotland with its barrenness of wood. The nakedness of the country, the poverty, the defects of the inhabitants are the favoured themes on which this mentor delights to harangue to his pupil and attendant. It was not in this manner that the Grecian sage, GALENUS, discoursed to the youth whom he addressed. In his exhortation to the study of the arts; "if, says he, you give due heed to the nature of things, you will be convinced that citizens do not derive glory from the cities and states to which they belong, but, on the contrary, that cities and states derive their renown from the splendid talents and virtues of their citizens. What would be the renown of Stagira, but for Aristotle? What that of Soli but for Aratus and Chrysipus? And whence, above all, is the name of Athens renowned over all the world? not certainly on account of fertility of soil; for the soil of Athens is remarkably barren, but because numbers of eminent men were born there, who reflected their own glory on their native country."

The association of ideas by which we call to mind, on this occasion, the Memorabilia of Socrates will doubtless appear whimsical to many of our readers, but ideas are as naturally associated by *contrast* as by agreements, and there is almost as wide a difference between that philosopher and Dr. Johnson, as there is between Xenophon and Mr. Boswell. We cannot, however, but observe how derogatory it would have been to the fame and character of Socrates, and indeed how injurious to the cause of virtue, had Xenophon haunted that great moral teacher in all his retreats, gaping after every thing he said and did, and published all his infirmities to the world? The taste of the Greeks was chaste, manly, and sublime: ours is impure, effeminate, and grovelling: and Mr. Boswell provides fuel for that passion for minutiae, for trifling anecdotes, which takes place of all nobler views and pursuits.

Yet amidst the trifles and trash with which our author has filled his volume, we meet with not a little of solid and manly observations on men, books, and things; and we should have laid the blame of those trifles and that trash, wholly on Mr. Boswell, if it did not appear that he was in the habit of reading his diary to his gigantic companion, who did not discountenance, but was flattered and pleased with it. "The more I read of this (Journal) says the Doctor, I think the more highly of you."

The following anecdotes of the person commonly known by the name of the Pretender, but whom Mr. Boswell, with a commendable delicacy styles, the grandson of James II. obtained from Miss Flora Macdonald, who accompanied the unfortunate Prince in his wanderings, and who assisted him in making his escape after the battle of Culloden, will not appear uninteresting to any reader, and may even be of use to some future historians.

Prince Charles Edward, after the battle of Culloden, was conveyed to what is called the *Long Island*, where he lay for some time concealed. But intelligence having been obtained where he was, and a number of troops having come in quest of him, it became absolutely necessary for him to quit that country without delay. Miss Flora Macdonald, then a young lady, animated by what she thought the sacred principle of loyalty, offered, with the magnanimity of a Heroine, to accompany him in an open boat to Sky, though the coast they were to quit was guarded by ships. He dressed himself in women's clothes, and passed as her supposed maid by the name of Betty Bourke, an Irish girl. They got off undiscovered, though several shots were fired to bring them to, and landed at Muggstot, the seat of Sir Alexander Macdonald. Sir Alexander was then at Fort Augustus, with the Duke of Cumberland; but his lady was at home. Prince Charles took his post upon a hill near the house. Flora Macdonald waited on Lady Margaret, and acquainted her of the enterprise in which she was engaged. Her ladyship, whose active benevolence was ever seconded by superior talents, shewed a perfect presence of mind, and readiness of invention, and at once settled, that Prince Charles should be conducted to old Rasay, who was himself concealed with some select friends. The plan was instantly communicated to Kingsburgh, who was dispatched to the hill to inform the Wanderer, and carry him refreshments. When Kingsburgh approached, he started up, and advanced, holding a large knotted stick, and in appearance ready to knock him down, till he said, "I am Macdonald, of Kingsburgh, come to serve your highness." The Wanderer answered, "It is well," and was satisfied with the plan.

Flora Macdonald dined with Lady Margaret, at whose table there sat an officer of the army, stationed here with a party of soldiers, to watch for Prince Charles in case of his flying to the isle of Sky. She afterwards often laughed in good humour with this gentleman, on her having so well deceived him.

After

* After dinner, Flora Macdonald on horseback, and her supposed maid and Kingsburgh, with a servant carrying some linen, all on foot, proceeded towards that gentleman's house. Upon the road was a small rivulet which they were obliged to cross. The Wanderer, forgetting his assumed sex, that his clothes might not be wet, held them up a great deal too high. Kingsburgh mentioned this to him, observing, it might make a discovery. He said, he would be more careful for the future. He was as good as his word; for the next brook they crossed, he did not hold up his clothes at all, but let them float upon the water. He was very awkward in his female dress. His size was so large, and his strides so great, that some women whom they met reported that they had seen a very big woman, who looked like a man in women's clothes, and that perhaps it was (as they expressed themselves) the *Prince*, after whom so much search was making.

* At Kingsburgh he met with a most cordial reception; seemed gay at supper, and after it indulged himself in a cheerful glass with his worthy host. As he had not his clothes off for a long time, the comfort of a good bed was highly relished by him, and he slept soundly till next day at one o'clock.

* The mistress of Corrichatachin told me, that in the forenoon she went into her father's room, who was also in bed, and suggested to him her apprehensions that a party of the military might come up, and that his guest and he had better not remain here too long. Her father said, "Let the poor man repose himself after his fatigues; and as for me, I care not, though they take off this old grey head ten or eleven years sooner than I should die in the course of nature." He then wrapped himself in the bed-clothes, and again fell fast asleep.

* On the afternoon of that day, the Wanderer, still in the same dress, set out for Portree, with Flora Macdonald and a man servant. His shoes being very bad, Kingsburgh provided him with a new pair, and taking up the old ones said, "I will faithfully keep them till you are safely settled at St. James's. I will then introduce myself, by shaking them at you, to put you in mind of your night's entertainment and protection under my roof."—He smiled, and said, "Be as good as your word!"—Kingsburgh kept the shoes as long as he lived. After his death, a zealous Jacobite gentleman gave twenty guineas for them.

* Old Mrs. Macdonald, after her guest had left the house, took the sheets in which he had lain, folded them carefully, and charged her daughter that they should be kept unwashed, and that when she died, her body should be wrapped in them as a winding sheet. Her will was religiously observed.

* Upon the road to Portree, Prince Charles changed his dress, and put on man's clothes again; a tartan short coat and waistcoat, with phibeg and short hose, a plaid, and a wig and bonnet.

* Mr. Donald McDonald, called Donald Roy, had been sent express to the present Rasay, then the young laird, who was at that time at his sister's house, about three miles from Portree, attending his brother, Dr. Macleod, who was recovering of a wound he had

received at the battle of Culloden. Mr. M'Donald communicated to young Rasay the plan of conveying the Wanderer to where old Rasay was; but was told that old Rasay had fled to Knoidart, a part of Glengary's estate. There was then a dilemma what should be done. Donald Roy proposed that he should conduct the Wanderer to the main land; but young Rasay thought it too dangerous at that time, and said it would be better to conceal him in the island of Rasay, till old Rasay could be informed where he was, and give his advice what was best. But the difficulty was, how to get him to Rasay. They could not trust a Portree crew, and all the Rasay boats had been destroyed, or carried off by the military, except two belonging to Malcom M'Leod, which he had concealed somewhere.

' Dr. M'Leod being informed of this difficulty, said he would risk his life once more for Prince Charles; and it having occurred, that there was a little boat upon a fresh-water lake in the neighbourhood, the two brothers, with the help of some women, brought it to the sea by extraordinary exertion, across a Highland mile of land, one half of which was bog, and the other a steep precipice.

' These gallant brothers, with the assistance of one little boy, rowed the small boat to Rasay, where they were to endeavour to find Captain Macleod, as Malcolm was then called, and get one of his good boats, with which they might return to Portree, and receive the Wanderer; or, in case of not finding him, they were to make the small boat serve, though the danger was considerable.

' Fortunately on their first landing, they found their cousin Malcolm, who, with the utmost alacrity, got ready one of his boats, with two sturdy men, John M'Kenzie, and Donald M'Friar. Malcolm, being the oldest man, and most cautious, said, that as young Rasay had not hitherto appeared in the unfortunate business, he ought not to run any risk; but that Dr. M'Leod and himself, who were already publicly engaged, should go on this expedition. Young Rasay answered, with an oath, that he would go, at the risk of his life and fortune.—“ In God's name then (said Malcolm) let us proceed.” The two boatmen, however, now stopped short, till they should be informed of their destination; and M'Kenzie declared he would not move an oar till he knew where they were going. Upon which they were both sworn to secrecy; and the business being imparted to them, they were keen for putting off to sea without loss of time. The boat soon landed about a mile from the inn at Portree.

' All this was negotiated before the Wanderer got forward to Portree. Malcolm M'Leod, and M'Friar, were dispatched to look for him. In a short time he appeared, and went into the public house. There Donald Roy, whom he had seen at Mugstot, received him, and informed him of what had been concerted. Here he wanted silver for a guinea. The landlord had but thirteen shillings. He was going to accept of this for his guinea; but Donald Roy very judiciously observed, that it would discover him to be some great man; so he desisted. He slipped out of the house, leaving his fair protectress, whom he never again saw; and Malcolm M'Leod was presented

to him by Donald Roy, as a captain in his army. Young Rasay and Dr. McLeod had waited, in impatient anxiety, in the boat. When he came, their names were announced to him. He would not permit the usual ceremonies of respect, but saluted them as his equals.

Donald Roy staid in Sky, to be in readiness to get intelligence, and give an alarm in case the troops should discover the retreat to Rasay; and Prince Charles was then conveyed in a boat to that island in the night. He slept a little upon the passage, and they landed about day-break. There was some difficulty in accommodating him with a lodging, as almost all the houses in the island had been burnt by the soldiery. They repaired to a little hut, which some shepherds had lately built, and having prepared it as well as they could, and made a bed of heath for the stranger, they kindled a fire, and partook of some provisions which had been sent with him from Kingsburgh. It was observed, that he would not taste wheat-bread, or brandy, while oat-bread and whisky lasted; for these, said he, are my own country bread and drink."—This was very engaging to the Highlanders.

Young Rasay being the only person of the company that durst appear with safety, he went in quest of something fresh for them to eat; but though he was amidst his own cows, sheep, and goats, he could not venture to take any of them for fear of a discovery, but was obliged to supply himself by stealth. He therefore caught a kid, and brought it to the hut in his plaid, and it was killed and dressed, and furnished them a meal which they relished much. The distressed Wanderer, whose health was now a good deal impaired by hunger, fatigue, and watching, slept a long time, but seemed to be frequently disturbed. Malcolm told me he would start from broken slumbers, and speak to himself in different languages, French, Italian, and English. I must however acknowledge, that it is highly probable that my worthy friend Malcolm did not know precisely the difference between French and Italian. One of his expressions in English was, "O God! poor Scotland!"

Many other anecdotes are recorded by Mr. Boswell of this unfortunate adventurer, equally interesting, and equally honourable to the fidelity of the Highlanders: but for these we must refer our readers to the publication under review.

Dr. Johnson's poems, in Latin, on Inchkenneth, and on the Isle of Sky, appear to us far preferable to any of his poetical compositions in English. His prose compositions are often turgid: his poetry appears more chaste, as poetical ardour justifies lofty expressions: but his Latin poetry is pure, easy, elegant and classical.

In this journal, there is not a little egotism relating wholly to Mr. Boswell himself, which in a man who appears very good natured, and is certainly an agreeable trifler, we readily excuse. But we hope that Mrs. Boswell has often given her husband more essential tokens of complaisance and affection than by changing

changing her bed-chamber for one night to accommodate Dr. Johnson. Yet our author celebrates this act of hospitality in the highest strains of panegyric. One of his daughters also is to have 500*l.* in addition to her fortune, for taking kindly to Dr. Johnson.

On the whole, this is a very entertaining journal; but it does by no means tend to exalt the fame either of its subject, or of its author.

ART. XII. *Addresses to the Deity*, by James Fordyce, D. D. small 8vo. 2s. 6d. boards. Cadell, 1785.

THE worthy author of this performance, so well known by his former publications, has been compelled by want of health to leave off the ordinary labours of his profession. Attached, however, to the principles and the spirit of that religion which he formerly taught, he finds them the chief comfort of his now declining days, and earnestly wishes, by recommending them to others, to promote the highest interests of mankind. He apprehends that the character of devotion has frequently suffered from the forbidding air which has been thrown over it, by the narrowness of bigotry on one hand and the gloom of superstition on the other. Men of liberal and chearful minds are apt to be prejudiced against piety at large, by mistaking this ungracious appearance for its genuine form. The rant of vulgar enthusiasts has contributed to beget the same aversion in persons of a cool and speculative temper; while on the other hand, people of taste and sensibility have been frequently disgusted with the dry and insipid style employed on such subjects, from want of feeling in the authors, or perhaps from a fear of being thought too warm, in an age of fashionable indifference and false refinement. To exhibit piety in a more amiable form; to represent the veneration, complacence and delight, with which its genuine exercises are accompanied; and to express the spirit of that religion which while it ascribes glory to God in the highest, announces peace on earth and good will towards men, was the design of Dr. Fordyce in these addresses, which he has presented to the public. The first address turns on a view of the sea from a temple at High Cliff, near Christ Church, Hampshire. The second has for its subject salvation by Christ, and was intended as a sequel to the former. The third on contemplation, grew out of both. The fourth and fifth on providence, will not be deemed an improper addition. The sixth was occasioned by the death of the late Samuel Johnson.

As

As a specimen of this performance, we shall present the reader with an extract from the first address.

“ Roll on, ye destined ages, till the plans of Providence are all fulfilled. At length the morning of the Resurrection will dawn, when the sea shall give up its prey, and the dead shall rise incorruptible. Happy period! Consummation most devoutly to be wished! Then shall I meet in perfect glory a much-loved and long-lamented brother; the stay of his father's house, the comfort of his widowed mother, my counsellor and example in youth; of whom the devouring waves were permitted to bereave us, at the instant that we were rejoicing in hope to welcome his return from foreign lands, full of honour, and rich in accumulated treasures of learning, eloquence, and wisdom. So it seemed good in thy sight, mysterious unerring Ruler. “ Clouds and darkness are round about thee; but righteousness and judgment are the habitation of thy throne.” That inestimable man was taken from the evil to come. By an end, which ignorance or impatience would have deemed untimely, of what public disasters, and private sorrows did he not escape the pain of partaking! With what congratulations would his venerable ancestors, and a bright circle of seraphic spirits, hail his enlightened and benevolent soul, on gaining so early the shore of immortality! With what transports, till then unfelt, would his rising faculties join that high assembly, to celebrate the praise of his and their Parent and Lord!

“ X. Nor wilt thou be angry, if emulating such celestial harmony, I presume to add my imperfect note. Art thou not also my Parent and my Lord, although I am yet “ a sojourner on earth?” Deign to receive my humble tribute of love and homage. Accept my warmest gratitude, in particular, for having formed me capable of these contemplations, and inclined my heart to entertain them. Let me never think of thy Majesty but with the deepest veneration; never dare to mention thy name with rashness or indifference; nor live to become a careless spectator of the beautiful and magnificent objects, in which thou hast manifested thy perfections with such surpassing glory. May the spirit of devotion, they have at this time called forth, be nourished and increased by frequent reflections on a scene so peculiarly adapted, as that which I behold, to exalt the imagination, and strike the mind with inexpressible solemnity. May I ever study to keep my passions in subjection to the awful power, “ who saith to the sea, Hither shalt thou come, but no farther: “ here shall thy proud waves be staid.” And let that irresistible voice which stills their rage, command every tumult of my breast into a calm.”

The view of the sea naturally suggested to the contemplative author the fate of his brother, who perished in the devouring waves. The feelings and reflections which rise spontaneously from the scene are expressed with warmth and vigour, though not without affectation. The allusion to Hamlet, “ Consummation devoutly to be wished,” can never be forgiven in an address to the Deity.

In

In the 6th address the author delineates the character of his deceased friend Dr. Johnson.

‘ From this awful decree there is no exemption. “ The wise man dieth even as the fool.” Neither wit nor eloquence, neither rectitude nor piety, can save from “ the King of terrors.” It hath pleased thee, Almighty Disposer, to number with the silent dead a man of renown, a Master in Israel, who had “ the tongue of the learned,” and worshipped thee with fervour “ in the land of the living.” His was “ the pen of a ready writer.” His was the happy power of communicating truth with clearness, and inculcating virtue with energy; of clothing the gravest counsels in the attractive garb of entertainment, and adding dignity to the most obvious maxims of prudence. To him it was given to expose with just discrimination the follies of a frivolous age, and with honest zeal to reprobate its vices.’

‘ But “ what is man, O Lord ?” or who among the sons of men can plead innocence before the Thrice Holy ? When trouble and anguish came upon thy aged Servant, when “ his sleep went from him,” when in solemn recollection he “ communed with his own heart upon his bed,” and examined himself in the view of his last and great account, he saw wherein he had offended. Then it was, that I heard him condemn, with holy self-abasement, the pride of understanding by which he had often trespassed against the laws of courteous demeanour, and forgotten the fallible condition of his nature. Then it was, that I heard him with ingenuous freedom commend the virtues of forbearance and moderation in matters of belief, as more conformable to reason, and to the Gospel of thy Son, than he had long conceived. How deep was the contrition which then penetrated his soul, in the remembrance of his sins, and caused him to feel more strongly, what indeed he had ever acknowledged, that no extent of intellect, and no eminence of fame, can arm an awakened and reflecting mind against the tear of thy displeasure ! Let it be known that this man, after considering the uncertainty of life, after studying the sanctity of thy law, after discovering more clearly the utter insufficiency of human attainments, and contemplating with ardent solicitude the stupendous and unspeakable importance of salvation, did with all the humility of faith cast himself on thine infinite mercy through Jesus Christ. But for the confirmation of the true believer, and to overthrow the delusive pretences and vain expectations of hypocrisy, let it be known also, that while he rested only on this foundation, he was unalterably assured it would support none but the penitent and upright, the devout and benevolent.’

The author has chosen the title of *Addresses to the Deity*, rather than that of *Prayers*, because though they contain many petitions and intercessions, they partake chiefly of the style of Meditation. Such a *Melange of Adoration and Anecdote, Penitence, and Politeness*, will sometimes surprise the reader.

Upon

Upon the whole, these addresses are conceived in a liberal spirit, and expressed with warmth and animation: that is their whole merit. The affecting simplicity, which so happily conveys the feelings of the heart; the awful solemnity which ever accompanies devotion, are unknown to our author. An accommodation to the frivolous spirit and taste of the age; an attempt at the courtly and agreeable; an affectation of petty graces and minute ornaments; with a false glitter and pomp of expression, mark and disfigure all the publications which have come from his pen. Perhaps some apology may be made for such a mode of composition in addresses to men: But in our approaches to the Throne of the ETERNAL; in our supplications to the MAJESTY OF HEAVEN, the graces of politeness, and tinsel embellishments of style, are, to say no worse of them, at least highly improper. In the presence of the Deity every idea of ourselves should be laid aside, and vanity of attire rejected when we stand on holy ground. The beauties of holiness stand in need of no additional allurements; and there is a difference between the modest ornaments of a temple and the superb decorations of a pantheon.

ART. XIII. *Observations on the Typhus, or Low Contagious Fever; and on the Means of preventing the Production and Communication of this Disease*, by D. Campbell, M. D. 8vo. 1s. 6d. Johnston.

IT appears to us, that the first fifty-two pages of this pamphlet might have been spared without any injury to the public. They contain, with very few exceptions, a detail of the observations of other writers, to which they add little of novelty or force. The author was perhaps afraid that the solid matter might sink unnoticed, unless it was supported on the surface of public attention, by being enshased in something light and bulky. But there was no cause for any such apprehension; his observations on one particular point alone were sufficient to ensure him a favourable hearing.

What we find remarkable in the description of the disease is, that during its whole course it was attended with a gentle diaphoresis in several instances; that the pulse was sometimes at the natural standard with respect to frequency or below it, and that the disease proved more fatal to men than to women, and to women than to children. The proportions were the following.

Men

Men 206, died 25, which is rather less than 1 in 8. Women 235, died 13, more than 1 in 19. Children 225, died 3, which is about one in 80, upon the most unfavourable supposition, but perhaps not 1 in 120, as may be deduced from some circumstances mentioned by the author, which suggest a suspicion that they all three did not die of fever.

Deafness frequently came on both in those who died and those who recovered. Hæmorrhages from the nose were profuse in several instances. We need only observe that the description in other respects agrees pretty exactly with other accounts of the disease, and especially in this, that the degree of danger was commonly indicated by the state of the brain, though in two cases the head did not seem to be particularly affected; but there seemed to take place a fatal determination to the lungs, which was accompanied with wheezing and a considerable expectoration of frothy matter, as in the bastard peripneumony and chronic catarrh, with that leaden cast of the complexion, which is observed in these disorders. No critical days, no intermissions or remissions could be perceived.

The plan of cure was that which has been creeping in for many years, and which though unhappily not universal, is at least pretty general. Bark to the extent of an ounce a day, and wine, (in the place of which spirits were occasionally substituted) to that of a bottle were the chief remedies, when the disease had advanced any length: emetics were confined to the first onset. "In more advanced stages of the disease," says the author, "in those instances where I saw emetics exhibited, they were attended with evidently bad effects." Moreover, the author thought that when the delirium was attended with a hard dry tongue and quick motions, these symptoms were increased by the exhibition of bark and wine; but he adds, that he is uncertain whether these unfavourable appearances may not have arisen from his being unable to throw them in, in sufficient quantity.

But there occurred a peculiar state of the disease in which this practice was ineffectual. As the account of this with what follows is the most interesting part of the publication, we shall transcribe it.

'After the symptoms of the first attack, such as lassitude, shivering, pains in the back, limbs, and head, the patient takes to his bed: his nights are passed without sleep; or if he falls into a short slumber, he awakes disturbed by some unpleasant dream; he starts up and wants to get out of bed; he is continually turning and changing his posture; complains much of pain, or confusion in his head; of noise in his ears, and thirst. His tongue is either dry and hard,

or

or covered with a thick, disagreeable brown fur. His eyes begin to grow muddy, and assume a dull look. The pulse is about 120 strokes in a minute, and small. The skin dry, or bedewed with partial sweats, which produce no alleviation of the complaints. These symptoms continue, and grow more alarming; uneasy days succeed to restless nights; the patient is exhausted by pains, and by watching; the inclination and ability to take nourishment, diminishes; the delirium, which for a while, only took place upon coming out of his slumbers, is now more constant; and if some means cannot be found to interrupt the progress of the disease, slight convulsions, total refusal of food, and insensibility, are certain to ensue; which with cold extremities, and involuntary evacuations, close the scene.

'In this state of things, I have too frequently seen all the usual practice exhausted without success. The *bark* has been given, in as large doses as the patient could take, and repeated as frequently as the stomach would admit; *wine* has been given freely: *camphor*, *castor*, *musk*, *contrayerva*, and the whole train of nervous stimulating medicines, have been exhibited: these have been joined to, or exchanged for *antimonials* and *James's powder*: *blisters* have been applied, repeatedly; also *pediluvia*, and warm fomentations to the lower extremities. The only alleviation of the symptoms in such situations, which seemed fairly to result from these medicines or applications, sometimes followed the exhibition of musk, and the application of blisters to the head or neck; or the use of the pediluvium, or fomentations, applied by means of flannels, wrung out of warm water, to the lower extremities. The good effects of these remedies proved however generally of short duration; and were too often looked for in vain.'

In this state of things the author, tired by frequent disappointments, had recourse to opium, which he had heard had been exhibited at Edinburgh in this disease. Before he relates his own method of using it, he goes in quest of authorities, he finds Sydenham, Dolæus, Boërhaave, Hind, and Cullen, advising or admitting it in certain stages of fever, chiefly where there was no suspicion of inflammation. If his inquiries had been more extensive, his success in discovering authorities would have been more complete. As a proof of this we shall mention Bohnius, who in his treatise *De officio Medici duplici, clinico & forensi*, 1704, a work on which Haller bestows the title of *eximius liber*, contends that the fears of physicians in exhibiting opium in fevers, are idle and imaginary. He moreover particularly relates a case in which he persevered for fifteen days in the use of it with success. The quantity he employed was three ounces of the tincture.

We shall conclude the present article with the author's own relation of the mode in which he employed opium, at
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the same time earnestly recommending the whole of what he says on the subject to the attention of physicians.

‘ With these considerations in my mind, I began to exhibit this medicine. As it is when joined to camphor, so efficacious in producing a determination to the skin; and as this last medicine has been looked upon as an useful one in these fevers, I first gave it in the following formula.

‘ *R. Opii pur. gr. i. ad griss.*

‘ *Camphor. gr. x. ad gr. xv. f. Bol. Hora decubitus sumendus.*

‘ In this dose, when the symptoms were mild, or in the early stages of the disorder, it was attended with all the expected good effects; but when the disease had been some time formed, and the symptoms more violent, it was not adequate to the purpose: I then augmented the quantity, and the formula which I now generally use is as follows.

‘ *R. Tinct. Thebaic. gr. lx.*

‘ *J. e Camphora unc. iss. M.* and sometimes with the addition of thirty or forty drops of *antimonial wine*, when the tongue is particularly dry and hard, or the thirst considerable.

‘ Of this the patient took two-thirds in the evening, and the remainder at the end of two hours, if sleep or at least rest did not ensue. There was in the *acme* of the disorder, generally a necessity for the whole quantity, but seldom any occasion for more. I have however in some, though few instances, found it necessary to give twenty or thirty drops more of *tinctura thebaica*, at the end of other two hours. For it must be observed, that unless the sedative effects of the opium be produced, that I never saw any good effects from this medicine. By this I mean, that it should be given in a quantity, sufficient to induce sleep or at least rest, ease and quietness, in opposition to restlessness and watchfulness: and until the patient ceases to be sensible of the head-ach, and pains in the limbs or other parts of the body; which is generally effected by the above dose. With respect to any further quantity it must be left to the discretion of the practitioner, and result from the necessity of the case. From the return of head-ach and tendency to delirium, I have sometimes been obliged to repeat the doses in the morning: but in general the truce obtained by the opiate given in the evening, made the succeeding day pass on tolerably easy, and the patient took the cordial mixture and food better; which last I always found to be a favourable symptom, as much as a total aversion to aliment, was a bad one.

‘ It however happened not unfrequently, when the complaint spun out to a considerable length, that the patients obstinately refused the mixture and all other medicines, except the opiate at night, which with the cordial regimen consisting of broth, and gruels with wine, were the only things taken during the greatest part of the illness: and these I have often seen adequate to the removal of the symptoms of the disease; and to the recovery of health.

ART. XIV. *Francis, the Philanthropist: an Unfashionable Tale.*
In three Volumes, 12mo. 7s. 6d. sewed. Lane, 1785.

THIS performance rises to a superiority over the common run of novels. The incidents are various; the characters are sufficiently discriminated, and there is a considerable degree of management in the development of the story. The reader, undisturbed with the wildness of romance, finds that interest and emotion, which the faithful painter of nature never fails to excite.

In the form or construction of his work, the author has not followed the epistolary method; and in this he gives a proof of his taste. The epistolary manner leads to a carelessness of execution. The interrupted progression of the leading story, and of the under plots fatigues the memory; and the multiplication of the characters while it tends to confuse, is in a vitious deviation from simplicity. On the contrary, in the stream of a continued narrative every thing is natural; and the author has the fullest opportunity of working upon the passions, and of communicating to his work that bewitching charm of sensibility, which constitutes the chief merit of the novel.

In the third volume of the present performance there is an incidental digression, from which we shall select an extract for the amusement of our readers.

“Two friends, Mr. Bellcour and Mr. Grumpall, engaged in a continental tour together.—“Let’s go to the Spa for a few weeks,” says Bellcour.—“To the Spa!” replied Grumpall; “no, hang it, I hate every thing that borders on the German,—so filthy, and so frouzy, and so stupid:—to Paris for a few weeks, if you will.”—“To Paris be it then,” returned Bellcour; and they prepared for their journey.

“They agreed to meet and take chaise on the Surry-side of Westminster-bridge the next Sunday morning at eight.—Bellcour arrived at his time, with six shirts and some linen waistcoats and breeches, in a *petite caissette*; in an hour and forty minutes Grumpall reached the inn, with trunks, portmanteaus, and hat-boxes.—“Oh! the curse of packing,” cried Grumpall;—“nothing ready, nothing to be found;—I have been at it since six this morning, and at last waited a full hour for my new perriwig!”—

“Packing is by no means troublesome to me,” replied Bellcour; “you see my baggage,—it is easily arranged; I shall make a new coat at Paris,—and, if I wore a wig, I should hardly carry one from England;—the French, you know, are born *peruquiers*.”

“The chaise was now ready, Grumpall’s servant was not yet come.—“Plague take these rascals,” cried Grumpall, “they make their masters wait without ceremony;—I’ll discharge the scoundrel in the instant.”—“I had rather be delayed a few minutes than part

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with a good servant," said Bellcour.—The servant was at the chaise door; he received a thousand curses from his master, who continued to execrate the whole way to Dartford, where he was seized with a fit of heart-burn.

He entered an apothecary's shop, and asked for a lump of Glasse's magnesia, dissolved in water.—He had no magnesia of Glasse's preparation, he replied, but he had excellent in powder from Apothecaries Hall.—"None of Glasse's magnesia!" exclaimed Grumpall,—"You have nothing in your shop, I suppose!"—"Plenty of salt of wormwood and lemon-juice," replied the apothecary, "and you seem to want cooling medicines."—Stung with this sarcasm, he flung out of the shop, and complained to his fellow-traveller of his ill-success.—"I had rather have magnesia in powder than the heart-burn," said Bellcour;—but Grumpall carried his heart-burn and his ill-humour to Rochester.

The horses moved too slowly;—"can't you get on, postillion?"—"Stiff bill, your honour?"—"Ay, and weak cattle;—we had better get out and walk;—here, open the door, driver!" and he quitted the carriage.—Won't you walk, Mr. Bellcour?—we shall never reach Rochester, if you don't ease the miserable horses;—there is a curle annexed to travelling this road,"—"I had rather travel slowly and coolly," replied Bellcour, "than hasten my journey at the expence of greater inconvenience."—He remained in the carriage.

After labouring a mile up-hill, in a burning sunshine, Grumpall resumed his seat in the chaise, tired, breathless, dusty, and in a violent perspiration. Impatient of the heat into which he had wretchedly thrown himself, he flung open his waistcoat;—"you had better submit to temporary warmth, than expose yourself to the danger of disease by attempting to cool too suddenly," cried Mr. Bellcour;—but Grumpall persisted, and the consequence was a violent cold, attended by a cough, which accompanied him to Paris.—Mr. Bellcour preserved his patience and his health.

The pavement of the three towns shook Grumpall to atoms, and he was faint for want of refreshment.—"You had better eat a biscuit and drink a glass of white wine," said Bellcour;—it was ordered;—but Grumpall found the biscuit tough, and wine sour, and proceeded with an empty stomach. "I have tasted better wine and more newly-baked biscuits, but they may serve to prevent sickness," said Bellcour.—He eat, drank, and went on.

At Canterbury they dined, but the steaks were hard, the pease dry, and the chickens tasteless. Grumpall had sacrificed appetite to heart-burn, wind, and obstinacy.—"You may find better things in your own house," said Bellcour, "but if you had followed my advice you would have been content with these."—He dined plentifully, and Grumpall grumbled and fasted.

At Dover the beds were wretched, the house dirty, and the bill extravagant;—"but it is the last extortion we shall be exposed to in England," says Bellcour, "and let us part with our country, as we do with our friends, in good humour."

They

"They embarked,—but Grumpall discovered that the vessel was crazy,—that she was top-heavy, by being crowded with passengers,—and that the mariners were all drunk; and he spent the three hours of the passage in peevish enquiries, groundless lamentations of danger, and fruitless wishes for a cork-jacket.—“You might have spared yourself three hours uneasiness,” said Bellcour, as he stepped upon the quay at Calais, “if you had permitted yourself to be governed by reason; I have not suffered one unpleasant sensation since we set sail, and you see I am arrived in safety as well as yourself.”

The licenced porters of the town now seized their baggage to convey it to the custom-house.—“Villains!” cried Grumpall, “desist!”—He drew his *couteau*, the town-guard attended in an instant, and conveyed him and his trunks to examination;—he was detained three hours, and dismissed with a caution, not to fly in the face of national establishments.

“*Prenez garde de cette caissette, s’il vous plaît, mes enfans,*” said Bellcour:—he was dispatched in less than three minutes.

Monsieur Dessen received them with his usual courtesy:—“your old apartments in the garden are always ready for you, Monsieur Bellcour.”—“I am glad we can have them,” replied Bellcour, “they are airy and pleasant.”—“I hate the apartments in the garden,” cried Grumpall, “they are too remote from the house, and one is always forgotten.”—“You may be more at your ease, perhaps, in the second quadrangle,” replied Dessen, and they were conducted to the back of the house.—“This is still more remote from attendance,” said Grumpall.—“But it is quiet and uninterrupted,” said Bellcour.—Dessen disappeared.—Grumpall desired to be in the garden.—Dessen returned; he had just disposed of those apartments, as Monsieur Grumpall had declined taking them.—There was no remedy.—Grumpall abused the accommodations, and swore the house was fallen to nothing.—“Yet we may console ourselves with the consideration that it is the best inn in France,” said Bellcour.—“Bad then is the best,” replied Grumpall.—“You may find it otherwise, if you please,” returned Bellcour; and he ordered a bottle of Burgundy, a fricassee, a brace of partridges, and an omelette.

They purchased their *voiture*, and set off for Paris.—“What a wretched heavy machine!” cried Grumpall.—“It is adapted to the road,” replied Bellcour.—“What eternal rattle in one’s ears over the pavement,” said Grumpall.—“If the roads were unpaved they would be impassable in the winter,” returned Bellcour.—“What a pace the miscreant drives!” cried Grumpall.—“*Depechez-vous. Mais les chevaux ne comprennent pas,*” replied the postillion.—“*Allez un peu plus vite, je vous en prie, mon ami,*” cried Bellcour.—“*Volontiers,*” replied the postillion, and they were at the end of the stage in a moment.

They arrived at Boulogne.—“Let us leave this place in an instant,” says Grumpall, “it is the sanctuary of all the villains in Europe.”—“But let us not forget that it is also an asylum for the unfortunate,” replied Bellcour, “and then we shall leave it with regret.”

"They slept at Montreuil-sur-mer.—"This is an excellent house," said Bellcour, "and little inferior to Dessen's."—"It is too English," replied Grumpall.—"The *vin de grave* is French," returned Bellcour, "and shall only pay thirty *sols* a bottle, and forty *par tête* for this *louvereau*, the *fricandeau*, and the cutlets *à la Maintenon*."—"Made dishes are destructive to my cough," said Grumpall.—"You may have an excellent *boullion*," returned Bellcour,—"in Varenne's house you need want for nothing."

"This country," remarked Grumpall, as they proceeded the next day, "is wild and uncomfortable, it bears not the face of cultivation or population."—"Every thing is on a larger scale on the continent than in our little island," replied Bellcour, "and, if you extend your ideas to a quarter of the globe, the extent of the fields and woods, and the height of the hills, will cease to occasion astonishment or dislike; order and proportion prevail throughout the whole face of nature; and it is not that the width of the prospect is offensive, but that our minds are too narrow to comprehend the designs of the great Creator."

"What a dull and uncomfortable town is this of Abbeville!" cried Grumpall.—"Yet it boasts of great antiquity," replied Bellcour, "and is rather venerable than disagreeable."—"The house too stinks of punch," said Grumpall.—"It is an attempt to gratify the English," returned Bellcour, "and one should always receive with pleasure the efforts of attention;—a glass of warm punch will prove an excellent medicine for your cold, and I am myself vastly fond of it."

On the succeeding day they intended to journey no farther than Amiens. Mr. Grumpall therefore indulged his indisposition, and Bellcour his curiosity;—he visited churches, and convents, and hospitals, in each of which he found something to approve.—Towards noon they ordered their chaise, and, at Flixcourt, Mr. Grumpall wished for a dinner, but it was a miserable village, he said, where it was impossible to find any thing to eat; the post-houses in France afforded no accommodation; according to the wretched management of this country, the horses were to be found in one place and the food in another, and, whilst the hungry traveller was in pursuit of one, he ran the risk of having his journey retarded by missing the other.

Mr. Bellcour, with his accustomed readiness to accept and communicate happiness, entered the house, whilst his companion ordered the horses, and soon returned with the pleasing intelligence, that a meal might be procured. Mr. Grumpall accordingly quitted the carriage, and examined the larder, which contained the remains of a piece of meat already dressed, and some beef which had been reserved for the next day's *bouilli*. On the former Mr. Bellcour declared his determination to dine, but all hope of refreshment seemed to have deserted the unhappy Grumpall, till his friend suggested to him the facility of getting a basin of beef-tea in ten minutes.—The cook was summoned, and appeared with a soup-pot and onions.—Grumpall demanded a saucepan and fair water.—The cook demurred; he said, no man could make soup without onions.—Grumpall persisted,—it was beef-tea, and not

soup, that he desired. The cook rejoined,—tea could only be procured at the apothecary's shop, and there was no apothecary nearer than Amiens.—Grumpall grew outrageous, the cook maintained his knowledge of soup-making, and the dispute might have continued during the remainder of the day, if Mr. Bellcour had not ended it, by asserting roundly, that "*Monsieur étoit cuisinier de profession, et un des plus célèbres de l'Angleterre.*"

The cook now demanded pardon, and yielded his knife to Grumpall, who, thus compelled to prepare his own meal, bestowed a thousand curses on French stupidity and pertinacity, and, exhausting his appetite in resentment, swallowed a few spoonfuls only of the subject of contention, and declared his readiness to depart.

In the mean time Bellcour, who had cheerfully dispatched a coarse, but not unsavory, dinner, and drunk a few glasses of thin and ordinary wine, desired to know what they had to pay; and, as from the earnestness of his zeal to gratify his companion, and the squabble which ensued, he had totally omitted to mention the terms on which they were to dine, (a precaution absolutely necessary to be taken by every English traveller with the paltry *aubergiste* of a country town,) the conscientious landlady had the modesty to demand only nine *livres* (about seven shillings and sixpence sterling) for half a pound of cold meat, a basin of beef-tea, and a bottle of wine of ten *sols*.

Mr. Grumpall, already dissatisfied with his entertainment, fell into an agony of passion at this unwarrantable extortion:—he told her, as the truth was, that she would not have ventured to charge a native of France more than thirty *sols* for the whole entertainment, and he uttered innumerable imprecations and vows against complying with this extraordinary requisition.

But his hostess knew too well her own situation to abate a *denier* of her demand; as his passion heightened, her countenance appeared more composed; when he swore he would depart without paying a *sol*, she bid him find horses, for her husband was postmaster; and, when he threatened to search the village for the syndic, bailly, or intendant, she coolly replied, "*Vas chercher, bete! mon mari est le premier officier de la police du village; vas essayer quelle redresse tu obtiendra de lui!*"

Mr. Bellcour now threw down the nine *livres*, and hurried his companion, by this time almost inarticulate with rage, into the carriage, endeavouring to calm his turbulence by this sensible observation, that they might think themselves extremely fortunate to escape so cheaply, as the lady might have demanded eighteen *livres*, instead of nine, with equal impunity.

The remainder of the journey to Amiens, Mr. Grumpall was engaged in sarcastic encomiums on French honesty, and pointed animadversions on the partiality and mal-administration of their boasted police; whilst his fellow-traveller satisfied himself, and offered consolation to his companion, by remarking, that, though they had been obliged, through a defect in the police, to submit to a petty invasion of their purses, yet they were indebted to the same police for the protection of their persons and properties

from the terrors of attack on the road and contributions enforced by violence..

"You will allow this to be a fine and flourishing city," said Bellcour, as they entered Amiens.—"I will give you my opinion of it after I have seen it," replied Grumpall.—They visited the *grand place*, the convents, and the new church.—"*Grands places* and convents are alike dull and gloomy in every town we have passed," cried Grumpall.—"But the new church is a building of elegance, and the altar-piece of admirable workmanship," returned Bellcour.—"The church," said Grumpall, "is too large and the altar-piece too small;—the lamb looks as if it had been just curled and frizzled by one of those *peruquiers* that you admire."

"We have an admirable supper, however," said Bellcour, finding the table served at their returned.—"I had rather see an English beef-steak and horse-raddish than this eternal succession of greasy stews and garlicky *ragouts*," returned Grumpall.—"You despised *English* punch at Abbeville," cried Bellcour.—"I despised it because it was *not* English," replied Grumpall.—"Let me recommend some of this duck-pie to you," said Bellcour, "Amiens is remarkable for its duck-pies.—"I had rather taste a Yorkshire goose-pie," returned Grumpall.

They passed the *chateau* of the Duc de Fitzjames at Clermont.—"Unhappy descendant of an insatuated monarch!" exclaimed Bellcour, "the folly of thine original ancestor hath entailed on thee slavery and beggary!"—"And on the English nation," returned Grumpall, "a funded debt and corruption."—"But we are freed from the shackles of enthusiasm," said Bellcour.—"We have exchanged them for the strait waistcoat of fanaticism," replied Grumpall.

They dedicated a day to Chantilly.—Bellcour admired,—Grumpall abused.—"So magnificent!" exclaimed Bellcour.—"So gloomy!" cried Grumpall.—"What a superb pile of buildings the stables!" said Bellcour.—"What a huge and useless structure!" returned Grumpall!—"How delightful the English gardens!" said Bellcour.—"How unlike what they are intended to imitate!" replied Grumpall.—"How accessible the house!" observed Bellcour.—"How rapacious the servants!" returned Grumpall—"I could stay here for ever!" cried Bellcour.—"I had rather spend a summer at Hampton Court," muttered Grumpall.

While we approve in general of the volumes before us, we must observe, that the author is, by no means, an adept in the art of fine-writing. And, indeed, it is remarkable, that there is not perhaps in our language, a single novel, which is distinguished by the exquisite propriety and elegance of its composition.

MONTHLY CATALOGUE.

[For NOVEMBER, 1785.]

MISCELLANEOUS.

Art. 15. *The Case of Christopher Atkinson, Esq; stated at large; together with a complete Account of all his Commission Transactions with the Honourable Commissioners, for victualing his Majesty's Navy.* 4to. 3s. Almon.

MR. ATKINSON, the opulent plunderer of a distressed nation, was left in possession, by the law and the judges of this country, of his ill gotten wealth together with his life, being punished only by a slight fine, imprisonment, and the pillory: while the necessary robber or thief of a few shillings daily atones for his crime by death. Clearer evidence of guilt certainly never appeared against any culprit than what was brought, on his trial, against Mr. Atkinson. The obscurity and perplexity into which in this statement of his case endeavours to involve it; his comments and excuses, his barefaced assertions, and his claims not only to innocence but a high degree of merit, serve only to render his character and conduct the more odious.

The publication of this defence suggests two reflections. First, It is a singular felicity to live in a country in which a condemned person may safely appeal to the candour of his countrymen against the decision of his judges. The innocent, by this tribunal will always, sooner or later, be acquitted. Secondly, we see how much better a good name is than riches, and how insufficient the former alone are to procure the latter. It is the esteem, the applause, the attention, of our fellow-men that bestow the great charm of wealth. If these can be obtained by virtuous conduct, virtue is therefore preferable to riches.

Art. 16. *A Supplement to the Case of Christopher Atkinson, Esq; stated at large.* 4to. 3d. Almon, 1785.

A fruitless attempt by additional calculations, to vindicate the conduct of Mr. Atkinson!

Art. 17. *Mercator's Letter on the Case at Large of Christopher Atkinson, Esq; 8vo. 3d. Kearsley.*

This letter was first published in the Morning Chronicle. The author sets out, and concludes with asserting that Mr. Atkinson's "sufferings are as unjust as they are severe." It appears to us that these are neither unjust nor severe. But Mercator's letter is artfully composed.

Art. 18. *Observations on the Case of Christopher Atkinson, t* celebrated Corn-Agent, as pretended to be stated by himself; in which his Pretensions to *immaculate* Innocence, and unsullied Honour are candidly investigated; HIS CHARGES of Ignorance and Misconception in the learned Judges and Special Jury, by whom he was convicted of the united Crimes of Fraud and wilful and corrupt Perjury, shewn to be consistent with all his other

Fallacies and Deceptions; and the memorable Judgment of the Court of King's Bench upon him vindicated from all his foul and indecent *Aspersions*. 8vo. 1s. 6d. Egerton, 1785.

The author of these observations, which are very just, writes in a very sprightly and elegant manner on a subject unworthy of his pen. He concludes with this advice, 'We now take our leave of Mr. Atkinson, with a sincere wish that the present publication may have the effect of doing away the gross misrepresentations contained in his printed case, as pretended to be stated by himself; nor can we help also expressing to him our hope, that, as his fame and character have long been lost beyond the possibility of redemption, he will for the future, by the uniform tenor of an exemplary *private conduct* endeavour to efface the remembrance of those foul transactions in his *public one*, for which the violated laws of his country have so justly doomed him to shame and infamy.'

This wretched man, Atkinson, hooted and ruined here, ought to remove with his effects to the North American Provinces, where the injuries he did to this country will be considered as meritorious actions, and where he will meet with a kind reception.

Art. 19. *A Refutation of the Case of Christopher Atkinson, Esq. Almon, 1785.*

The author of this refutation, after a great deal of fair reasoning concludes thus. 'In a work of studied length and embarrassment, like the case of Mr. Atkinson, the patience is more exercised than the judgment; and it is perhaps matter of surprize, that so little novelty of defence has been urged in the bulk of it. The same exculpatory topics are repeated, which were used at the trial, amplified indeed with a degree of imprudence, that displays their weakness. Resources of more variety might have been expected from the fertility of Mr. Atkinson's faculties.

'To refute these topics, it has been shewn that an agreement of a peculiar nature subsisted between the Board of Victualling and Mr. Atkinson, and that the construction of six Commissioners on the tenor of that agreement and the conduct under it completely coincide. That the act of a seventh finally ratified those opinions, however he might have been imposed upon by the misstatements of Mr. Atkinson.

'A cloud of numerical deceptions industriously thrown round the defence as well as the practice of Mr. Atkinson, has been dispersed. The disposition manifested at the framing his affidavit, the arts of obtaining evidence, and the total inadequacy of the testimony, meant to repel the whole usage of the corn trade, have been exposed.

'To ascribe motives for Mr. Atkinson's flight, for the burning of the books, for his early artifices on the market, and his late invention of the balance bill, and a distinction between purchases and supplies, shall be left for the public, on the result of this refutation of his case. But if it has been demonstrated that the various counts in the indictment are clearly supported, by a series of fraudulent acts, neither altered nor explained away by Mr. Atkinson's appeal, the inference must be, that the Jury clearly understood the guilt their verdict found

found. If the Commissioner's affidavits have been refused, from calumny it will follow, that their operation had only its natural importance and effect.

This refutation of Mr. Atkinson is completely satisfactory, but to any person who will read the Judge's speech on summing up the evidence, and pronouncing sentence, it will appear unnecessary—*In re non dubia, utilis argumentis non necessariis.*

Art. 20. *The Case of Major John Savage.* In which is given an account of his Employment under Government, during Lord North's Administration, in the Recruiting Service in Germany: the Risks he ran, and the treacherous Artifices by which he was duped; his Suit against Lord North, and his Failure in that Suit for want of legal Evidence, sufficiently full to bring the Matter of charge home to his Lordship. The whole designed to give some faint Idea of what the Major, in return for his Services to the Public, has suffered, in his Liberty, his Property, his Family and his Person. London, printed for the Author. 8vo. 2s. W. Nicholls, and G. Harlow, 1785.

Major Savage is not an elegant writer; but his plain tale sufficiently proves that persons in power often break through with impunity the feeble and vulgar bonds of justice and humanity—*Sunt superis sua jura.* The Major "still hopes to be reimbursed in his expences, and to be recompensed for his services;" we wish he may, but *our* hopes are perhaps not so sanguine as *his*.

In a postscript we are informed that the author purposes soon to publish a pamphlet, containing some interesting facts respecting the war in America, and an examination of the conduct of Lord North with regard to that unfortunate war.

Art. 21. *New Annals of Gallantry*; containing a complete Collection of all the genuine Letters which have passed between Capt. Inglefield and Mrs. Inglefield; Signed with their respective Names, relative to a Charge brought by the Former against the Latter for partiality to her Black Servant. To which are added the Black's Affidavits *pro* and *con* and Mrs. Inglefield's also, upon this extraordinary Business. Likewise the Letters of Mr. Mills Man-midwife of Greenwich, relative to his conduct since the Suspicion of this strange Connexion. 8vo. 1s. 6d. Randall.

This pamphlet is a collection from the General Advertiser, the public is therefore already well acquainted with the contents. The composition can hardly be considered as an object of criticism, and as to the merits of the case, they cannot be decided in our Court. In whatever way the cause may terminate we must pity Capt. Inglefield, who seems to have too feeling a heart easily to brook the being *thus* made the object of public attention.

Art. 22. *Constance*: a Novel. The first Literary attempt of a young Lady. In Four Volumes. 12mo. 12s. sewed. Hookman. There is a good deal of fancy and much adventure in these volumes; and they are certainly written in a style that has its merit. But they abound with inequalities so prominent that the satisfaction of the reader is perpetually interrupted. The details too of circum-

stances

stances and characters are so minute, that they are tedious and often insipid.

Art. 23. *The History of the Honourable Edward Mortimer.*

By a Lady 12mo. Dilly.

This performance does not rise above the ordinary level of the productions of the kind. It has, however, a virtuous tendency; and in a corrupt age, it is some praise in a novelist to abstain from pictures and sentiments that are hostile to a virtuous sensibility. If these volumes can afford little entertainment, they can achieve no harm. They abound with insipidity and innocence.

Art. 24. *The Vale of Innocence: a Vision. Verses to an Infant Daughter. And Sonnets on several Subjects.* By the Rev. J. Black. 4to. 1s. J. Johnson, 1785.

The partiality of friends may have persuaded Mr. B. to look upon himself as a poet; this opinion we doubt will not receive the sanction of the public voice. Nothing can be easier than to dress obvious and common thoughts in rhyme; but there enter into the composition of a poet infinitely more qualifications than our author seems to possess. He does not even possess the talent of smooth versification, which falls to the share of almost every rhymester of the present day. The following sonnet to George Dempster, Esq; is no unfavourable specimen of the publication.

‘ Britannia oft indignant has beheld

The boasted champions of fair Freedom’s cause,

With self-importance insolently swell’d,

O’erlook Humanity’s benignant laws;

And, while they promis’d millions to defend,

Make British Subjects their ignoble slaves.

Round thee, O DEMPSTER, Freedom’s steady friend,

No bawling mob of misled wretches raves;

But, while their hearts with gratitude o’erflow,

For thy unwearied patriotic zeal

Thy fellow subjects strive their sense to show

Of thy great labours for the public weal,—

Thy generous soul all such respect disdains

As would, on Freedom’s Sons, impose the slightest chains.’

Though we cannot consider Mr. B. as a poet, he appears to be a worthy man, whose labours, such as they are, are consecrated to virtue and to friendship.

Art. 25. *A Treatise on Strong Beer, Ale, &c.* fully explaining the Art of Brewing, in the best Manner; interspersed with Observations, introductory to National Benefit; and shewing the Absurdity of perverting the Antient British Customs. By T. Pool, Butler to the Right Honourable Lady Jane and Sir Willoughby Aston, Bart. 8vo. 2s. 6d. Debrett, 1783.

This butler, not improbably under the inspiration of his favoured liquors, in ungrammatical and scarcely intelligible language, depreciates all foreign liquors, customs, and manners, and now in verse, all of his own *brewing*, for we know not where he could borrow it, sets forth with rustic buffoonery the praises of beer and ale.

The rules he lays down for brewing may be very good for ought we know to the contrary.

Art. 25. *The Omen*; or Memoirs of Sir Henry Melville and Miss Julia Eastbrooke. A Novel. 2 Vols. 12mo. 5s. Lowndes, 1785.

What Pope has said of women may with more justice be applied to novels; "Most novels have no character at all," except we dignify a certain *so-soishness* with the name of character.

Of "*The Omen*" we can only say that it is not good, neither absolutely bad: it may serve to while away an hour or two, which perhaps would not be so well employed by circulating library readers.

Art. 26. *Remarks on the Journal of a Tour to the Hebrides*, in a Letter to James Boswell, Esq; 8vo. 1s. Debrett.

This is an attack upon Mr. Boswell's new performance, but of so innocent a nature, that we are almost inclined to believe that Mr. Boswell patronizes the performance. If he does not, no emolument will be the result to the water-gruel author of it or his too credulous bookfeller; for it contains neither stricture nor remark upon Mr. Boswell's Journal worth one-penny sterling.

Art. 27. *Letters to a Young Planter*; or, Observations on the Management of a Sugar Plantation. To which is added the Planter's Kalendar. Written on the Island of Grenada, by an Old Planter. London. 8vo. 1s. 6d. J. Strachan. 1785.

As far as we are able to judge, this appears to be a judicious and useful performance. It contains eight letters. In the two first, the different soils of the West India Islands are treated of, and the two methods ("the close and the thin") of planting the sugar cane considered. In the 3d and 4th letters the diseases to which the cane is liable are mentioned, and methods of cure proposed. The 5th letter contains rules for manufacturing sugar and rum, the productions of this valuable plant. What are called in the West Indies, "ground provisions," plantains, yams, Indian and Guinea corn, eddus, cassada, potatoes, ochra and pigeon-pea trees are the subject of the 6th. The 7th and 8th contain directions for the management and treatment of slaves. What he says on these various matters is plain and sensible. The following hints for the treatment of slaves, as they seem equally dictated by good sense and humanity, we shall insert as a specimen of the work.

"The slaves should not only have a sufficient allowance of wholesome food, but their gardens should be inspected weekly by the manager, to see that they are properly cultivated; and the negroes who neglect this must be punished. On the other hand, those who are industrious and well disposed people should be rewarded and encouraged. It is the manager's duty, likewise, to see that they are comfortably lodged, which will often prevent those disorders to which they are subject.

"The negroes ought never to be deprived of any of their usual privileges, which I wish I could say is not too often the practice; such as, the time commonly allotted them for rest or recreation. The hour of labour should never be stretched, unless there is an absolute necessity, and then not without compensation or reward. In crop-time, night-work cannot be avoided, but it should be so equally partitioned

tioned out, that none may have reason to complain. Indeed, the slaves, at this season, are always more healthy and joyous than at any other time, owing, in a good measure, to the wholesome draughts of the cane-juice, and other *donceurs* they are permitted to enjoy.

‘ The driver’s principal boilers, and tradesmen, ought to be particularly encouraged, and invested with some authority over the rest of the negroes; but the manager should take care, however, that this authority is not abused; and have an eye particularly to the drivers, who are very apt to exert their power in a partial and inequitable manner.

‘ Is it needful to observe, that the greatest care ought to be taken of the sick? Alas! it is but too often to a shameful neglect in this most interesting part of the planter’s duty, that many of the slaves fall a sacrifice. A proper attention to their diet, at this time, would contribute as much, if not more, to their recovery, than the skill of the physician. I cannot help observing, in this place, that it is also owing to a cruel indifference, or criminal parsimony, in this particular, not a few white people (I mean the inferior overseers and tradesmen) lose their lives, soon after their arrival in the West-Indies. Surely, when the life of a fellow-creature, whether white or black, is at stake, nothing in our power to bestow, that is proper and requisite, should be withheld.’

A “Planter’s Kalender” is subjoined to these letters, in which the business to be done in every month is minutely detailed. Upon the whole we recommend this work as a good *quædam* for the young planter,

NATIONAL AFFAIRS,

For NOVEMBER, 1785,

GERMANY.

THE grand object which at present attracts the attention of general politicians is, the agitation of the German Empire: an object of great alarm, to all Europe, as well as of concern to the parties interested in its issue and final settlement. From the beginning of the world to the present time, some Empire or Empires have been gradually stretching over the neighbouring nations, and swallowing up the liberties of mankind. Improvement in war, in policy, and we may add in political and financial calculation have taught the great powers on the Continent of Europe a lesson which may be practised to the endangering, if not to the subversion of the independence of the nations. To divide the spoil of some weaker state, to reap the fruits without incurring the miseries and dangers of war is the policy of France, Austria, and Russia. The Empress pursues one project of aggrandizement, the Emperor a second, the French King a third: and a concert is formed for mutual connivance, if not aid and co-operation: The Empress supports his Imperial Majesty in his claims to the Electorate of Bavaria; his Imperial Majesty supports the Empress in her encroachments on the Turkish Empire; and

and the Court of Versailles, encourages an exchange of Bavaria for the Netherlands, that the finest and richest territory in Europe being cut off from the powerful protection of the Austrians may at last swell the grandeur of the House of Bourbon. These are apparent, and there are no doubt other objects of ambition are involved which cement a temporary friendship among the greatest powers in the world: we say *temporary*, because should these powers be able to go on to parcel out among themselves the dominions, or, at least the independence, which is the same thing, of other states, they must fall upon one another at last, and prolong hostilities until it should be determined which master the old world was to obey, the Russians, or the Princes of Bourbon. We here suppose that in the progress towards universal empire the dominions of the Austrians would be sunk into the prevailing monarchy of one or other of the two competitors for the sovereignty of the world. For these lying between the territories of France and of Russia would present different objects of ambition and points of attack to both: and, the principle of partition being still pursued, it might happen that an amicable concert might so mutilate the dominions of Austria, that his Imperial Majesty might remain for a time a dependent and nominal monarch like the King of Poland. At last he would drop into the sphere of whichever of the two contending powers should prevail in the great contest for the mastery of Europe. If the Emperor, in order to preserve or prolong his independency, should join either France in an attack on Russia, or Russia in an attack on France, the party might indeed prevail whom he should favour, but he himself must, soon after, fall to the strengthened arm of the victor. Let us suppose a third case, that the Emperor should endeavour to maintain between his formidable neighbours a balance of power. Before such a system of policy would be adopted by the Court of Vienna, its power of carrying it into effect would probably be annihilated. For, according to the spirit of partition, the French and the Russians would have agreed on a partition of his dominions. Besides, it would be extremely difficult to turn the balance between such enormous masses of matter. Convulsions, impulses, agitations would arise that would set all attempt to counterpoise the one against the other abortive.

It is natural, in indulging these hypotheses, to speculate concerning the probable conduct and fate of our own island, with that of Ireland, which amidst such grand views and movements on the Continent, would be left to the management of Great-Britain. We, that is our remote posterity, would no doubt, from a jealousy of our powerful neighbours the French, if, which is not impossible, before such a juncture of affairs we should not, according to the fate of islands, have become dependent on the Continent. But, supposing that we should have preserved our independency, the military spirit would have fled from this country, already enervated by luxury and beginning to laugh at the high point of honour, and all that we could furnish to our ally, would be money and ships. These however would avail little in a contest for the sovereignty of Europe, on that theatre, and not on the ocean. Men, provisions, arms,

these

these are the instruments which the genius of the contending parties would use in striving for the mastery of the world. There is, as we have frequently observed, in the present age a rage for commerce and naval power: but, after all, it is power on *terra firma*, it is continental power, that is most stable and most formidable.

These conjectures, which embrace so wide an extent of time, space, and contingencies, will no doubt appear vague, uncertain, and perhaps whimsical, to some of our readers. And ministers of state with their clerks and commis who are intrusted with some secrets and designs of their respective courts, may affect to deride the speculations of uninformed men.—We would recall to the attention of such critics, what we have advanced on a former occasion, that a great object is seen best at a distance: that too near an approach magnifies the parts, but hides the whole; as a man bewildered in a wood can examine a few individual trees and meanders, but is ignorant of the extent, and sité, and general aspect and contour of the labyrinth in which he is lost. We reason on general principles, on the common events, and the common course of things. Partitions of power have been made in former times, by great leaders, and commanders of great military forces, in order to avoid an appeal to arms; who afterwards quarrelled and devoured one another. It was thus Octavius Cæsar rose to be Emperor of Rome: It was thus that, in the decline of the Empire, the most powerful governors of provinces first made a partition of the imperial domains among themselves, and then determined by the sword which should wear the purple. The seeds of the partition system are sown, beyond all doubt, and appearances on the Continent strongly indicate its rapid growth.

That prince who set the example of this system by the partition of Poland, alarmed at the combination between the Russians and Austrians, and the good correspondence of both with France, begins perhaps to repent of his rapacious policy. He is now employed in the evening of his life, in strenuous efforts, to establish and perpetuate the liberties of Germany, by raising up a confederacy against the ambitious views of the House of Austria. It, doubtless, is the interest of all Europe, except those powers, which by humouring and seconding the views of his Imperial Majesty, seek their own aggrandizement, to co-operate and support the King of Prussia.—Mr. PITT, by promoting the design of his Majesty's acceding, in the name of Hanover, to the Germanic League, gratifies at once a predilection for the illustrious friend of his father, and pursues a just and enlarged policy.—When we consider the western and the eastern, the northern and the southern boundaries of the dominions now governed by the Houses of Austria and Bourbon; when we consider the alliances of blood, and the political harmony which unites these powers; when we reflect on the immense extent, and the growing greatness of Russia, and the present complacency and good correspondence which subsists among the courts of Vienna, Paris, and Petersburg, we shall find reason to be alarmed for the safety of other nations. Cato, the virtuous republican of degenerate Rome, said of the concert between Cæsar and two other chiefs, that it was their union, not their discord, that threatened the Roman liberties.

There

There is a triumvirate, at present whose union threatens greater calamities to Europe than could possibly flow from their discord.

It is true, that the political vigilance, which in the present period is excited by the advancement of knowledge, leaves less room from an apprehension of universal dominion than would otherwise take place. But a concert among a great number of inferior or secondary powers is difficult to be formed, and still more difficult to be maintained; whereas the unity, and perseverance, and promptitude of one great power, form an engine that is prodigious.

POLAND.

The commotions in Poland might lead to an expectation of some revolution in that kingdom if we did not know that it must follow the motions of those powers among whom its strength is now divided. The Polish nobles are like fishes caught in a net. They may toss and tumble, but follow the draught of the fishers.

HOLLAND.

The Dutch have extricated themselves from their embarrassment with the Emperor, by the mediation of France, who now appears in the character of their protector, that hereafter she may appear in that of their mistress, with less loss and with greater honour than were generally prognosticated. Collisions, on the part of the Emperor, appear in opposition to those granted by them to his Imperial Majesty. In all this matter we behold the predominant influence and power of France. If the Emperor shall not be able to obtain the possession of Bavaria, which it is probable that he will, his conduct must appear to be nugatory, and utterly unworthy of so powerful a prince.

FRANCE.

A negotiation is on foot for a commercial treaty between England and France. By such a treaty, whatever it may be, the consequent incitement to commerce in both nations must increase the absolute wealth of both: but not, perhaps, the relative, of this the political French are, no doubt, sensible; and therefore they will be cautious how they add to the prosperity of the manufacturers of England. In negotiation the French exert more than in arms. In 1700, the French King, pressed by the Confederates, solicited a negotiation for peace. Prince Eugene of Savoy, said, on that occasion, that he would negotiate with the French only in the field of battle.

IRELAND.

The Irish nation, notwithstanding the efforts of the ministry, appear still inimical to the commercial regulations proposed by England.

SCOTLAND.

The friends to a political reform, in the constitution of the royal burghs in Scotland, agreeably to that perseverance which characterizes the Scotch, still go on, and have determined to go on in spite of every obstacle, to urge their claims to freedom and equal representation. Amidst the fluctuation of human affairs, and the imbecillities of declining empire, the effects of unity and perseverance are prodigious.

The following letter has been received by the Editor of the English Review.

'To the Reviewer of Dr. Johnson's Prayers and Meditations.

'SIR,

*'IF your stupidity had not been equal to your illiberality, you could not have shewn yourself such a damnable blockhead as you have done, in reviewing Dr. Johnson's Prayers and Meditations, in the London (English Review) for September, else you would not have forgot, that the Rev. G. Strahan, was left without any option but that of forfeiting his word to his dying friend, and withholding the benefits bequeathed to the associates of Dr. Bray, or publishing the Prayers, &c. according to the Manuscript he received from Dr. Johnson. Mr. Strahan's Preface has been much commended by one of the writers of the highest reputation in this country, but your Review of that publication, intitles you rather to a hempen Solitaire * than to commendation.*

R. N.'

It is universally admitted, that Dr. Johnson's 'Prayers and Meditations,' are disgraceful to his memory; and the soundest moralists allow, that there are situations when the requisitions of individuals are by no means to be complied with. When a person in an unhappy state of his understanding, makes a foolish and absurd testament or will, the law sets it aside. When an author in the dregs of his age bequeaths to the public a work that is unworthy of him, the friend to whom he entrusts it becomes his worst enemy if he sends it out into the world. A judicious and feeling friend would drop a tear over its frailties and commit it to the flames. Dr. Johnson in an hour of morbid melancholy, under the delirium of disease and under a feverish terror of futurity, committed his prayers and meditations to Mr. Strahan, with the desire that they should be published. In this unfortunate situation Mr. Strahan might have soothed him with the hope of a compliance; but, on no account whatsoever, ought he to have considered himself as under a real engagement. His compliance is an irreparable wound to the reputation and honour of the deceased; and Mr. Strahan was called upon to abstain from insisting it, by the strongest motives of humanity, friendship, and religion. To say, that to suppress the 'Prayers and Meditations,' was to withhold a benefit from the associates of Dr. Bray is merely to trifle. If Mr. Strahan had suppressed the work, and made a present to these associates, he would have acted with a polite propriety and in the character of a real friend. With the Preface of Mr. Strahan we have no business in this place.

The communication subscribed Amicus, is received, and shall be attended to.

T H E ENGLISH REVIEW.

For DECEMBER, 1785.

ART. I. *Letters on the Elements of Botany.* Addressed to a Lady, By the celebrated J. J. Rousseau, translated into English with Notes, and twenty-four additional Letters, fully explaining the System of Linnæus. By Thomas Martyn, B.D. Professor of Botany in the University of Cambridge, 8vo. 7s. boards. White, 1785.

THERE never was a period when the study of natural history was so universal or so ardent as it is at present. The world, wearied at last with surveying things in the mirror of the antients, look into nature with their own eyes; and quitting the subtleties of Aristotle and the sublimities of Plato, dig into the bowels of the earth, and explore the cavities of the ocean. Leaving the airy regions of Universals, they contemplate matter, and particular objects, from whence all our most abstracted ideas are ultimately derived.

But of all the three kingdoms, the mineral, the vegetable, the animal, the vegetable attracts most admirers: not indeed among the philosophical, but the vulgar part of mankind. The complex machinery of animal structures, that organization on which sensation, perception, and all the faculties of the mind depend, or with which, at least, they are inseparably connected, bestow an interest on the study of physiology and anatomy in the sight of man who is himself an animal, who recognizes an affinity with every thing that pertains to animal nature, and is at the same time capable of receiving the highest satisfaction from the study of the animal œconomy. The mineral strata, the different kinds of earths, the elements into which all these different kinds may be resolved; their arrangement and position with regard to each

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other:

other : These being connected with the great general idea of matter and substance, and the cause or causes of the revolutions of the universe, form to the cultivated mind the most sublime subject of speculation.

The study of animals, then, is more interesting and curious too, than that of vegetables, and the study of inanimated matter is more sublime ; yet Botany has by far more votaries than either of these. Noble and ignoble ; learned and unlearned ; men and women ; even boys and girls, all, are delighted with Botany, and are curious to know the names and the nature of plants and flowers. The reason of this preference so generally given to Botany, before other branches of natural history, is perhaps to be sought for in the freshness, the beautiful colouring, the variations so obvious and quick in the same plant, the endless variety of different plants, and the ease and opportunity of studying them, in some degree, however, imperfectly. Be this as it may, the study of Botany is easy, and full of delight. It tends, as the contemplation of nature in all her powers and forms always does, to compose and harmonize the mind, to allay the turbulence of passion, to fill up the insupportable void of inoccupation, and to prepare the way for more fatiguing and nobler pursuits, whether of virtue or of science. It would be happy, particularly for the female sex, if such ladies as know not how to fill up their time, but by visits, cards, and public diversions, would betake themselves to this pleasing study. The scripture tells us, speaking of the lilies and other flowers of the field, that Solomon in all his glory was not arrayed like one of these. Whatever lady is impressed with a full conviction that there is more beauty and excellence in the flowers of the field than in the trappings of a fashionable and fine gentleman, has attained to a state of tranquillity and a source of entertainment greatly to be envied.

It was to facilitate the study of Botany, and to bring it down to the level of the unlearned, that professor Martyn published the volume under Review ; of which publication he gives the following account in his preface.

‘When the *Elementary Letters on Botany* first presented themselves to me, in turning over the last complete edition of Rousseau's Works, their elegance and simplicity pleased me enough, to make me give them a second more attentive perusal. I then thought that they had considerable merit ; and that if they were disembarassed from the chaos of fifteen quarto volumes, and translated into English, they might be of use to such of my fair countrywomen and unlearned countrymen as wished to amuse themselves with Natural History.

‘When the translation was done, I perceived, that the foundation only being laid by the ingenious author, it could be of little service without

without raising the superstructure. This I have attempted; not flattering myself that it is executed at all in Rousseau's manner, which is inimitable; but merely with the design of being useful.

'The study of Vegetables, having nothing abstruse in it, lies within the compass of every person who has leisure: but hitherto it has been locked up in the learned languages, and overwhelmed with a load of hard words and phrases; or if there have been any attempts to unbind these fetters, they have not been such as are adapted to make Botany so general a study as it merits; or at least to lead by the hand those who, untinctured with literature, wish however to acquire some reasonable knowledge of that vegetable nature around them, from which they reap such a variety of pleasure, with so much solid advantage.

'What books can you recommend, that may enable me to acquire a competent knowledge of Botany? is a question that has very frequently been asked me. To the learned I can readily answer, the works of Linnæus alone will furnish you with all the knowledge you have occasion for, or if they are deficient in any point, will refer you, to other authors, where you may have every satisfaction that books can give you. But I am not very solicitous to relieve these learned gentlemen from their embarrassment; they have resources enough, and know how to help themselves. As to the unlearned, if I were to send them to the translations of Linnæus's works, they would only find themselves bewildered in an inextricable labyrinth of unintelligible terms, and would only reap disgust from a study that is perhaps more capable of affording pleasure than any other. If I were to bid them sit down, and study their grammar regularly; so dry and forbidding an onset might discourage the greater number; and few would enter the temple through a vestibule of so unpromising an appearance. A language, however, must be acquired; but then it may be done gradually; and the *tedium* of it may in some measure be relieved by carrying on at the same time a study of facts, and the philosophy of nature. This seems to have been Rousseau's idea, and I have endeavoured not to lose sight of it, in my continuation of his eight ingenious letters.

'Let an unlearned person then who is desirous of acquiring some knowledge of Botany, begin by taking a few plants with flowers, whose parts are sufficiently visible, and examine them patiently by the descriptions and characters which are given in the following pages. You may perhaps know some plants by their names; or if not, you will be unfortunate indeed if you have not a friend who will show you the flower of a lily. If in the course of your examination, any term should occur, that is not explained in the page, or mentioned in the Index, you may have recourse to the Dictionary, the Introduction, or the Elements. If you can have patience to go through the first seven letters, with a plant or two of each natural tribe explained in them; to make yourself master of the classification in the ninth and tenth; and to examine the obvious plants, whose characters are given in the twenty following letters, as they occur; I flatter myself that you will find little difficulty after that, in determining any plant which you shall happen to meet with, by Lin-

hæus's characters, as delivered by his translators: whereas if you had begun with them I am confident you would have been discouraged from proceeding.'

Rousseau in his introduction to the study of Botany, a study so congenial to a mind in raptures with the simplicity of nature, traces it in its progress to the time of Linnæus, who rescued it from the confusion and perplexity of different and often unintelligible nomenclatures, and clothed it in a regular language. He proceeds in a series of letters, in a plain, familiar, and engaging style to initiate his fair correspondent, in the science of Botany. Mr. Martyn in his notes sometimes corrects, and sometimes illustrates Rousseau: and where that writer leaves off, the professor carries on a superstructure on his foundation, and happily imitates his pleasing manner.

ART. II. *The Mine* a Dramatic Poem. By John Sargent, Esq.
4to. 3s. Cadel, 1785.

IN this performance we are presented with a new attempt to preserve among us the structure and composition of the ancient Greek tragedy... We enter not in this place into a controversy which has been so fully discussed as that relative to the abstract merits of this species of poetry. But we confess that, wherever a writer can be found, who, from the ease and competence of his circumstances, is enabled to disregard the immediate profit, and from the dignity of his mind to look beyond the obvious introduction to some degree of notice through the medium of theatrical representation, we are not displeased ever and anon to be called upon to pay our homage at the venerable shrines of Sophocles and Euripides; and to contemplate a style of writing, in which the attractive form of simplicity and the harmonious and sublime genius of poetry may be exhibited in their fullest lustre.

The plot of the tragedy before us, contains in it just as much of complication and incident as the structure of the Greek tragedy will bear. Leopold and Count Maurice, are supposed to be two Hungarian noblemen, condemned to labour in the quicksilver mine at Idria in Friuli, during the reign of the late Empress Queen. Leopold is saluted with the imperial pardon on the commencement of the poem, and is obliged reluctantly to leave behind him a nobleman whose whole misfortune originated in the fidelity of his attachment to himself. Count Maurice had been followed to the dreary mansion in disguise, by Juliana, his young and amiable consort. Here she is addressed with the unhallowed passion of
Conrad,

Conrad, one of that class of miners who had been condemned to the same punishment for enormous crimes. Rejected by Juliana, he determines to wreck his vengeance on Count Maurice by insinuating charges against him to the superintendent of the mine. Just as his malicious purposes are ripe for execution, Leopold arrives with the pardon of Count Maurice, which had met him upon his emerging from the subterraneous cavern; and, equally happy in their friendship and their love, they set out upon their return for Preiburg.

We shall make only one observation upon the structure of the fable. It appears to be an ill imagined incident, and attended with little show of probability, for Juliana to be supposed to have followed her husband to the mine, to have shown him the most assiduous attendance, sat

“ Motionless, while he delv'd the rifted rock,
And, when he sunk beneath the sultry toil,
Fetch'd the cold beverage, and with gentle hand
Wip'd from his pallid front faint nature's dew;”

and all this without the smallest suspicion on the part of the Count. The mode of effecting it, contrived by our author, is for the lady to be constantly veiled in his presence. But can it be supposed, that an affectionate husband should be able to recognize his wife by no other token than the features of her face? To what cause could he attribute the attachment and assiduity of the beautiful unknown? It is not common for this kind of regard to originate, in a perfect stranger, without any motives to excite it. And if the Count had supposed it to have been love, we cannot imagine, consistently with the rectitude and purity of his character, that he would have felt so much complacency in its effects.

The style of that part of the performance which is strictly dramatic, may be dispatched in two words. It has no bursts of imagination, and no glow of pathos. It is merely the product of a cultivated understanding, with perspicuity of phrase, regularity of art, and coldness of imitation.

But there is a part of the Grecian tragedy, at least as much deserving of our animadversions as its dialogue, we mean its choruses. In the present instance, they are rendered still more conspicuous by the singularity of the idea upon which they are formed. The persons of the chorus are the Gnomes of the celebrated Rosicrucius, and the subject of their odes are principally the wonders of the fossile kingdom. This idea is more ingenious than sublime, and has more of the wildness of the old comedy, than the serious and affecting style of the muse of tragedy. The author, in the mean time, has bestowed an infinite quantity of learning upon the execution of his idea. He leads us, in the same breath, through

travellers and poets, through Wallerius, Bergman, Cronstedt, Kirkwan, and Linnæus. He has also cultivated the remains of the *Poeta Minores Græci*; and in particular has been much indebted to an essay *Περί Αιδωνος*, which has been imputed to Orpheus, and of which he professes himself the devoted admirer. We are enabled at once to give a specimen of the old and modern poet in the following image, which Mr. Sargent has transplanted into his tragedy.

‘ Immortal minds the Magnet can delight,
And Mars* exulting owns his potent might;
For when the near approach you bid him feel,
His powers attractive fix the quivering steel:
And as a maid, who first reveals her charms,
Clasps her dear lover in her trembling arms,
To his fond breast he draws, to part no more,
And holds with ardent grasp the martial ore.’

This is undoubtedly puerile and whimsical. But to convince the reader that our author is capable of producing something, not less fantastic and wonderful, from the pure source of his own invention, we will present him with the incident by which, through the instrumentality of the Gnomes, the pardon of Count Maurice is obtained. It is thus described by the queen of the subterraneous spirits.

————— for my returning Gnomes
I now behold, who by our kind behest,
With speed immortal to his sovereign borne,
In the rich splendour of her blazing ring,
Beryl and flaming chrysolite, have hid
Their glittering essence, and with heavenly skill
Have shot the beams of mercy o’er her soul.’

But it is impossible to give a complete notion of this singular invention without laying before our readers one of the odes entire. For this purpose we will select that, in which the Gnomes are employed in presenting a fossil vision to alleviate the virtuous distresses of Juliana.

ODE I.

‘ Haste, my Gnomes, your strains apply,
And her boding griefs deceive;
Visions of celestial die
In the loom of slumber weave:
Raise before her ravish’d sight
The pageant of eternal night;
And let her fancy-kindled soul attain
The unknown wonders of our boundless reign.

First, be with plastic sceptre seen
 The barren Petra, giant queen*
 Thro' her dun realms let racking cataracts sound,
 And ocean's billowy strength her throne surround
 Each sylph, that floats on ether's wing,
 The fading tribes of Flora fling
 Beneath her steps, and, brush'd by hasty show'r,
 Strew every quivering leaf, and short-liv'd flow'r.
 The triumphs of her reign to swell,
 Midst bushy wood and dusky dell,
 Bid timorous Fauna chase her sylvan bands,
 That howl o'er Zembla's snow, or Afric's sands.
 Bring orient Onyx for her zone,
 Imperial Granite be her throne;
 While the rich circle of her crown displays
 The blooming Agar's light, the Opal's purple blaze†.

II.

Now the central depth unlock,
 Where our mineral Druids bend†,
 Muttering o'er each pregnant rock
 Magic spells, that never end:

* The *Petra*, or barren stony substances, according to Linnæus, form the first division of the fossil kingdom. They are produced by the earth of vegetables, the earth of animals, the viscid sediment of the sea, and the precipitation of rain water.—Linnæi Systema Naturæ, vol. iii. p. 34.—In this poetical delineation of the fossil kingdom, though the Author has followed the system of Linnæus, he does not mean to insinuate any unjust preference of that system to the more accurate arrangement which is to be met with in the writings of Wallerius, Cronstedt, and Bergman; and particularly in the scientific treatise of our own countryman, Mr. Kirwan, on this subject.—See Elements of Mineralogy, by Richard Kirwan, Esquire.

† These stones are the most valuable that belong to the order of *Petræ*. The *Onyx* is a native of the East. The *Opal* is described by Linnæus, reflectione purpurascens, refractione ruber, venis violaceis. The beauty of it did not escape the author of the poem

Περὶ Λιθῶν

Φημι δὲ τοὶ τερπειν καὶ Ὀκαλλιον κρανίωνα.

Ἀγλαὸν ἡμεῖς τερεῖνα χροὺ παιδοῖς ἐχούσα.

Ver. 279.

Ye Gods! the Opal ye survey with joy,
 Whose splendor blushes like a blooming boy.

In order to obtain a stone of this sort, which was in the possession of Nonius, a Roman Senator, and valued at 20,000 sesterces, Pliny says that Anthony proscribed him.

‡ The *Mineræ*, or prolific stony substances, constitute the second division of the fossil kingdom, and are all produced by crystallization. Of this class are the precious gems and metals.—Linnæi Syst. Nat. vol. iii. p. 81.

Pluck the ethereal tints, that glow
 In the cold streaming lunar bow ;
 And o'er the nitrous cavern's icy roof,
 In lucid prisms suspend the chrysal woof.
 Command the Phosphor's kindling ray
 To counterfeit the beam of day* ;
 While Sapphires bright the living shrine attire,
 And Adamant that scorns the raging fire :
 Then wafted from the frozen deep,
 In Amber's breathing odour steep
 Her slumbering sense, and o'er her thrilling frame
 Shoot the quick glances of electric flame† :
 Unveil the yawning mountain's store,
 Each subject and each sovereign-ore‡ :
 But chief the Solar Lord§, who dares to wage
 High war with elements and devouring age ;
 Round him exulting Naiads glide,
 Proud Hermus rolls his turbid tide ;
 On solid darkness his pavilions spread,
 While Andes' trembling cliffs rebellow o'er his head.

III.

Where the sanguine corals shine,
 In a dripping sea-worn cave,
 Let chill Fossilia recline,
 Watching the quick-circling wave|| :

As

* The Muria Phosphorea of Linnæus, which is found near Bologna and in China.

† The Amber and Succinum Electricum are included in the class of Minera. The latter is formed in the Baltic, and is dug out of the ground in Prussia and Siberia.—Linnæus observes that the electric matter was first discovered by it: indeed the science in general has received its name from this substance.—See Priestley's History of Electricity.

‡ The metals are distinguished into perfect or imperfect, according to their capacity of resisting fire.

§ It has been remarked before, that Gold is styled the Sun or Sovereign of Metals. The river Hermus was indebted for its gold to the Pactolus, which received the golden particles from the mines of mount Tmolus. Celebrated as they formerly were for this quality, by the accounts of Smith, Wheeler and Spon, they are now totally deprived of it.—See Recherches sur le Pactole, Histoire de l'Académie des Inscriptions. tom. xxi. p. 19.—So great has been the eagerness of man to possess this metal, that, if we can believe an old Greek scholiast, he has even made minute and contemptible insects subservient to his avarice. Εἰς δὲ ἐν τῇ Ἰνδῇ τόπος χρυσὴ ψήγματα ἔχων, ἐν ἀγορεύσει θεοῖα τινα μυρμηκας καλεῖμενα, πλεῖστας χρωμένους, ἀφ' ὧν δὲ Ἰνδοὶ μεταναίεσι τοὶ λαμβάνουσι τὸν χρυσόν.—Sophocles Antigone Scholiast, to ver. 1050.

|| The Fossilia is the last division of the fossil kingdom, and includes all the petrefactions.—Linnæi Syst. Nat. vol. iii. p. 153.—

As her translucent shuttles glance,
 The tessellated webs advance;
 Till nature rescu'd by her potent breath,
 Exults to perish, and revive in death.
 Her splendid Talisman can give
 Each plant and insect form to live:
 Gay birds still flutter tho' to marble grown,
 The deer's proud antlers branch in wrinkled stone;
 Impearl'd the scaly tortoise lies,
 While the huge elephant supplies
 His ivory spoil; and wreath'd in rocky fold,
 The crested snake convolves his maze of gold.
 Her wizard pencil let her take,
 Dipt in the blue and gelid lake,
 And as the filmy bickering colours flow,
 Bid fairy scenes and wild creations glow*,
 Various as clouds on evening gale,
 That like deep-burthened navies sail,
 And labouring o'er the mountains shadowy height,
 The forest gloom reflect, the torrents glittering light.

Upon this ode we cannot avoid observing, that the idea of weaving fossils, in order to compose a vision in the loom of slumber, is somewhat uncouth and unmanageable; as the reader will easily conceive when he recurs to the lines in which he is told, that,

As

The process of petrefaction is described by the Author of the *Περὶ Λιθῶν*, in a manner peculiarly happy:

Αὐτὴ δ' ἐν βενθεσσὶν ὑπο φλοισβοῖο θαλάσσης
 Νηχίζεται, σφρα κυματ' ἀποπλυστοὶ αἰγιαλοῦδε

Δηρὸν δ' ἢ μελεπείλα παγῶ περιπαχυνθεῖσα
 Πέσεται, καὶ χερσὶν ἐν οὐριονία τέλει
 Ἀμφαφαίς λιθόν, ὃ πρὶν ἔχων ὑγρὸν δέμας περ
 Σχήμα μὲν ὡν βολανθῆς ἐπὶ δε μινεῖ, διὸν ἐπὶ περ,
 'Ὅστις κλαδοὶ, ὅσα τε σφιν ἀκροδρυὰ προσπεφυασί,
 'Ἦτε δὲ ἐβλάστησε καὶ ἐτρέφη ἐν ἄλῃ ῥίζα
 Φλοῖος δ' ὅσπερ ἐν, φλοῖος κεν λαινὸς ἐστὶ

Ver. 516.

Torn from the caves profound where oceans roar,
 And tost by billows on the jutting shore,
 His wounded roots the coral to repair,
 Dries on the beach, and petrifies in air.
 The hardening plant his branching shape retains,
 On his stiff rind displays meand'ring veins;
 Seems on the rocky margin to have grown,
 And shines with leaves of vegetable stone.

* The various vegetables, animals, &c. that are found in a petrefied state, may be seen in Linnæus. Some petrefactions, such as the Graptolithus, are remarkable for picturesque beauty, representing landscapes with woods and water, or desolate regions with buildings in ruin.—Linnæi Syst. Nat. vol. iii. p. 173,

As the translucent shuttles glance,
 The tessellated webs advance ;
 and where the Gnomes are bid
 —O'er the nitrous caverns icy roof,
 In lucid prisms, suspend the crystal woof.

And when again the Queen of the Gnomes styles her spirits the mineral druids, we can scarcely avoid being reminded of Bayes in the rehearsal, who is willing that all his characters should be as learned as himself,

It may fairly be concluded respecting Mr. Sargent, from the evidence of this publication, that he has more accuracy than enthusiasm, and more taste for the microscopic beauties of refinement, than for the sublime and unaffected objects of nature. He is a man of sense, but he can never be a poet, at least as the word was understood in the days of Horace and Longinus. It is not however impossible, that Mr. Sargent may be found sufficiently formed for the taste of the age in which he lives, and that his beauties, which would freeze the heart of sensibility, may be admired by the pedantic dictators of the present day. In the mean time it is a little singular, as our author observes, that even Mr. Aikin, who has dilated so ingeniously the notion of the poetical use of natural history, should have pronounced "the mineral kingdom to be sterile and unaccommodated to description."

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ART. III. *Miscellaneous Thoughts, in Essays, Dialogues, Epistles, &c.*
 By M. P. 8vo. 5s. boards, Marshall.

THE author of this miscellany was prevailed upon by the importunity of some friends to publish it. It is addressed to the Miss—'s, who are, it seems, his "*dear children*," and it was on their account that he consented to the publication. His friends "bade him, from his own observation to consider, how the present life teems with evils: and then enquired, whether the fear of not having his performances sufficiently applauded by the world, he would refrain from offering to their assistance those arguments, which might, in some degree, pour the balm of consolation into their bosoms, if at any period of their lives the cup of sorrow should be their portion." Such an inducement was too powerful to resist, and the author goes on to apologize, for the *sameness* which prevails throughout his works.

On this address and apology we observe, that if our author's only object had been to keep up a kind of Posthumous

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conversation with his daughters, he might have done it with greater *felicity* in manuscript than in print; as a manuscript would have appeared peculiar, sacred, and devoted to the family; whereas a printed book is common to all the world.
vix ea nostra voco.

But our author is not without some feelings of vanity: for besides this private, this domestic dedication, we find another *preface*, addressed to the whole world, in which he observes that “as things are now circumstanced, every help to piety, or consolation, challenges our attention and regard; and, at least, should meet the candour of a generous public, amongst whom so many are to be found sinking beneath the oppressive burden of complicated sorrow.”—To such the following sheets are humbly offered.—And should they “be found *capable* of suggesting, (he means *fitted* to suggest) one motive to resignation, or of affording one moment’s consolation to any afflicted bosom, the author will then have great reason to bless God, for having been enabled to become instrumental, in any degree, to the benefit of the sorrowing part of mankind. *Intention* is a common plea for publication with all authors of weak parts. But if their works have not merit, and high merit too, the obtrusion of them on the world is not only impertinent but injurious; since the slightest inspection of them wastes time that might be otherwise more profitably employed. *Scribimus indocti, doctique.*

All mad to speak, and none to hearken,
They set the very lap dog barking.

The author of these *Essays* is a person of an understanding naturally below mediocrity, and, apparently, impaired and sunk still below this level by bodily indisposition: nevertheless he is a man of delicate feelings and nice sensibility; and, with so good a heart, for that is really a very material qualification in a moral writer, he might have raised himself to some decent rank amongst modern essayists, had he possessed the advantages of sound health and liberal education; but both of which he seems to have wanted. This feebleness of spirits appears in childish and even ridiculous observations; and his want of education in that vulgar disposition to spiritualize, or moralize, on every trifling appearance and common occurrence.

As a specimen of our author’s sensibility we shall present our readers with the following extract from his first essay, which is intitled “Thoughts on revisiting a long forsaken Neighbourhood.”

‘I do not know any thing that spreads a more contemplative kind of melancholy, (if I may be allowed the expression) over the mind,

mind, than revisiting the spot where we passed the days of our youth; after having been absent from it for some years. The various thoughts which at once rush on the mind, as every step presents something that recalls the idea of what we once *loved, feared, or were*, create such a busy, *regular confusion* in our bosoms, that no form of words can sufficiently express, or convey any suitable notion of, to those who have never experienced it; and to those who have, their own feelings will inform them, what kind of sensations I mean to refer to, when I describe them as a *contemplative melancholy*,

‘WHAT led me into this train of thoughts was, a visit I a few weeks since made to the village of *****, the scene of all my childish sports, and youthful pleasures. As I drew within a few miles of it, my heart beat quick with expectation of—*nothing particular*; and when from a little eminence, at about half a mile distance, I spied the moss-covered steeple of the church—from *weakness* perhaps, or what cause I will not pretend to say—I burst into a flood of tears: and had the welfare of my dearest friend, or the whole nation, depended upon it, I could not have forborne. I stopped my horse, and for some time gave way to all that *luxury* of feeling which the heart of sensibility, at some particular moments of its life, is so acutely sensible of: though had any one enquired of me the *cause* of my tears, I should have found it impossible to explain it; I could not even analyze it to myself: and yet I felt the impulse too powerful to be resisted. After having, therefore, given full scope to my inclination till the violence of my emotions abated, I wiped my tears, and proceeded (with all the solemnity as if following a funeral) to the entrance of the little hamlet.

‘AGAIN the water gushed into my eyes; but I was now in *fight* of its inhabitants: it was therefore necessary to conceal those sensations which, perhaps, their rustic hearts might be utter strangers to. The drops of sensibility trembled in my eye, but I dared not let them advance farther, lest I should be hooted at for my *weakness*.

‘THE house to which I was going, was the same (at least occupied the same spot of ground) as that my father had for many years inhabited. I entered it with emotions not to be described. The master of it received me with all that cheerful alacrity by which some people so happily have the art of assuring you they rejoice to see you, without the painful repetition of *compliment*.

Having described certain alterations made in the house, and about it, our author proceeds,

‘No heart upon earth besides my own, I fancy, would have heaved a sigh upon sight of such an alteration; but I could not forbear fetching a deep one. Not that I could deny the *improvement* to be *great*, but I wanted a sight of those trees behind which I had so often concealed myself from my play-mates, whilst I beheld them diligently creeping on tip-toe to discover me. I had fancied great pleasure at the sight of the initials of my name, which, in company with five of my school-fellows, we had carved round the trunk of a chestnut-tree, one sultry day, as we sheltered ourselves beneath its branches: but the loss of a little fish-pond, into which I used to throw

throw bread to feed the carp, completed my disappointment, and almost broke my heart. An arbour too, where, on a summer's evening, my mother was used to take her needle-work, (whilst my father, seated in a wooden chair a little on one side, for the sake of enjoying more of the air, while he read to her) was pulled down, and a stand of auriculas placed in its room. I declare the mortification overcame me so far, as almost to make me forget the laws of hospitality; and I could scarce refrain from severely censuring my friend for the sacrilege he had been guilty of, in pulling down the little wooden seat.

“WHAT! (said I, hastily) “removed that arbour? That arbour where we used to sit of an evening—where my father always heard us our catechism—where he read to my mother—where they used to sit and watch us whilst we sported before them—and where, when his neighbour *Tom Adams*, came to see him, they always smoked their pipes together! How could you think of destroying?—But come,” said I, “let us return to the house, I have walked enough for the present; we will take a farther survey of the improvements to-morrow.”

“THE next day I arose before any of the family were stirring, and letting myself out, went to lament over the loss of those objects I had flattered myself with once more beholding. After traversing every corner of my friend's territories, and scarcely finding an inch that had not undergone a total metamorphose, I wandered out into the village in search of some old acquaintance, either *animate*, or *inanimate*, which might recall to my remembrance, with still greater strength, the times that were past. And it is not to be expressed, how my heart swelled when I came to an old stump of a tree at the end of a lane, round which the boys used to assemble in their way to school, and lolling upon it with their elbows, spin their te-totums; or with their knives engrave various devices upon its smooth surface. There was a slight circumstance that had totally slipped my memory; but the sight of the old stump brought it as fresh to my mind, as if it had passed but the day before; and that was, breaking one of my father's gimblets, in making a hole in the top of it. That very hole I discovered, and upon finding it, I felt as if I had met a long lost friend: I even could not forbear addressing it, as if it understood me.—Close by the foot of the said stump ran a little rivulet of clear water, from whence, when I was young, the inhabitants used to fill their pitchers. As the spring was still bubbling, I thought perchance, the present race might probably make the same use of it; I therefore sat me down upon it, to see if any would come, from whom I could learn some intelligence I wished to know.

“AFTER waiting some time, an old woman, supporting herself upon a little crutch stick, advanced with a pitcher in her other hand; tied round its neck, and across its top with a piece of string, by way of handle. Upon coming up she made me a curtesy, and looking earnestly in my face, enquired if my name was not ———? I told her it was, and wanted no farther introduction to enter into conversation.

“SHE

‘ SHE told me “ she well remembered me when a child, and from my resemblance to her good old friend, my father, should have known me any where upon the earth.” We then talked over circumstances which passed three score years before, and she related many particulars that had happened since I last saw *****. She lamented the *times* being *sadly* altered since she was young, and ran over a list of twenty good families all dead and gone, whilst their houses were only now filled with *young* people, who did not seem to care for any body but *themselves*. In short, she concluded with saying, “ the world, was very wicked; and she verily believed the *Wars*, and the *Taxes*, and one disaster or *another*, would certainly put a stop either to that or its sins; and so she supposed the *good* folk were removed before such tribulations came on: and for her part, she should be glad to follow them; for since she lost her last, dear, good lady, Madam *Helpful*, no one had taken any notice of her, or cared any more for her, than for the dust in the road.”

‘ I ENDEAVOURED to convince her it was very natural for young folk to have their own acquaintance and connections; and that, no doubt, they were every way as worthy as their ancestors had been, who in *their* youth likewise had been acquainted with those who *then* felt as she *now* did. She shook her head, saying, “ It *might* be so, but she could not think it.” I promised to make her known to my friend, whom I was come to see, and that she should at least find cause to think well of *one* of the present inhabitants of the village. She thanked me a thousand times for my goodness, as she called it, and prayed for blessing upon me, *because* I was so like my father.

‘ AFTER I parted from her, (which was not in less time than a couple of hours) I proceeded to the church, and took a melancholy walk amongst my departed friends. Every tomb I came to, bore the name of one I had formerly known: in short, I found that those I came to see, had almost all taken up their apartments in the narrow grave. As I said before, it is impossible to describe my emotions, at finding such numbers of my *corvals*, as well as elders, all gone before me. Many who were my school-fellows, and whom I had not seen since that active period, I found, by the inscriptions on the tomb-stones, had also been followed to the grave by their sons, older than themselves were when I last saw them: and not a friend of my parents, whose name I could recollect, was absent from this silent general assembly.

‘ SOME families, which formerly were very numerous and dispersed all over the country, I here found collected together in the small compass of a tomb. Five sisters and a brother, together with their several partners, with whom I was wont to spend my days in joyous festivity, I here learned, had completed their various destinations, and were united in one common vault. With them the journey of life was past; and with respect to *this world*, as if they had never moved in it: the whole family was extinct, and not one descendant left to continue their line to posterity.

‘ As I was deep lost in reflections, which may naturally be supposed to have arisen in my mind from so solemn an employment as that I was engaged in; I was awakened from my reverie by the cawing

cawing of a rook, which flew close by my ear, and perched upon a tree in the church-yard. It immediately drew my attention from the tomb to the oak whereon it sat, and in a moment, in *imagination*, I was transported to the top of it, where frequently I had been in search, perhaps, of some of that *very* rook's progenitors. I stood lost in thought, with my arms folded, gazing at the nests in the tree, recollecting the various contrivances I with my play-mates had had, to take the little creatures captive; and reckoning up in my mind who used to be my companions, I repeated the last thought of name aloud. "*Tom Trusty*" (said I, and I repeated it a second time) "*Tom Trusty* was an *honest* lad!" Immediately a little dirty boy I had before paid no kind of attention to, ran to me and bowed, as if desirous to claim my notice. I looked at him, and felt vexed that he had interrupted my contemplation. He bowed a second time, saying, "*I am here, Sir, you called me!*" To whom I replied, in the words of the *Israelitish* Priest, "*I called not, my son.*" I neither know you, or have any business for you." "I am sure," replied the boy, "you called *Tom Trusty*." "And is that your name?" enquired I. "Yes, Sir, it is," answered he. "And what is your father? and where does he live? and how does he do?" said I, hastily! "O! Sir," replied the boy, "my father was an actor of plays, in the barn at the King's Head, and after that a soldier, and now he is shot, and dead; and my mother goes out to washing; and my grandmother is *very rich*: she always gives us our clothes, and we dine there, and have plumb-pudding every Sunday; but my grandfather is dead, and has been buried in this church-yard *a many* years; I never saw him in all my life, but I know which is his tomb-stone, and will shew it you, if you please."

All this is natural, simple, and affecting, although it is difficult to say how it soothes the sorrowful mind, any otherwise than by feeding it with ideas that revive with its melancholy. But when our author moralizes, and inculcates religious sentiments, he is feeble and affected, and almost ludicrous. Having accidentally met with a poor old woman who asserted that the nation ought to resist the imposition of such heavy taxes as continue more and more to oppress us, and insisted that she had caught the dropsy by infection, he thus goes on,

'I COULD not help smiling at the poor woman's ignorance and unfurmoutable obstinacy; and in thinking how truly despicable she appeared to the eye of my *rather* more enlightened judgment. I was led to contemplate the whole human species as making not only *such*, but an infinitely more absurd appearance in the sight of those purer spirits who reside in the celestial regions. And if in *their* eyes we are, by our ignorance and infirmities, rendered so vile and contemptible, how, or in what manner must we appear before Him who cannot behold iniquity! in whose sight the Heavens are not pure, and who chargeth the angels with folly?

'I WAS sensibly struck with the reflection; and instead of scorning, or laughing at the poor woman, I shrunk into nothing at the very

very idea, and felt myself scarcely exalted above the dull I trod on. So foolishly, (thought I to myself) and even far more devoid of knowledge, do we, like this ignorant wretch, not only in *thought* direct our *temporal* prince; but with ten thousand times the audacity, blinded by total ignorance, presumptuously dare to censure the decrees of *Heaven*; and in our hearts form schemes, which we think would be better than those events that are directed by *Providence*.

'GRACIOUS God! (said I to myself) how like all other thy attributes must thy *mercy* and *forbearance* exceed our comprehension! How unbounded must be that *goodness* which can daily thus bear our repeated insults, and not take vengeance, when thou needest but to speak the word to reduce us to nothing! *Merciful Father!* (all-worship of that tender appellation) with what abhorrence must thou look down when fellow worms presume to quarrel and hate each other, even upon any the most heinous affronts they can offer; when thou constantly settest them such an example of forgiving and compassion?—Compassion how unbounded! Forgiveness how inconceivable—But because God is good, shall we therefore dare to continue to rebel against him? And does not his loving kindness and mercy still more add to our transgression, and plunge us but in the deeper guilt, by fixing our ingratitude in so much the stronger tints?'

The illusions of self-conceit are among the soothing circumstances of human life. If this valetudinarian thinks himself fitted to console the afflicted, and instruct mankind, and finds a sensible relief in pouring forth his soul before the public, every humane person will readily forgive him.

ART. IV. *The Loufiad*: An Heroi-Comic Poem. Canto I: By Peter Pindar, Esq. 4to. 1s. 6d. Jarvis, 1785.

THE subject which now employs the well-known and ever welcome muse of Peter Pindar, is an anecdote, whether true or false it matters not, of a louse being found by our gracious Sovereign in his plate. The apology made by the author for the change he has introduced in his style of writing has a perverseness of humour, which cannot fail to excite a smile.

'Prima Syracosio, dignata est ludere Versu
Nostra nec erubuit Sylvas habitare *Thalia*:
Cum canerem Reges et Prælia, Cynthia Aurem
Vellit et admonuit——

VIRGIL.

I, who so *latchy* in my lyric Lays,
Sung to the Praise and Glory of R—A——s;
And sweetly tun'd to Love the melting Line,
With *Ovid's* Art and *Sappho's* Warmth divine;
Said (nobly daring I) "MUSE *exalt* thy Wings,
" LOVE, and the SONS OF CANVASS, quit for K—GS."

APOLLO, laughing at my Powers of Song,
Cry'd, " PETER PINDAR, prithee hold thy Tongue."
But I, like Poets, *self-sufficient grown*,
Reply'd, " APOLLO, prithee hold thy *own*."

In the same stile of lively and serio-ironical impudence, he presently after exclaims from Horace's

Cedite Scriptores Romani, cedite Graii—
Nil ortum in terris, *Loufiad*, melius.

Roman and Latin Authors, great and small,
The Author of the LOUSIAD beats you ALL.

Mr. Pindar affects a very intimate acquaintance with the interior transactions of his Majesty's household. It is of little moment to the entertainment of the reader, whether this is all spun from the simple source of his own invention, or whether he be in reality, as one would almost suspect, a distant relation of one of the royal cooks, and has taken up their defence for the honour of his family. For it seems, in consequence of the unlucky accident he commemorates, sentence was pronounced, *ex cathedra*, that each of the royal cooks and scullions should WEAR A WIG. It will naturally be supposed that our author has laid out his principal strength upon the leading incident of his story. Accordingly we will present our readers with the passage in which this is described.

" O dearest partner of my throne!" (he cries—

Lifting to pitying heaven his piteous eyes)

" Thou brightest gem of G—ge's Royal House,

" Look there, and tell me if that's not a LOUSE!"

The Q—— look'd down, and then exclaimed, " Good la!"

And with a smile the dappled stranger saw.

Each P——cess strain'd her lovely neck to see,

And with another smile, exclaim'd, " Good me!

" O la! Good me! is that all you can say?"

(Our gracious M——ch cry'd with huge dismay.)

" Heav'ns! can a silly vacant smile take place

" Upon your M——y's and Children's face,

" Whilst that vile Louse (ah! soon to be unjointed!)

" Affronts the presence of the Lord's Anointed!"

Dash'd as if tax'd with Hell's most deadly sins,

The Q—— and P——ses drew in their chins,

Look'd prim, and gave each exclamation o'er,

And very prudent, " *word spake never more.*"

SWEET MAIDS! the beauteous boast of Britain's isle—

Speak were those peerless lips forbid to smile?

LIPS! that the soul of simple nature moves—

Form'd by the bounteous hands of all the LOVES!

LIPS OF DELIGHT! unstain'd by Satire's gall!

LIPS! that I never *kiss'd* and *never shall*.

Lo! to each trembling Page as mute's a mouse,

The pious M——ch cry'd, " is this *your* Louse?"

" Ah ! Sire," (replied each Page with pig-like whine

" An't please your M——y, it is not *mine*."

" *Not ibine* ? (the hasty Monarch cry'd agen)

" What? what? what?—who the devil's is it then?"

Now at this sad event the S—— fore,

Got up and could not eat a mouthful more ;

Whilst his most gracious Q——n, her stomach studying,

Stuck most devoutly to the beef and pudding ;

For GERMANS are a very *bearty* sort,

Whether begot in PIG-STYES, or a COURT,

Who bear (which shews their hearts are not of *stone*) ;

The ills of *others* better than *their own*.

Grim TERROR seized the souls of all the Pages,

Of different sizes, and of different ages ;

Frightened about their pensions or their bones,

They on each other gap'd, like Jacob's sons !

Now to a PAGE, but *which*, we can't determine,

The growling M——ch gave the plate and vermin :

" Watch well that blackguard animal, (he cries)

" That soon or late, to glut my vengeance, *dies* !

" Watch like a CAT, that vile marauding LOUSE,

" Or G——ge shall play the devil in the House.

" *Some* head (I guess) is of those crawlers full—

" But lo ! I'll trace him to the guilty skull :

" Yet should I fail, by too, too-powerful FATE,

" I'll snip from cooks, the honours of each pate ;

" The *humble Scullions*, with their tails of pig,

" Shall lose their coxcomb locks, and wear a wig."

Thus roar'd the K——g, not Hercules for BIG ;

And all the Palace echo'd WEAR A WIG !

The author of the Loufiad and the Lyric Odes to the Royal Academicians, is certainly a writer of first rate merit in the burlesque and ridiculous line. His allusions and similes are generally happy, and he has such a felicity in description, that the most untoward events cannot flow from his pen without his being able before he has done with them to combine them with ideas incongruous and unexpected, and to excite unbounded and everlasting peals of laughter. One imperfection we have remarked in him, which perhaps is scarcely a defect in the mode of writing he has adopted. We mean an inattention to the niceties of grammar, and a want of accuracy in combining and connecting the different parts of a voluminous period. Another charge to which he is open is the wantonness with which he tramples upon those considerations which are usually regarded as most sacred. Thus our most gracious queen cannot escape the severity of his satire, and King George and King David equally experience his unceremoniousness and impertinence. This no doubt must be condemned by the cool blooded and philosophical

philosophical reader: But it must be allowed, that this is a charge against the species of his composition, and not against the author of the *Louiad*. So long as mankind are known to read and relish performances of satire and burlesque, it is reasonable to expect that their authors will consider seriousness and gravity as the proper funds of the ludicrous and the farcical. Universally the more solemn and inflexible the subject is naturally, the more irresistibly will it excite our mirth, when it is held out to us in a light, novel, unexpected, and absurd.

ART. V. *The Geography and Astronomy of the Created World, and of course the Longitude*: Being the fourth book. By the Author of the Explanation of the Vision of Ezekiel. 8vo. 2s. 6d. Rivington, 1785.

OF all the extravagancies to which the obscurity of the sacred visions when made objects of contemplation has given birth, this performance is the most absurd and extravagant.

“There are two sorts of people,” says our Author, “in the world, one of them sets the arts and sciences, &c. as a first thing; and the others set the knowledge of God’s word for the first thing: Neither of these would open that sacred Book of God to find the sciences; so that it was impossible that the first of these two should meet with it, and the second must meet with it without seeking after it: But there it was found in its own place—not a first place—but as one of the attendants upon the knowledge of prophecy.” Now there is nothing absurd in this, however unjust; but let us follow this lunatic over part of his excursion. On the 15th verse of the twelfth chapter of the Revelation, “and the serpent cast out of his mouth water as a flood; after the woman, & thunders might cause her to be carried away of the flood”; he comments thus, “now the arts and sciences do most certainly belong to the earth, and may be said to be the mouth of it, and the science of the present time with all belonging to it, is the Flood; the which at this time hath covered the most part of the earth; and it is also science that will put an end to this flood. All the prophets saw this which would come up at the end of the world.” He considers the earth suspended in the midst of the firmament, as the yolk is suspended in the midst of an egg. After this firmament is removed from it, as it will be, infinite space will appear: the earth will then be in sight of the old great hell; and in sight of another firmament called the heaven of heavens; and in this great space she will roll away never to rise up toward heaven again: but instead of her another earth is

created and another heaven. As the great Hell remaineth for ever where it was at the first, and that our world is suspended between that and the opposite heaven, it is evident that the earth never did move except when God shook it. As the one globe of this earth is from heaven to heaven, that is between the heavens; for a heaven began it in Eden, and a heaven will end it in Canaan: So then, between these two halves of heaven is the space of the earth.

For Eden and the thousand years are two halves of the first heaven; and the space, or duration, or time, or measure of the earth, is between these two halves of heaven: and why not the measure or space of the earth, in another sense, to be between the first heaven upon earth (Eden) and the firmament; both being also the heavens of the earth; for according to the above text, just now quoted, the invisible and the visible or spiritual, and literal, are in conformity.

And as to the measure of man, which is a proof and a guide, it is very visible, by the revealed word, and by all things, and the harmony in them, that his measure, length or limit is the earth; and also that it is *from the uttermost part of the earth, to the uttermost part of heaven.* Mark xiii. 27. His literal measurement also being in conformity.

Now man's limit is the earth, having no power to go beyond its measure, alive or dead; for by the revealed word, the human nature doth go through only the first heaven, (the thousand years: the which will be upon this earth,) and, that then even time ends; and then all things are new: so then that order called human nature, ends with the world created for it: his limit then is the earth; of which he is also the representative.

And we may also know, that man doth go as far as the stars, allegorically so far; the stars being representatives of holy men: therefore his limit is so far as where they are placed; which as it appears, is the utmost bound of the firmament. Wherefore we have no reason to suppose, that the space between the earth and the firmament, which belongs to man, is out of unity, or out of his own and the earth's measurement; which would be out of harmony.

After a great deal of jargon concerning the firmament, he concludes that the space between the inside thereof and the earth is as large as would contain from one side to the other, three of our earthly globes in a line, and that the space from the surface of the earth to the stars, is the measure of the size of the earth. That the sun and moon are both one size, may be discerned by the naked eye; and it is certain they are the light of the firmament, that is, of course, the eyes of it; and, in their typical character, they are the right and left eye of man; and properly they are the eyes of that firmament wherein they are placed; the which, as it appears from other relatives is twice as large as the globe.

So

So then their size and their place is found by their being eyes. And altogether likely that their original first appearance was in the self same position in respect of their place in the firmament; as the eyes in the face of a man; and that they was also upon the eyes of the earth. For the earth, in the literal sense also, doth resemble the face of a man; so likewise doth the land of Canaan; and how resemble it, the moon sheweth you; for she is the mirror of her relatives; she is the highest of the earth's relatives, as the Leviathan is the lowest: *He made the moon also to serve in her season, for a declaration of times, and a sign of the world.* Ecclesi. xliii. 6. Upon her face therefore is the sign, or figure, of the earth, which of course is the face of a man. But the earth being disfigured by sin, the visage of it being marr'd more than any man, and the form of it more than the sons of men: 11. lii. 14. The earth bearing all the iniquity upon it, is of course more disfigured than the face of a man, having by the degree of evil contracted a resemblance to the least: but notwithstanding it is not so distorted, as that the measure of it cannot be found by the rule of the human face, especially as the centre of it is certain. The land of Canaan is then upon that part which received the breath of God; but as it appears not the whole nose, but the higher part of it, upon the hill of what is called the Roman nose; that there must be found the land of Canaan.

And the lower hemisphere has the same resemblance as the higher: and these two faces of the earth stand both the same way; that is, where the mouth is on the one half, the mouth is on the other. And these two faces are separated from each other by the sea, which goes quite round our globe, a ring of likely about 5000 miles wide. for as to the measure of the whole globe it appears to be connected with the number thirty, that a line of thirty thousand would compass it.

The circle of waters then, which surrounds the earth, we will suppose to be 4000 miles in breadth, free of all islands; and with islands 5000: that is, 500 miles on each side of the 4000. So then each hemisphere, or face, has a ring of sea and islands 2500 miles broad, belonging to it; not less than that, but in some places vastly broader; as the land constitutes the features.

And within this circle of sea and islands, according to it's whole measure, there must remain a continent ten thousand miles each way of the face, or thereabout: for the earth in this respect also may not be now as it once might be; for we may suppose that the face had two eyes, and now it has but one in each face: the right eye, which is the east eye of it, being utterly darkened. To go on then, we will for just now say (for the measure can be ascertained enough at least for us, by the parts of it) that the measure each way of the continent is 10,000, and, including islands is 11,000 miles upon the higher half, and likewise upon the lower. But as the higher part of the world, is the pattern for the lower, I need only to mention one of them.

Now the best way may be, to go through the middle part of the land first, from the midst of the south seas to the midst of the north seas; to which middle part the two eyes are joined; which three

parts makes up the whole of the land. The midst of the south sea, comes upon the midst of the top of the forehead; and there is a rule to know when you are there; but we will first go through with the situation of the land.

“And as for the form of it you may as well look in glass; only that I must say this, that the face of the earth is neither male nor female; neither old nor young, not ugly nor handsome, not altogether human nor altogether like a beast; but doth partake of all these: but still you may understand what I am going to say by your own face.

First then, the sea is as the hair of the head to the face; the form of the sea, round the land, is in the form of well grown hair round the face of a man, middle aged, for then there appears two handsome horns going back from his forehead; the further ends, or tops of these, are the outermost parts of the earth; for these two go out beyond that circle which encloses all the other parts of the earth. And of course therefore, the east of these was where the Queen of the South came from. And of these two horns of the face, or head, the end of the west horn (as it appears by the maps) is the Cape of Good Hope; and the end of the east horn is the Cape Comorin; and in the midst of these two Capes, is the middle of the forehead, which I suppose is now called Arabia, and this forehead of the earth is cleft through down to the very eyes, by two great clefts, in which the sea comes up; which two clefts in the land terminates the breadth, east and west of the forehead.”

Having ascertained, as he thinks, the size of the sun and moon, and their appearance and place, in respect to heaven and to the earth, having forced the geography of the earth to the resemblance of an human face; having determined its position as to right and left; accounted for tides in the ocean by the regular motions of a leviathan; and also for the origin and course of the wind, he “takes the liberty to say in conclusion, that if the palm for finding the longitude is not given to the author of the explanation of the vision to Ezekiel, it will never be given to another.”

We have given this sketch of so wild a performance on two accounts. First; it is a curious view of human nature, to see so lively an imagination in a state of total separation from all judgement and common sense. There is a species of reasoning in these vagaries, but it proceeds on absurd principles: it is the reasoning of madness. Secondly. This raving composition ought to admonish the interpreters of scripture not rashly to adopt any theory, because they may find some plausible support for it in texts of scripture. As the extravagancies of Rabelais and Cervantes ridiculed the writers of Romances, so this performance places in a ludicrous view most of the late attempts to explain the visions and revelations of the sacred scriptures. And indeed, it is not impossible that this may have been its object. A47.

ART. VI. *Two Schemes of a Trinity considered, and the Divine Unity asserted.* Four discourses upon Philip. ii. 5. 11. 8vo. 1s. 6d. Johnson, 1784.

THE name of Lardner, the author of this performance, is well known in the literary world. No writer, from the very existence of Christianity, ever conferred so essential service upon true religion, or contributed more to clear up its evidence and elucidate its antiquities. Accordingly, though possessed of no invention and original genius, and though he spent his life obscurely, as the pastor of a dissenting congregation; there is no country where the Christian religion is professed, in which his name is not held in the greatest esteem. Every church would have been proud to boast of him as their member, and his voluminous productions have been translated into almost all the languages of Europe.

Dr. Lardner certainly possessed a very clear and sound understanding, and great shrewdness of judgment. His industry, in the pursuit, and perseverance in the investigation of truth, are without example. But the quality by which he was chiefly distinguished, and which was perhaps of more service to him than all the rest, was the candour and ingenuity of his mind. He examined every thing without prejudice. Seated, as it were, in a more elevated sphere than other men, he was not subject to have his understanding darkened by the clouds, and jaundiced by the noxious mediums, of partiality, bigotry and enthusiasm. He has therefore been as successful in refuting the false and suborned evidences of Christianity, as in asserting and illustrating the true. Thus he has contributed more than all the mistaken zeal and the pious frauds of a thousand saints and pontiffs could have done, to the rendering it that simple, venerable, attractive and engaging structure, which God and Jesus intended it. It is no longer obscured by impostures and disfigured by the false props and buttresses that were brought to support it.

Lardner, however, at the same time that he did so much for the service of our common Christianity, differed in sentiment from the majority of those, who professed this venerable religion. His opinions were those, which are commonly denominated socinian, and it is the object of this performance to plead their excellence and truth. For this purpose he states at considerable length the schemes, which he believes to be entertained by those who are called Trinitarians and Arians. This is done by him with much impartiality, and to each of them he subjoins his particular objections. He then states his own creed in the same manner, and endeavours to

point out to us its superior speciousness and probability. Though he is so unfortunate as to differ widely from the doctrines defended and patronized by our church upon the subject; his candour, simplicity and modesty are at least worthy of our imitation. One of the remarks with which he concludes his last discourse is as follows.

‘ Christians ought to shew moderation, and carefully maintain love and friendship with one another, notwithstanding difference of opinion about divers matters.

‘ They should not be willing to unchristianize and anathematize any man, who professes to believe Jesus to be the Christ, and to hold him for the head of the church, and Lord and Master of it.

‘ They should not be unwilling to hold communion one with another. If they cannot do that, they should not deny to others the character of integrity: much less admit a thought of incommoding them in their worldly interests upon account of some difference of opinion. For that is doing so as they would not be done unto. And by the practice of force and compulsion, when they are in power, they encourage others, of different sentiments from them, when in power, to act in like manner. And according to this way of thinking, and acting, oppression and tyranny must prevail every where, and christian people must be always at variance, devouring one another.

‘ There always has been difference of opinion among men. There were divers sects of philosophy, before the rise of christianity. Where there is but one opinion, there is absolute tyranny without liberty: or there is total indifference about the things of religion, without thought and inquiry.

‘ Where christianity is professed, if there is any freedom, the importance of the doctrine will excite thought and consideration. Thence will proceed variety of opinion, unless mens minds were quite alike. Which they are not. Nor have all men the like helps and advantages. For which reasons it is not to be expected, that all should see things in the same light.

‘ Though Christians are divided in their sentiments about a Trinity, and the person of Christ, and some other points, yet there are many things, in which they agree. They all profess to receive the Scriptures as the word of God, and the rule of their faith. And there are divers things, which may be easily learned from Scripture, in which therefore they ought to agree.

‘ We are there taught to think of God, as one. *Thou shalt have no other Gods before me*, was proclaimed by God to the Jewish people in the most solemn manner. Indeed all Christians in general agree in this, that there is but one God: however, they may seem to each other at times to multiply deities. Certainly the Unity of God is a principle, which we ought to maintain whole and uncorrupted in all its simplicity.

‘ We are likewise to conceive of this one God as eternal, all-perfect, the Creator of the heavens and the earth, and the Governor of the worlds, which he has made.

‘ We should think of God as great, and powerful. Else we shall not fear before him at all times: nor trust in him, in the various

trials

trials and occurrences of this life, nor seek to him, and pray to him, as we ought, to approve ourselves to him; that is, unless we believe him able to hear those who seek to him, and to reward such as diligently serve him.

It is highly expedient, that we trace out by reason and Scripture the evidences of the divine goodness and mercy, that we may not shun and flee from him as inexorable: that we may not be discouraged in doing our utmost to please him, though we cannot attain to an absolute and sinless perfection.

When Moses desired to see the *glory of God*, and his request was not rejected, God made all his goodness to pass before him, and proclaimed: *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.* See Exod. xxxiii. and xxxiv.

The inspired Scriptures continually represent God to us, as great and amiable.

He is of purer eyes, than to behold iniquity in any, with approbation. Hab. i. 13. Yet he accepts the humble and penitent. And is as ready to forgive and accept those who return from their wanderings, as they who relent, and are pierced with a sense of guilt can wish or desire. Is. lvii. 15. *For thus saith the high and lofty one, that inhabiteth eternity, whose name is holy, that is, sacred, great and august, I dwell in the high and holy place; with him also, who is of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite.*

The value and importance of right conceptions concerning these perfections of God may be seen farther shewn in Jer. ix. 23. 24.

These are things, in which all men of every rank, learned and unlearned, rich and poor, are more concerned, than in any points of a speculative nature, that are very abstruse, and almost unintelligible. The plainest truths are the most important: not the most abstruse and mysterious, as some would persuade men to think. For religion is the concern of all, and the most momentous things ought to be obvious, that none who are not extremely negligent, or wilfully blind, may be unacquainted with them.

And herein is wisdom: to consider God as great, good, and excellent, and to act accordingly, standing in awe of his judgments, studious to gain and keep his favour, by a sincere regard to his holy laws, and doing the things that are well pleasing in his sight.

We are also to believe, that Jesus is the promised Messiah, the Christ, the Son of God, the Saviour of the world: that he acted by special commission under God the Father, and that the doctrine taught by him may be relied upon, as containing the true way to life.

Christians must believe, that Jesus had the innocent infirmities of the human nature; that he really had grief, that he really suffered and died, and rose again, and is ascended up to heaven. Otherwise they lose all the benefit of his example.

We must remember, that Jesus Christ is Lord, to the glory of God the Father. For certain every thing, concerning the Lord Jesus Christ, was designed for the glory of God, and is actually conducive to it. By his life, doctrine, death, exaltation, and arguments

guments taken thence, men have been turned from idols to the living and true God.

Jesus, in his person, and example, in his life, and in his death, and in his exaltation, is unpeakably amiable. And we ought to give glory and honour to him, who died for us, and rose again, and is at the right hand of God. And though we have not seen him, we cannot but love him. Still it is not to be forgotten, that, *Jesus is Lord to the Glory of God the Father.*

There has been in all times occasion for such hints as these. And those Christians are not to be justified, who instead of praying to the Father in the name of Jesus Christ, address almost all their prayers and praises to Christ, without any warrant from the New Testament, and contrary to express and repeated instructions concerning the object and manner of worship.

One of the reasons, why we ought ever to love and honour the Lord Jesus, is, that through him we have been brought unto God, and to the knowledge of his glorious perfections, and over ruling Providence. As St. Peter writes 1 Ep. i. 18...21. *Forasmuch as ye know that ye were redeemed by the precious blood of Christ, as of a lamb without blemish, and without spot. Who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you: who by him do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God.*

It may seem extraordinary to discuss controversies of so peculiar a nature as the Socinian, in popular discourses. It must however be admitted, that, to those persons who entertain these sentiments, they will probably appear important, and the corruptions which have prevailed pernicious. And certain it is, that, if such subjects are to be enlarged upon at all, they could not have been enlarged upon with more propriety than in the present instance. The simplicity of our author's style, the native unaffectedness of his manner, and his infinite superiority to pedantry and the parade of learning, enable him to render the subject in a considerable degree perspicuous, intelligible and striking. In a word we could wish, that those who undertake the defence of doctrines more respected and prevailing, would take Lardner for their exemplar, and the performance before us for the model of their imitation.

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ART. VII. *The Aerostatic Spy; or, Excursions with an Air Balloon.* Exhibiting a View of various Countries, in different Parts of the world, and a variety of Characters in real Life. By an Aerial Traveller. 2 vols, 6s. Symonds, 1785.

IT was to have been expected that some scribbler of Novels, would avail himself of the new machinery of balloons to aid his attempts to amuse the giddy part of readers; and no doubt

doubt but we shall have swarms of other aerial novelists flying about like insects in the air, and like them too, the creatures only of a day. In the publication before us we are presented with a number of stories concerning hardships, the baseness of some men and the virtue of others, duels, love, matrimony, and all that play of uncultivated, feeble, and carnal imagination, which delights solely in figuring to itself scenes of sensual enjoyment. The machinery of the balloon serves only to give extravagance to this performance. It is not more probable that a balloon should waft, in the manner our author describes, any traveller over the face of the earth, than that a griffin should carry through the air an Hero in Ariosto. In Ariosto, however, and other poets; in Rabelais, Swift, Le Sage, and other ingenious romancers in prose, the fancy is carried along by brilliancy of wit and humour, and delighted with that eloquence which usually accompanies inventive genius. The speed and noble mien of the generous steed is admired in his most excentric flights, and is respectable even when he stumbles or falls. In perusing the *Aerostatic Spy* we are disgusted with extravagance united with dullness. He is not carried beyond the bounds of credibility by any enthusiasm of genius, but by his wild vagaries he endeavours to supply the want of it. He mounts up into the sky to see what is better known at his own door. He has not a spark of the generous courser's fire which carries him with a noble wildness over rivers, mountains, lakes, and lawns. He is an old horse, or an ass, imitating the gambols, of a young colt, or filly.

Having in the first place given some account of his country and connections, our *Aerostatic Spy* relates an adventure, by which he became acquainted with a beauty in the wood. He is led into divers embarrassments by the passion of love, joins the royal army in America, quits that continent, suffers shipwreck, forms an acquaintance with a philosopher, makes an air balloon, in which he arrives on the continent of Africa, describes the country with its usages, and gives the history of a voluntary exile. In his aerial vehicle, which was inflated he knows not how, he mounts up into the air, and is in danger of rising above the influence of its attractive power, when he is brought lower down and accompanied in his voyage by Amiel, a spirit of the atmosphere, in whose company he visits Constantinople, and relates various intrigues at the Court of Achmet. We shall not accompany our traveller in his trip to Indostan, his return to Portugal, his wanderings over Spain, the Pyrenees, France, England, &c. In general, it is sufficient to say, that the publication before us is a jumble of all sorts of observations and fancies, on all sorts of subjects, culled at random from all sorts of books.

ART. VIII. *Planting and Ornamental Gardening; a practical Treatise.* 8vo. 8s. board. Doddsley, 1783.

THERE is something in the aspect of nature which gives refreshment and delight to the human mind. Houses, streets, halls, pillars, statues, pictures, the finest and most commodious furniture fall upon the taste, and become insipid and indifferent. Rivers, mountains, lakes, woods, lawns, broken precipices, vistas of the ocean, cattle browsing in the plains; these are a source of never ceasing pleasure, and are viewed after thousands and thousands of repetitions with fresh delight. Platonic philosophers account for this satisfaction, which we all feel in nature, on the principle that the universe is ONE; and that of this one, we, each of us, form a part; that there is a congeniality and sympathy between the whole and its members or parts; that the objects of nature are the images in the divine mind brought forth and realized by actual existence, and therefore a part as it were of the deity; that our souls, too, are emanations from the deity, and therefore have a natural complacency in God, the father of our spirits, displayed and revealed in his works, with which, when freed from the turbulency of passion, they are in perfect unison. These are rhapsodies beyond the certainty of knowledge. An analysis of the pleasure arising from the contemplation of nature, if at all within our power, seems yet to be among the *desiderata* of science. But the fact is undoubted, that the contemplation of nature throughout all her varying scenes, impresses every sensible mind with the most pure and exalted delight. The merest rustic is not insensible to the beauties of nature: These indeed are the greatest subject of entertainment to the lonely shepherd while he tends his flocks amidst sequestered mountains, far from the abodes of men. It was after these that the elegant and accomplished Consul of Rome panted in the midst of all the refinements and pomp of the capital of the world. *O divinum rus quando te aspiciam!* He had proved the enjoyments arising from books, from polished society, from the busiest and the highest walks of life; and after all his experience he breaks forth with enthusiasm in the praise of a country life. *Omnium autem rerum, ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil dulcius, nihil Homine, nihil libero dignius.* We may add that this great orator, statesman, and philosopher wrote a book on agriculture.

But as the more pleasing objects of nature are not usually combined in one place, it is the province of art to bring them together, and to form such assemblages as may make, as it were, a **MINIATURE PICTURE OF NATURE**, a picture that

that may be surveyed with fresh pleasure, and always within reach. It is in this style that gardens are formed in China, although in some instances they are disfigured by extravagancies, which, however, would doubtless appear more natural to us were we intimately, as we are scarcely at all acquainted, with the local circumstances, the customs, manners, opinions, and modes of life of the Chinese. This too is the style of gardening to which natural taste and judgment, cherished by liberty, has at last introduced into England. The little carved work imported from Holland, gives place to the noble elegance of nature; as the punctures and gashes of savage tribes of men in their faces and other parts, are gradually abandoned, and the nature, dignity, and grace of the human countenance restored.

The author of this practical treatise on planting and ornamental gardening, by a judicious use and application of the labours of other men, and the exercise of his own judgment, has been enabled to lay down just and solid rules for the improvement of grounds, whether for the purpose of utility, or ornament.

The art of planting and laying out plantations, an art which is one, had hitherto been treated of as two distinct subjects. We had many books upon planting, and almost as many upon ornamental gardening: but a practical treatise, comprehending the entire subject of conducting rural improvements upon the principles of modern taste, had not hitherto appeared in public. Nor is this deficiency to be wondered at, as our author observes, when we consider that the man of business and the man of taste are rarely united in the same person. There are many nurserymen who are intimately acquainted with the various methods of propagating trees and shrubs; and many gentlemen whose natural taste, reading and observation, enable them to form just ideas of rural embellishment; but where shall we find the nurseryman who is capable of striking out the great design, or the gentleman equal to the management of every tree and shrub he may wish to assemble in his collection? It is therefore the intention of this publication to bring the art of planting and laying out plantations into one point of view, and to arrange them in a compendious form.

As it is not to be expected that we should find in the same person, the nurseryman, the land-steward, the ornamentalist, and the writer, our author expects the reader will not be disappointed when he finds that, in treating of exotic trees and shrubs, the works of preceding writers have been made use of. But lest unacknowledged assistance, or assistance acknowledged indirectly should be laid to his charge, he has judged it proper

proper to particularize the several parts of his publication which are *written*, from those that are copied. As this enumeration will serve to give our readers an idea of what is contained in this very useful book, we shall here extract it.

“ The **INTRODUCTORY DISCOURSES**, containing the Elements of Planting, and the Outline of the Linnean System, are, as rudiments, entirely new; excepting the quotations from Linneus's work, which quotations are extracted from the Litchfield Translation of the *Systema Vegetabilium* of that great man.

“ The **ALPHABET OF PLANTS**, so far as it relates to **TIMBER-TREES**, and other **NATIVE PLANTS**, as well as to some of the more **USEFUL EXOTICS**, is either wholly our own, or contains such additions as have resulted from our own observation and experience: so far as it relates to **ORNAMENTAL EXOTICS**, it is entirely **HANBURY'S**; excepting the quotations which are marked, and excepting the **GENERAL ARRANGEMENT**, which is entirely new. **HANBURY** has not less than six distinct classes for the plants here treated of, namely, **deciduous Forest-Trees**, **Aquatics**, **evergreen Forest-Trees**, **deciduous Trees proper for ornament and shade**, **evergreen Trees proper for ornament and shade**, and **hardy climbing Plants**. The first three classes are without any subordinate arrangement; in the last three, the plants are arranged alphabetically, agreeably to their genera. This want of simplicity in the arrangement renders the work extremely heavy and irksome to refer to; and is productive of much unnecessary repetition, or of tiresome references from one part of his unwieldy work to another. His botanical synonyms we have wholly thrown aside, as being burdensome, yet unintrusive; and in their place we have annexed to each Species the trivial or specific name of **LINNEUS**, which in one word identifies the plant with a greater degree of certainty than a volume of Synonyma. Other retrenchments, and a multiplicity of corrections have taken place: however, where practical knowledge appears to rise incidentally out of our author's own experience, we have cautiously given it in his own words; likewise, where interesting information lies entangled in a singularity of manner, from which it could not be well extricated, we have marked the passages containing it, as literal quotations;—to distinguish them from others, which, having been written in a manner more properly didactic, or brought to that form by retrenchment or correction, we consider as being more fully entitled to the places we have assigned them.

1. The articles **TIMBER**, **HEDGES** and **WOODLANDS**, are altogether new, being drawn from a considerable share of experience, and an extended observation:

2. The article **GROUND** is likewise new, if any thing new can be offered on a subject upon which so much has been already written. Taste, however, is a subject upon which all men will think and write differently, even though their sources of information may have been the same. **WHEATLEY**, **MASON**, and **NATURE**, with some **EXPERIENCE**; and much **OBSERVATION**, are the principal sources from which this part of our work was drawn: if we add that it was planned, and in part written, among the magnificent scenes of nature in

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Monmouthshire, Herefordshire, and Gloucestershire, whose scenery and the romantic are happily blended, in a manner unparalleled in any other part of the island, we flatter ourselves no one will be dissatisfied with the *origins* of the *production* let the public speak.

What our author says on the improvement of woodlands, and especially of the approaching scarcity of timber, merits particular attention.

Perhaps it will be expected, that before we begin to treat of the propagation of TIMBER, we should previously prove an approaching scarcity of that necessary article in this country: for it may be argued, that every acre of land applied to the purposes of planting is lost to those of agriculture; and as far as *vulnerable* land goes, the argument is just. To speak of this subject generally as to the whole kingdom, and at the same time precisely, is perhaps what no man is prepared for.

From an extensive knowledge of the different parts of the kingdom, we believe that the nation has not yet experienced any real want of timber. We are happy to find that in many parts of it there are great quantities now standing; whilst in many other parts we are sorry to see an almost total nakedness. With respect to large well-grown OAK TIMBER, such as is fit for the purposes of SHIP-BUILDING, we believe there is a growing scarcity throughout the whole kingdom.

We will explain ourselves, by speaking particularly as to one district—the Vale of Derwent in Yorkshire. This district for ages past has supplied in a great measure the ports of Whitby and Scarborough with ship-timber. At present, notwithstanding the extensive tracts of Woodlands still remaining, there is scarcely a tree left standing with a load of timber in it. Besides, the woods which now exist have principally been raised from the stools of timber-trees formerly taken down; the saplings from which being numerous, they have drawn each other up slender, in the grove manner; and consequently never will be suitable to the more valuable purposes of the ship-builder.

When we consider the prodigious quantity of timber which is consumed in the construction of a large vessel, we feel a concern for the probable situation of this country at some future period. A seventy-four gun ship (we speak from *good authority*) swallows up nearly, or full three thousand loads of Oak timber. A load of timber is fifty cubical feet; a ton, forty feet; consequently, a seventy-four gun ship takes 2,000 large well grown timber trees; namely, trees of nearly two tons each!

The distance recommended by authors for planting trees in a Wood (a subject we shall speak to particularly in the course of this chapter) in which Underwood is also propagated, is thirty feet or upwards. Supposing trees to stand at two rods (33 feet, the distance we recommend they should stand at in such a plantation), each statute acre would contain 40 trees; consequently the building of a seventy-four gun ship would clear, of such Woodland, the timber of 50 acres. Even supposing the trees to stand at one rod apart (short distance for trees of the magnitude above-mentioned), they would clear twelve

twelve acres and an half; no inconsiderable plot of Woodland. When we consider the number of king's ships that have been built during the late unfortunate war; and the East Indiamen, merchants ships, colliers, and small craft, that are launched daily in the different ports of the kingdom; we are ready to tremble for the consequences. Nevertheless, there are men who treat the idea of an approaching scarcity as being chimerical; and, at present, we wish *hope* that they have some foundation for their opinion, and that the day of want is not near. At some future opportunity we may endeavour to reduce to a degree of certainty, what at present is, in some measure, conjectural. The present state of this island with respect to ship-timber is, to the community, a subject of the very first importance.

However, in a work like the present, addressed to individuals rather than to the nation at large, a true estimate of the general plenty or scarcity of timber is only important, as being instrumental in ascertaining the local plenty or scarcity which is likely to take place in the particular neighbourhood of the planter. This may be called a new doctrine in a treatise upon Planting. It is so, we believe; and we wish to have it understood, that we address ourselves to the private interest, rather than to the public spirit, of our readers; and we appeal to every man who has had extensive dealings with mankind for the propriety of our conduct.

‘We are well aware that, situated as this country appears to us to be at present, Planting ranks among the first of public virtues; nevertheless, we rather wish to hold out that *lasting fame* which always falls to the share of the successful planter, and those *pecuniary advantages* which must ever result from plantations judiciously set about, and attentively executed, as being motives of a more *practical* nature.’

The instructions contained in this compilation are plain, distinct, and intelligible.

ART. IX. *A Summary View of the Heavenly Doctrines of the New Jerusalem Church, which was foretold by the Lord in Daniel, Chap. vii. 13, 14; and in the Apocalypse, Chap. xxi. 1, 2.* Arranged under the following general Heads: of the Lord as Creator; of the Lord as Redeemer; of Redemption; of the Holy Ghost; of the Divine Trinity; of the Sacred Scripture or Word of the Lord; of the Ten Commandments, and of the Doctrine of Life thence derived; of Faith, of Charity, or Love towards our Neighbour, and of Good Works; of Free Will; of Repentance; of Regeneration; of Temptation; of Imputation; of Baptism and of the Holy Supper. The whole selected from the Theological Writings of the Hon. Emanuel Swedenborg, Servant of the Lord Jesus Christ. Evans, 1s. 6d. 8vo. 1785.

FROM the earliest period of the christian faith to the present day, believers in Jesus Christ have considered the age in which they lived as being either pregnant, or having just

just brought forth some great event predicted in the word of God. Indeed, as the fortune and fate of the christian church are described in the prophetic parts of the scriptures, and as this has undergone various vicissitudes, it is probable, nay almost certain that many of the events and revolutions which have taken place, are foretold in the sacred writings, although as to what prophecies they fulfilled, those that witnessed them may have been mistaken. But although this disposition in christians has appeared in all periods of the church, so general an expectation of a new state, or stage of the church, has not appeared as in the present times. Even to the most enlightened of the christian divines all things appear now to be fast converging towards the completion of a vast plan formed and carried on by the grace and the providence of God for raising his reasonable creatures to a glorious state of virtue and happiness.

It is for this reason that the Baron Swedenborg calls the theological doctrines which he delivers, by the name of the *doctrines of the new Jerusalem*; by which, according to that extraordinary man, is understood, a fuller and purer manifestation of the divine power and spirit of Jesus Christ and his gospel, operating in the hearts and lives of men here below, than hath heretofore been experienced; consisting not so much in any particular change in the forms of outward worship, or in any mere assent of the understanding only to any new code of doctrines and opinions; but in a nearer intercourse with Heaven in purity, peace and charity; in a clearer and more distinct perception of divine truths, and the laws of divine order, and the œconomy of the divine providence.

It is the spirit and aim of what Baron Swedenborg has written concerning the heavenly doctrines of the new Jerusalem church, to assert the divinity of the redeemer, and to establish this fundamental article of the christian faith on the clearest and fullest evidence of holy writ; thus to deliver the mind from much perplexity on this important point of doctrine, arising from the disputes of contending parties at this day in the church; to open herein the mysteries of the divine love and wisdom manifested in the œconomy of man's redemption; to confirm the high authority of the sacred writings, and teach mankind a greater reverence for them, by unfolding and explaining, in a wonderful manner, the sublime truths which they contain; to establish the doctrine of a future state, and thus administer a powerful antidote against the baneful influences of modern scepticism; to

discourage and discountenance all sin, by pointing out its evil nature and consequences; and to strengthen every motive to holiness and a good life.

The rank, the genius, the learning, the character of Baron Swedenborg in public and private life, all conspire to gain a favourable attention to his theological writings, and indeed of themselves they deserve it: for although some of his theories, new, sublime, and pleasing, are different from those that are accounted orthodox by our established churches; in many things contained in holy writ there is a latitude of speculation, the great articles of faith and rules of conduct being preserved entire; as natural philosophers may differ in their theories, yet all of them acknowledge, adore, and love the benign œconomy of an all ruling providence. And, if to any sincere minds his interpretations of scripture shall justify the ways of God, his labours will not be in vain. Even those who differ from him in principles will commend his piety, and be pleased, when they reflect, that the noble author of so many treatises on different subjects in literature and science, never deemed his talents so nobly employed as in contemplating himself, and exhibiting to the view of others the scheme of divine grace.

The following are the outlines of Baron Swedenborg's Doctrines concerning Free Will; addressed to all the Lovers of truth.

" *As the Poison of Dragons, and the cruel Venom of Asps,** are those tenets which would persuade you, that ye are not free to do Good or to do Evil, to choose Life, or to refuse it; for what is this but charging the most merciful God as the Parent of Sin and Misery and Death, at the same Time that it maketh void all his Commandments, by divesting you of the Power to observe them, and thereby of working out your own Salvation? Wherefore, renounce with all your Heart, and Soul, and Strength, such groundless and destructive Doctrine, believing it to be the same of which the Prophet speaketh, when he saith, *They hatch Cockatrice Eggs, and weave the Spider's Web; he that eateth of their Eggs dieth, and that which is crushed breaketh out into a viper.* †

" And would you know the blessed Powers which belong to you, and the real Ground thereof, and thus attain to a profitable Use and Exercise of them? Ponder them well, and digest in your Hearts, the following interesting Particulars, relating to your true State.

" Know then, that ye are placed in this World subject to the Influences of two most opposite Principles, of Good and Evil, of
" Good

* Deut. xxxii. 33. † Isaiah lix. 5.

“ Good from the Lord and his holy Angels, of Evil from the Devil and his Angels; for whilst ye live in this World, notwithstanding your Ignorance of it, your Spirits have their Abodes in the Spiritual World, where ye are kept in a Kind of spiritual Equilibrium by the continual Action of those contrary Powers, in Consequence whereof ye are at perfect Liberty to turn to whichsoever you please.

“ Behold here the true Ground and secret Origin of spiritual Freedom, consequently of all the Freedom of Determination which you possess: for all that which you call your Life, is not your's as your own, or self derived, but it is your's as derived from another, that is, from God the sole Fountain of Life; if therefore ye submit this your Life to the Regulation of Love and Wisdom from God, it then becomes a divine and heavenly and eternally blessed Life; but if ye do not thus turn it in Submission to God, it is then a hellish and miserable Life, and ye do not receive Life, which is real Life, from God, but from Hell, which Life is no other than *inverted* Life, called in Scripture *spiritual Death*.

“ Ye have therefore free Power either to turn unto God, to receive from him the ever-blessed Life of Love and Wisdom, or not to turn to him; which free Power inherent in you was signified in a Figure by the two Trees, one of Life, the other of the Knowledge of Good and Evil, in the Garden of Eden. Ye may eat therefore of the Fruit of either of these Trees; if ye turn to the Lord with all your Heart and with all your Soul, renouncing what is Evil, and loving and practising what is Good, ye will then eat of the Fruit of the Tree of Life, and live for ever with God, and attain unto celestial Freedom; but if ye turn from God to the Devil and his Angels, by forsaking God's holy Commandment, ye will then eat of the Fruit of the Tree of Knowledge of Good and Evil, and will be driven out of Paradise as accursed, and immediately die to all Divine Life and Liberty.

“ Consider well then this State of Freedom wherein ye are placed; ye are indeed greatly fallen, and corrupted, in Consequence of that hereditary Evil which hath been transmitted to you from your Forefathers, who must needs beget Children in the Image of their own Vices; but still ye have a full and free Power from the Lord remaining with you, whereby ye may rise out of your fallen State, and recover a paradisiacal Image and Glory. Use well then this Power of Choice, which is given you from the Lord; stir up this precious Gift that is in you; the great Law according to which ye ought to use and exercise, it is this, *to renounce Evil, and to do Good, as of yourselves, but yet under an Acknowledgment that your Power so to do is from the Lord*; the more ye thus exercise yourselves in the Ways of Godliness, the more Freedom will be communicated unto you; for in this your Freewill the great power of God resideth, working mightily in those that co-operate with him; but if ye will not co-operate, ye then make the Power and Grace of God of none Effect to you; inasmuch as nothing can spiritually profit you or abide with you,

“but what you receive freely; ye may indeed and ye ought to compel yourselves to what is good, for such Compulsion leadeth to a more perfect Freedom, but to be compelled by another, destroyeth Freedom; if therefore ye do not use the free Power intrusted to you, by becoming Fellow-workers with God, ye then condemn yourselves, and cast yourselves into Hell, notwithstanding the continual Mercy of the Lord is always ready to save you.”

Thus far concerning Baron Swedenborg. As to this abridgment of his Heavenly Doctrines, it is made with judgment, by a person who appears to be sincerely interested in the advancement of religion, and particularly the propagation of these doctrines.

ART. X. *The Choleric Fathers. A Comic Opera.* Performed at the Theatre-Royal in Covent Garden. By Thomas Holcroft, 8vo. 1s. 6d. Robinsons, 1785.

WHATEVER be the merit of Comic Opera, in that line Mr. Holcroft makes no mean appearance. Though there be little novelty in the characters of the Choleric Fathers, yet they are well supported, and there is a degree of intricacy, vivacity, and bustle in the plot, which gives interest to the piece. The following scene between the two fathers, Don Salvador and Don Pimiento, we produce as a specimen of the Opera. They meet to conclude a marriage between their children. Don Fernando, son to Salvador, knowing the temper of each, how much his father despises the philosophy of Pimiento, and in what contempt the philosopher, on the other hand, held the ignorance of his father, is afraid that their meeting should end in a quarrel; instead of producing the marriage he so much desired, he therefore endeavours previously to soothe them both. His endeavours are treated with contempt, as totally unnecessary, each trusting to the gentleness of his own temper, and professing so much to despise the absurd and extravagant testiness of the other, as to receive with cool disregard whatever he should say. In these circumstances the following dialogue commences.

Enter Don Salvador.

D. Sal. Good Morning, Don Pimiento.

D. Pimi. Good morning, good morning, Don Salvador. I have lately made some very curious experiments, by which I find the ponderosity of light, or, to speak more philosophically, the levity of light is extreme! All Spain by no means contains a pound.

D. Sal. Ha, ha, ha, ha, ha!

D. Pimi. What do you laugh at, Don Salvador? I say the experiment is a very curious experiment.

D. Sal. Who doubts it? Ha, ha, ha, ha!

D. Pimi.

D. Pimi. Then what do you laugh at, Don Salvador?

D. Sal. Laugh at! To think what a devilish dear commodity light is in England!—Well, here you are, like Noah in the ark, surrounded by all your birds, beasts, insects, and reptiles—Ha, ha, ha! Philosophy must be a plaguy expensive plaything.

D. Pimi. Plaything, sir! Plaything, Don Salvador!—"Let me advise you as a friend, Don Salvador, whenever you speak of philosophy, to do it with more respect, lest you should incur reproof from the learned and the wise—Philosophy, Don Salvador, philosophy is a Being of a superior and divine nature; whose head is among the stars, her feet in the bottomless deep, and whose eye penetrates matter, form, and infinite space, even to darkness and nonentity."—[*As the Scene advances, the laugh of Don Salvador becomes and increases into a laugh of vexation restrained.*]

D. Sal. Ha, ha, ha! I always told you it was something monstrous—a divine nature! Philosophy, Sir, is a dissector of grubs, a painter of shadows—she was born in amazement with her mouth open, has fed upon maggots; and peers, and pores, till she fancies she finds miracles stuff'd in the cavity of a mites' cranium, or hid in the hair of a flea's foot."

D. Pimi. Permit me to tell you, Don Salvador, philosophy is a thing totally beyond your comprehension.

D. Sal. [*half aside*] Ha, ha, ha!—ha, ha! yes, and yours too. Our present business, Don Pimiento, is the conclusion of our children's marriage. Ha, ha, ha!

D. Pimi. It is so, it is so—and, as I have promised your son Don Fernando to be cautious, I shall take care to avoid all altercation.

D. Sal. Which promise, if kept, will redound very much to the honour of your understanding, Don Julio Pimiento. Ha, ha, ha!

D. Pimi. Do you mean to insinuate any thing to the discredit of my understanding, Don Salvador?

D. Sal. Ha, ha, ha! I insinuate nothing, Don Pimiento.

D. Pimi. Or, that I am not circumspect in my conduct?

D. Sal. Ha, ha, ha!

D. Pimi. Sir, I affirm no man is less captious.

D. Sal. You are a very worthy gentleman, Don Pimiento, but very choleric. Ha, ha, ha!

D. Pimi. Choleric! I choleric!

D. Sal. Were you as dispassionate, as ready to listen to reason as I am!—

D. Pimi. You!—dispassionate!

D. Sal. I.

D. Pimi. Tow dipp'd in tar, will not catch fire so suddenly, or blaze out so furiously.—Oil, brandy, and Phlogiston are not so inflammable.—

D. Sal. Ha, ha, ha!—ha, ha!—You are describing yourself, Don Pimiento, not me.—My temper, like a deep stream, flows on smooth and unruffled.

D. Pimi. Smooth! You, Don Salvador! Flow!—Pardon me! but yours is an electric fluid, all flame!—However, be under no restraint; emit your sparks; discharge yourself: I am a philosopher;

and do not fear a shock—Be you as captivus as you please ; I shall be cool ! cautiously cool.

D. Sal. Ha, ha, ha ! I perceive, Don Pimiento, how remarkably you are disposed to coolness and caution.

" D. Pimi. What do you mean by that, Don Salvador ? Am I not cool ? am I not cautious ? Is it possible for any man to be more so ?

" D. Sal. Ha, ha, ha ! Well, well ; where are our children ?

" D. Pimi. Am I not cool, Don Salvador ?

" D. Sal. Exceedingly ; as cool as you were the other day, when I laughed because you asserted heat was nothing.

" D. Pimi. Sir, you may laugh again if you please, and I will assert again, and will assert in the face of the whole world, that heat is not a thing, but a quality.

" D. Sal. Ha, ha, ha ! And so you still persist in affirming, that the blaze of a faggot, or the light of a candle, is nothing ?

" D. Pimi. Sir, I affirm no such thing.

" D. Sal. And that were I to burn my finger, or scald my leg, I should feel no pain ?

" D. Pimi. I say, sir, pain is a sensation, produced by the reaction.—

" D. Sal. And if my house was burnt to the ground, you would pretend it was still standing.

" D. Pimi. Sir, the reaction—

" D. Sal. Or that the fiery lava of Mount Vesuvius, while it sweeps away fields, flocks, men, and cities, is totally innocent, has nothing pernicious in its effects.

" D. Pimi. Sir, the reaction—(very loud, and very angry) Sir, I say no such thing."

" D. Sal. Then what do you say, sir ?"

D. Pimi. Sir, you won't hear what I say, sir ; you can't understand what I say, sir.

D. Sal. That is your fault, sir, for not speaking intelligibly.

D. Pimi. Do you mean to call me a fool, sir ?

D. Sal. Sir, I have too much respect to good manners to follow your example.

D. Pimi. Do you mean to say, sir, I don't know good manners ?

D. Sal. I mean to say, sir, you don't practice 'em.

D. Pimi. Sir, your son shall have no daughter of mine.

D. Sal. Sir, both you and your daughter would be too much honor'd in the alliance.

D. Pimi. Too much honor'd ! Jaquelina ! Diego ! Who waits there——Zelida !——Somebody call my daughter.

Enter Fernando and Zelida.

Donna Zel. My dear father, what's the matter ?

D. Pimi. Come here, child, come away from that —

D. Sal. What, sir ?

D. Fer. My dear father, what is the occasion of all this warmth ?

D. Pimi. I would sooner marry my daughter to a descendant of the Cyclops, or the great grandson of Cacus, than to the offspring of such a passionate, perverse,—But I desiste—

" *Donna Zel.* My dear fir, pray for Heaven's sake forbear.

" *D. Fer.* What can have occasioned—

" *D. Sal.* (with great contempt) Here has he been asserting again that fire won't burn, that water can't quench it, that Mahomet's black ram was an Alderney cow, and that the man in the moon wears a harlequin's jacket.

" *D. Pimi.* Sir, I asserted no such things; I despise both but foolery and buffoons."

D. Sal. Despise! Do you despise me, fir?

D. Fer. (Getting between them and forcing him off) Pray fir, consider, fir.

D. Pimi. Sir, I despise ignorance.

Donna Zel. (Keeping her father back) For heaven's sake, fir—

D. Pimi. Sir, you are,—*Zelida puts her hand over her father's mouth.*)

D. Sal. Sir, no man shall dare despise—

D. Fer. (Raising his voice to overpower his father's, and forcing him out.) Be pacified, dear fir.

[*Exeunt D. Salvador and Fernando.*]

There is good satire in the two songs "Of ups and downs we daily see," and "Of all your poetical Tuum and Meum." "Your mountain sack, your frontiniac," is an excellent bacchanalian song. Of the plaintive kind we select the following for its tenderness and simplicity.

When o'er the wold, the heedless lamb

Hath, 'till the dusky twilight, stray'd;

His simple plaints cry "here I am!

"Of night and solitude afraid."

But if, far off, his dam he hears,

Echoing, oft, the mournful bleat,

He runs, and stops, and hopes, and fears,

And bounds with pleasure when they meet.

We could have wished, that the author, in some of the songs particularly, had not sacrificed his own taste to that of the galleries. It compels us to say with Boileau, "*Dans le sac de Scapin je perds le misanthrope.*" Superior genius, pursuing the road of nature, will find the way to every heart, without hurting the delicacy of taste. In this route we confess there are difficulties, but it is the business, and ought to be the ambition of an author to conquer them.

ART. XI. *Observations on the Diseases incident to Seamen.* By Gilbert Blane, M.D. F.R.S. Physician Extraordinary to the Prince of Wales, Physician to St. Thomas's Hospital, and Physician to the Fleet in the late war, 8vo. 6s. boards, Murray.

DR. Blane, having been appointed physician to the fleet, under the command of Lord Rodney, in the year 1780, determined to avail himself of the advantages which that

field of observation afforded. A fleet, sometimes exceeding forty ships of the line, which he attended in different scenes of active service for more than three years, afforded him opportunities of making observations on a large and extended scale. To facilitate his observations, the commander in chief gave an order, that every surgeon in the fleet should send him a monthly return, stating the prevalence of disease, the mortality, and whatever related to the health of the respective ships. While the fleet was in port, he daily superintended and visited the hospitals, kept an account of the various disorders which prevailed, and endeavoured to ascertain the causes, as well as to mark the course of disease. By these means he has collected a number of well-established facts to serve as a ground-work for investigation; and by the result of his researches, has not only thrown additional light on the history of human maladies, but also contributed to better the condition of a class of men, who are the bulwarks of the state, but whose lot peculiarly exposes them to hardship and disease. The method which he proposes to follow in this work, is, first to deliver the history of the different voyages and expeditions, so far as relates to health: giving an account of the prevalence and nature of the diseases and mortality, on board of ships and in hospitals. Secondly, to deduce from observations founded on these facts, and also from the former experience of others, the causes of sickness in fleets and the means of prevention. Thirdly, to deliver some practical observations on the cure of the most common diseases incident to fleets, particularly in hot climates. Under the first article he gives the medical history of the fleet from March, 1780, to the conclusion of the war in April, 1783. The only certain and effectual method of making discoveries in science, or improvements in art, is to collect and compare a great number of facts. Single phenomena and individual cases, are not to be relied on as a foundation of general reasoning; they will lead to fallacious conclusions in those who are biased by prepossession, or influenced by theory. It is only from a large and liberal knowledge of particulars, that a philosopher or physician can investigate truth, and exhibit a faithful transcript of nature. In this view the medical history of diseases in the fleet is highly interesting. By studying on a large scale, and taking the average of multiplied facts, Dr. Blane lays the ground-work for observation; by analysing and collating these facts; by throwing the monthly returns that were made to him into the form of tables, he falls upon a certain and compendious way of finding their general result. These tables are no less curious than useful.

useful, as they exhibit in a short view the state of disease in the fleet, from the beginning of the year 1780, to the conclusion of the war.

The following remark concerning the effect of hurricane, in the West Indies, will be interesting to readers of every denomination.

“Although this hurricane, in itself and its consequences, was so destructive to the lives and health of men, yet with regard to the inhabitants on shore, it had a surprising and unexpected effect, in mending their health. I wrote an account of this hurricane to the late Dr. Hunter, who communicated it to the Royal Society, and the following passage is extracted from it.

“The consequences of this general tumult of nature on the health of man, was none of the least curious of its effects. I made much enquiry on this head, not only of the medical gentlemen who had the charge of hospitals, and of the physicians of the country, but of the inhabitants, and every one had some cure to relate either of themselves or their neighbours, in a variety of diseases. Nor could I find that either those who were in health, or those who were ill of any disease whatever, suffered from it, otherwise than by its mechanical violence; but, on the contrary, that there was a general amendment of health. This is a fact, which I could neither credit, nor would venture to relate, were it not supported by so many concurring testimonies. It had a visible good effect on the acute diseases of the climate. The chronic fluxes, of which there were then some at the naval hospital, were cured or much relieved by it. But the diseases upon which it had most evident and sensible effects, were pulmonic consumptions. Some recent cases of phthisis, and even the acute state of pleurisy was cured by it, and in the advanced and incurable state of it, the hectic fever was removed, and remarkable temporary relief afforded. A delicate lady of my acquaintance, who was ill of a pleurisy at the time, and passed more than ten hours in the open air, sitting generally several inches deep in water, found herself free of complaint next day, had no return of it, and when I saw her a few weeks after, was in much better health and looks than usual. The people observed that they had remarkable keen appetites for some time after, and the surviving part of them became uncommonly healthy, some of both sexes, whom I had left tallow and thin a few months before, looking now fresh and plump. It is very difficult to account for this, as well as every thing else in the animal œconomy; but it was probably owing in part, at least, to the very great coldness and purity of the air from the upper regions of the atmosphere. Great agitation of mind sometimes also produces a revolutions in health; and we know that the effect of external impressions in general is very different when the mind is vacant, from what it is when occupied and interested by objects, whether of pleasure and satisfaction, or of danger and suffering.”

In August, 1781, Dr. Blane accompanied Lord Rodney to England, and presented a memorial to the board of Admiralty.

admiralty for preserving the health of the fleet. This memorial, which is contained in the appendix to part 2nd. reflects equal honour on the heart and the head of the author. The board of admiralty considered it with all the attention that could be expected in the general hurry of service, the particulars recommended were carried into effect, and their beneficial tendency soon appeared.

The following observation concerning the tendency of acute diseases to wear themselves out, is no less ingenious than just.

‘There is a tendency in acute diseases to wear themselves out, both in individuals that labour under them, and when the infection is introduced into a community. Unless there was such as *vis medicatrix*, there would be no end to the fatality of these distempers; for the infectious matter would go on multiplying itself without end, and would necessarily destroy every person who might be actually attacked, and would infect every person who might be exposed to it. But nature has so ordered it, that this poison, after exciting a certain set of motions in an animal body, loses its effect, and recovery takes place; and those who happen not to be infected at first, become in some measure callous to its impression, by being habitually exposed to it. There is, therefore, a natural proneness to recovery, both with regard to that indisposition which takes place among a set of men living together, and with regard to a single individual who actually labours under the disease. Thus the most prevailing period of sickness is when men are new to their situation and to each other, and time of itself may prove the means of prevention as well as cure.

‘This consideration, however, ought not to supersede any part of our attention, with regard to the scurvy, which does not become spontaneously extinct like acute diseases.’

The state of health in the ships which composed the line of battle on the celebrated 12th of April, will surprise the reader, and the reasons which our author assigns for this remarkable fact appear satisfactory.

‘The sum total of the numbers of the men on board of the thirty-six ships that composed the line of battle on the 12th of April, was 21,608, and the mortality in proportion to this, during the month, exclusive of wounds, was one in 862.

‘There was less sickness, and less death, from disease in this month, than any of the former twenty-three months, in which I kept records of the fleet, and less than in any subsequent month, till the fleet got to the coast of America.

‘To account for this, it is to be observed, that the men had not been exposed to the noxious air of the shore in watering, as in the preceding month: they had received from England, a fresh supply of provisions, among which was four crout, melasses, and essence of malt, all in addition to the ordinary articles of victualling: many of the ships were supplied with wine, in place of rum; and as the weather was all along dry and fine, the men suffered the less from the exposure

posure and want of sleep, which are the necessary consequences of keeping the ships clear for battle for several days and nights together.

Might not this extraordinary degree of health have also been owing, in part, to the effects of success upon the spirits of the men? It is related, * that when the fleet under Admiral Matthews was off Toulon, in daily expectation for some time of engaging the combined fleet of France and Spain, there was a general stop put to the progress of disease, particularly of the scurvy, from the influence of that generous flow of spirits, with which the prospect of battle inspires British seamen. But if the mere expectation and ardour of a battle, without any happy event, could have such a sensible effect, what must have been the effect of the exultation of VICTORY; a victory in which the naval glory of our country was revived and retrieved, after a series of misfortunes and disgraces which had well nigh extinguished the national pride in every department of service. The plain and honest, though unthinking seaman, is not less affected by this than the more enlightened lover of his country. Even the invalids at the hospital demonstrated their joy upon hearing of this victory, by hoisting shreds of coloured cloth on their crutches.

It would appear, that there is something in situations of exertion and danger, which infuses a sort of preternatural vigour. When the mind is interested and agitated by active and generous affections, the body forgets its wants and feelings, and is capable of a degree of labour and exertion, which it could not undergo in cold blood. The quantity of muscular action employed in fighting at a great gun for a few hours, is perhaps more than what is commonly employed in a week in the ordinary course of life, and though performed in the midst of heat and smoke, and generally with the want of food and drink, yet the powers of nature are not exhausted nor overstrained; and the future health of those who survive unhurt by external violence, is so far from being injured, that it is sometimes mended by this violent but salutary agitation.

Dr. Blane had the good fortune to see the beneficial tendency of the regulations he had adopted, and the care he had taken to preserve the health of the seamen. By the establishment of a certain discipline to secure regularity and cleanliness among the men; by fresh supplies of vegetables and fruit, particularly lemons and oranges for the cure of the scurvy; by the substitution of wine, porter, or spruce beer, for rum; by an adequate provision of necessaries and medicines for the sick; by preventing filth, crowding, and the mixture of diseases in hospitals, and by other salutary regulations, diseases wore away, the condition of the seamen improved, and the fleet under Lord Rodney were less exposed to mortality and sickness than other great fleets on former occasions. The great-
est

* Dr. Lind, on the authority of Mr. Ives, Surgeon to Admiral Matthews.

est Squadron next to this, in a West India station, was that under Admiral Vernon, in the year 1741, at the same season. From this fleet upwards of 11,000 men were sent to the hospital in the course of that and the preceding year, of whom there died one in seven, besides what died on board of their own ships and two hospital ships. The disproportion of sickness in the two fleets will appear still greater, when it is considered that Admiral Vernon's contained only 15,000 seamen and marines, whereas that under Lord Rodney contained 22,000.

Dr. Blane concludes the first part of his treatise by giving an account of the mortality of the fleet, during the period of his service, which was three years and three months.

Died of disease	3200
Killed in battle	648
Died of wounds	500

Total . . . 4348

Upwards of three thousand were also lost at sea in ships of war, in the hurricane of October, 1780, and in the storm in September, 1782, in which the *Ville de Paris*, and other French prizes were lost on their passage to England. From what accidents it arose, that so many ships foundered at this time cannot be certainly known; but our author conjectures with much probability, that it was owing to the corroding power of the copper with which they were sheathed.

In part second Dr. Blane treats of the causes of sickness in fleets, and the means of prevention. The diseases most frequent and prevalent at sea, fevers, fluxes, and the scurvy, have this advantage, that they are more the subjects of prevention than most others, because they depend upon remote causes that are assignable, and that increase and diminish according to certain circumstances, which are in a great measure within our power. The prevention of diseases which relates to the external causes that affect health, he considers under the four heads of 1st. air, 2d. aliment, 3d. exercise, 4th. cloathing. Dr. Lind and Captain Cook have gone before him with much ability on these subjects. He assumes nothing however upon mere report or testimony, unless when confirmed by his own experience, and he has added to the stock of medical knowledge by new observations and discoveries. His remarks concerning infection are written with philosophical penetration and acuteness.

There are some contagious diseases which cannot be propagated but by their own peculiar infection, as has been before observed, just as the seeds of vegetables are necessary to continue their several species; so that if the infectious poison were lost, so would the disease.

ease. Of this kind are the small-pox, and the other diseases to which man is subject but once during life. There are other diseases, which produce infection without having themselves proceeded from it. Of this kind are fevers and fluxes.

But there is no infection of any kind, however virulent, that affects indiscriminately all persons exposed to it. If a number of persons, who never have had the small-pox, are equally exposed to it, some will be seized, while others will escape, who will be affected at another time, when they happen to be more susceptible. It is doubtful how far the habit of being exposed to such specific infections renders the body insensible to them, as was said with regard to fevers; but there is another principle of the animal economy laid down and illustrated by Mr. Hunter, which goes at least a certain length in explaining this variable state of the body with respect to its susceptibility of infectious diseases. This principle is, that the body cannot be affected by more than one morbid action at the same time. If a person is exposed to the small pox, for instance, while he labours under a fever, or while he is under the influence of the measles, he will not catch the first till the other has run its course. It may happen, therefore, that people escape the effect of contagion in consequence of being at the time under the influence of some other indisposition, either evident or latent: and supposing the body to be exposed to a number of noxious powers at the same time, one only could take effect. But it seems difficult to explain why some of those who are actually seized, and who have previously been to all appearance in equally good health, shall have it in a very mild degree, while in others it will be malignant and fatal.

It would appear from these considerations, that there are certain circumstances, or temporary situations of constitution, which invite infection, and render its effect more certain and violent in one case than another. There are artificial methods, however, of obtruding it, as it were, upon the constitution, though not particularly disposed, or even though averse to receive it; and may not this in some measure account for the greater safety of some diseases when communicated by inoculation, than when caught in the natural way?

But these, as well as many other facts in animal nature, do not admit of a satisfactory explanation upon any principle as yet known. Even the most common operations of the body, such as digestion and generation, when considered in their causes and modes of action, are so obscure and mysterious as to be almost beyond the reach of rational conjecture. A little reflection will teach us the utmost modesty with regard to our knowledge of such things; for nature seems to have innumerable ways of working, particularly in the animal functions, to which neither our senses can extend, nor perhaps could our intellects comprehend them. Had we not, for instance, been endowed with the sense of sight, nothing could have led us even to suspect, the existence of such a body as light; and there may be numberless other subtle and active principles pervading the universe, relative to which we have no senses, and from the knowledge of whose nature and existence we must for ever be debarred. We have, indeed, become acquainted with electricity by an operation

tion of reason; and animals have lately been discovered to which the electric fluid serves as a medium of sense through organs calculated to excite it, and to receive and convey its impressions.

‘ But there are few objects we can study that are more subtle and obscure than the influence of one living body on another. There is a familiar instance of the great subtlety of animal effluvia, and also of the fineness of sense in a dog’s being able to trace his master through crowds, and at a great distance; and we can conceive that infectious matter may adhere, and be communicated in a similar manner. We endeavoured to illustrate the great obscurity of its operation by an allusion to generation, digestion, and other animal functions, with which it is equally obscure and inexplicable. It is similar to generation in this, that its influence does not pass from one species of animal to another; for the poison of the plague, that of the small-pox, that of fever, and the venereal disease, do not affect brutes,* nor do the infectious diseases of brutes affect different species of them, nor the human species. The only exception to this, that we know of, is the bite of a mad dog.

‘ From these facts, and also from what was formerly mentioned of contagion not affecting indiscriminately all that may be exposed to it, it would appear that some nice coincidence of circumstances is necessary to modify an animal body, so as to receive its action. There must be a sort of unison, as it were, or sympathy betwixt different living bodies, so as to render them susceptible of each other’s influence.

‘ It is none of the least curious facts with regard to infection, that there are some species of it by which the body is liable to be affected only once in life. When this is considered, it is indeed conformable to what happens in the course of the disease itself; for, unless there was in the body a power of resisting it, there could be no such thing as recovery. Where the disease actually exists, the continued presence of the poison, which is also infinitely multiplied, would infallibly destroy in all cases, unless the living powers were to become insensible to it †.

‘ It is of the greatest consequence to ascertain the extent of the influence of infection, for the means of avoiding and preventing it will very much depend upon this. It is now known, that infection extends itself to a very small distance. There are, indeed, some morbid poisons, such as that of the bite of a mad dog, and that of the venereal disease, which require actual contact to make them take effect. Others are more volatile, and seem to be inhaled by the breath, or absorbed by the skin, but these do not extend far. That of the plague ‡ does not reach above a few yards, and that of the distance

* Mr. Hunter’s Experiments.

† Mr. Hunter’s Lectures.

‡ It is related by the travellers into Turkey, that the Christians save themselves from it, merely by shutting themselves up in their houses,

small-pox and of fevers, is probably equally limited. This discovery is very valuable, by ascertaining the limits of danger; for when a person imagines he runs the same risk when at a considerable distance from the seat of disease, as if he were in contact with the person affected; he will be apt to expose himself unnecessarily to the infection.

It seems to be owing to the ignorance of the extent of its influence, that the plague has in general been so fatal; for in consequence of the opinion that the whole surrounding atmosphere was affected it was vainly attempted to purify it by large fires in the open air, instead of trusting to the separation of the sick, so as to avoid their near approach, and to the confinement of those who are in health to their own houses, which are all the precautions necessary to prevent its progress.

There is reason to think, that the open air very soon dissipates and renders inert all infections of the volatile kind, and of course the warmer the air is the more readily it will have this effect. It is accordingly observed, that infection is much less apt to be generated about the persons of men, and that it adheres to them for a much less space of time in a hot climate than in a cold or temperate one. This is a remark, which, so far as I know, has not been made by any author; and, till observation suggested it to me, I fancied the reverse to be the truth. I have seen so many instances of filth and crowding in ships and hospitals in the West Indies, without contagion being produced, and which in Europe could hardly have failed to produce it, or to render it more malignant, that I am convinced there is something in tropical climates unfavourable to the production and continuance of infectious fevers*. The ships which bring this fever from Europe in general get rid of it soon after arriving in a warm climate; and nothing but the highest degree of neglect can continue or revive it.

The appendix to this part exhibits a concise view of the most material observations contained in it, and merits the attention of every medical reader. Part 3d. contains the description and treatment of the diseases most frequently occurring in hot climates. This part is executed with the same ingenuity and ability as the foregoing. The account of Déli-rium, in particular, and his description of the yellow fever are drawn in a very masterly manner.

The

houses, and the inhabitants, who sleep on the open roofs of the houses, do not catch it even from those of the adjacent buildings, though the wall that separates them is of no great height.

* A fact, related in Anson's voyage, is also strongly in proof of the same opinion. When the rich Spanish prize was taken, it was necessary to crowd the prisoners into the hold, for fear of an insurrection, which was to be dreaded from their number; yet, when they arrived in China, none of them had died, nor had any disease broke out. They suffered only in their looks, being wan and emaciated to a great degree.

The subject of the book before us is interesting to the public and to the legislature. The British navy is the glory and the palladium of the empire. If the stock of mariners were to be exhausted or diminished, the loss could not be repaired by the most flourishing state of the public finances; for money would avail nothing when numbers of able and healthy men were not to be found, the real resources of a state, and the true sinews of war. The situation of mariners in another view, entitles them to our humanity and attention. They have parted with the dearest and most valuable prerogative of Englishmen, their LIBERTY; it is their character to be brave and intrepid, but thoughtless and negligent of their own interest and welfare; the hardships and diseases to which they are exposed wear out their constitutions ten years before the rest of the laborious part of mankind; humanity and duty, therefore, as well as interest and policy, call on the public to adopt every plan of improvement which is calculated to meliorate their situation, and to prevent, as well as repair, the ravages of disease. We are, therefore, highly indebted to Dr. Blane for his valuable observations on the diseases incident to seamen. He has availed himself of the discoveries of others, and added observations of his own. He shews an acquaintance with antient as well as modern science, but is never misled by hypothesis or theory; nor wanders into the paths of speculation from the sure road of induction from facts. A few rash or hazardous assertions do not detract from the general merit of the work. The style is perspicuous and neat, and when the subject will admit, it is elegant.

ART. XII. *Essays on the Intellectual Powers of Man.* By Thomas Reid, D. D. F. R. S. Professor of Moral Philosophy in the University of Glasgow, 4to. 11. 5s. boards. Bell, Edinburgh. Robinson, London. 1785.

[Concluded from our last.]

LET us now suppose that with all our faculties of reasoning, we had been constituted without the sense of sight, the word *idea* would have had no existence, our knowledge or information would have been infinitely circumscribed. The world; by which we mean all that we know or perceive of the universe, and a very small portion it would have been, would have appeared quite different to us from what it does now. A different system of language would have been constituted, and different systems of philosophy established. Even with their diminutive portion of knowledge, men would have formed theories concerning

cerning the universe and their own minds; and embittered disputes would have arisen concerning the nature of the Supreme Being, and the laws by which he governs the world. We may conceive other beings endowed with powers as much superiour to our faculty of seeing, as that faculty is superior to any or all of the other senses; and other laws of nature may be discovered that would appear as astonishing to the contemplating mind, and as little allied to the laws now known; as the power of gunpowder and mephitic air, or that of electricity and magnetism, must have appeared to the philosophers of antiquity. Such being the uncertainty of metaphysical speculation, arising from the limited powers, and the varying views of mankind, Dr. Reid would perhaps have done some service to the cause of truth, if he had contented himself with pointing out the weak places of what he calls the ideal philosophy: for as ignorance is better than error, *he* does mankind a service who brings them back from error to a sense of their ignorance. But, when he talks of belief, knowledge, judgment, accompanying and mixing with sensation, perception, memory, and other operations of the mind that are contradistinguished from acts of the intellect by all men who have ever philosophized before him, and which are indeed different from the operations of the intellect, if by intellect we mean that faculty which is conversant, and discerns the relations between one term and one proposition and another; what does he else than confound judgment, with sense and instinct, and level all operations of the mind into one? The mind indeed may be simple in itself, but we distinguish its operations from one another, according to the different subjects upon which its power is exerted.

The system of Descartes, Malebranche, and Locke, may be circumscribed, may be imperfect, and in part, or in whole erroneous. This imperfection and error, if they exist, will probably be discovered in some future and distant period of society, when the laws of nature shall be more fully discovered; when her secrets shall be revealed, and new ideas shall afford new points of comparison, and the enlarged powers of the mind shall grasp and take in a wider and therefore juster view of the works and ways of God. But the question is, whether with our present powers, and our present knowledge, there is any thing in the philosophy of the writers just mentioned that offend against the laws of reasoning: of reasoning by *reflection*, in a demonstrative manner where that can be done; or by analogy, as in other cases, where it cannot? Now we see darkly as through a glass. Afterwards
 ENG. REV. Dec. 1785. F f perhaps,

perhaps, we shall see more clearly. But in the mean time the twilight or rather the dawn, the faint adumbration of knowledge that we have, or are capable of attaining, is not to be rejected, for there are degrees of knowledge. A traveller, returning from some distant country, where he has met with some object which he cannot refer, with exactness, to any of the classes, orders, or species of things with which we are acquainted, describes it as well as he can, by telling what it is like. And does he not by thus describing the object, communicate a degree of information concerning it?

On the whole, the publication before us, appears to be an expansion of our authors enquiry into the human mind. And in both these performances Dr. Reid appears to us to have carried the expulsion of analogy even to a sceptical length; since incongruity, if not the same thing, has consequences similar to fallacy. A person who has lost his way, and bewildered himself in the night, still retains his senses of seeing and hearing; but they are of no use to him: they are not annihilated, but they may be said to be null since he cannot make use of them, as there is no medium of communication between them, and the external objects of which he wishes to be informed. In like manner, if there is nothing present to the mind, or, in other words in the mind similar to external objects, there is such an incongruity between the one and the other, as resembles the impenetrable darkness of night which intercepts all communication between the traveller's senses and the objects he longs to behold or converse with.

Dr. Reid, by insisting so totally, both expressly and implicitly, on the hypothesis, that nothing external has the least affinity with any thing either *in* or belonging to the mind, any more than a tree has with anger or sorrow, has gone farther than either his master Buffier, or his follower Beattie. He has pushed the general system common to them all, to its just consequences: but, by so doing, his acuteness and ingenuity have only served to shew the absurdity of it.

If we may hazard a conjecture, perhaps Dr. Reid derived the first hint of his whole metaphysical theory from Bishop Berkeley, who maintains "that we have no ideas of spirits; and that we can think, and speak, and reason about them and about their attributes without having any ideas of them,"—"If this is so, my Lord, says Dr. Reid, what should hinder us from thinking and reasoning about bodies and their qualities, without having ideas of them." *

* See Inquiry Chap. VH.

Dr. Reid observes that "about two hundred years ago the opinions of men in natural philosophy were as various, and as contradictory as they are now concerning the powers of the mind. That Galileo, Torricelli, Kepler, Bacon, and Newton, had the same discouragement in their attempts to throw light upon the material system, as we have with regard to the intellectual." He is of opinion that by pursuing the way of experiment and observation on the operations of the mind, the same progress may be made in pneumatics that has been made in physics. As however all the ideas and terms that we apply to mind are borrowed from matter, perhaps the surest road to advancement in pneumatics is to go on with experiments in natural philosophy.—Perhaps *sympathies* retained, at least not discarded by Lord Bacon, may yet draw attention. They have some claim to the attention of our author, who so much admires his interpretation of nature.

What we most admire in Dr. Reid's *Essays*, is his doctrines concerning the evidence of moral obligation, and the principles of taste, both of which he refers, not to any principle analogous to *sense*, but to the active energy of the intellect.

Hear what he says on the subject of GRANDEUR.

* The qualities which please the taste are not more various in themselves than are the emotions and feelings with which they affect our minds.

* Things new and uncommon affect us with a pleasing surprise, which rouses and invigorates our attention to the object. But this emotion soon flags, if there is nothing but novelty to give it continuance, and leaves no effect upon the mind.

* The emotion raised by grand objects is awful, solemn, and serious.

* Of all objects of contemplation, the Supreme Being is the most grand. His eternity, his immensity, his irresistible power, his infinite knowledge and unerring wisdom, his inflexible justice and rectitude, his supreme government, conducting all the movements of this vast universe to the noblest ends, and in the wisest manner, are objects which fill the utmost capacity of the soul, and reach far beyond its comprehension.

* The emotion which this grandest of all objects raises in the human mind, is what we call devotion; a serious recollected temper which inspires magnanimity, and disposes to the most heroic acts of virtue.

* The emotion produced by other objects which may be called grand, though in an inferior degree, is, in its nature and in its effects, similar to that of devotion. It disposes to seriousness, elevates the mind above its usual state, to a kind of enthusiasm, and inspires magnanimity, and a contempt of what is mean.

* Such, I conceive, is the emotion which the contemplation of grand objects raises in us. We are next to consider what this grandeur in objects is.

• To me it seems to be nothing else but such a degree of excellence, in one kind or another, as merits our admiration.

• There are some attributes of mind which have a real and intrinsic excellence, compared with their contraries, and which, in every degree, are the natural objects of esteem, but, in an uncommon degree are objects of admiration. We put a value upon them because they are intrinsically valuable and excellent.

• The spirit of modern philosophy would indeed lead us to think, that the worth and value we put upon things is only a sensation in our minds, and not any thing inherent in the object; and that we might have been so constituted as to put the highest value upon the things which we now despise, and to despise the qualities which we now highly esteem.

• It gives me pleasure to observe, that Dr. PRICE, in his review of the questions concerning morals, strenuously opposes this opinion, as well as that which resolves moral right and wrong into a sensation in the mind of the spectator. That judicious author saw the consequences which these opinions draw after them, and has traced them to their source, to wit, the account given by Mr. LOCKE, and adopted by the generality of modern Philosophers, of the origin of all our ideas, which account he shows to be very defective.

• This proneness to resolve every thing into feelings and sensations, is an extreme into which we have been led by the desire of avoiding an opposite extreme, as common in the ancient philosophy.

• At first, men are prone by nature and by habit to give all their attention to things external. Their notions of the mind, and its operations, are formed from some analogy they bear to objects of sense; and an external existence is ascribed to things which are only conceptions or feelings of the mind.

• This spirit prevailed much in the philosophy both of PLATO and of ARISTOTLE, and produced the mysterious notions of eternal and self-existent ideas, of *materia prima*, of substantial forms, and others of the like nature.

• From the time of DES CARTES, philosophy took a contrary turn. That great man discovered, that many things supposed to have an external existence, were only conceptions or feelings of the mind. This track has been pursued by his successors to such an extreme, as to resolve every thing into sensations, feelings, and ideas in the mind, and to leave nothing external at all.

• The Peripatetics thought, that heat and cold which we feel, to be qualities of external objects. The moderns make heat and cold to be sensations only, and allow no real quality of body to be called by that name: and the same judgment they have formed with regard to all secondary qualities.

• So far DES CARTES and Mr. LOCKE went. Their successors being put into this track of converting into feelings things that were believed to have an external existence, found that extension, solidity, figure, and all the primary qualities of body, are sensations or feelings of the mind; and that the material world is a phenomenon only, and has no existence but in our mind.

' It was then a very natural progress to conceive, that beauty, harmony, and grandeur, the objects of taste, as well as right and wrong, the objects of the moral faculty, are nothing but feelings of the mind.

' Those who are acquainted with the writings of modern philosophers, can easily trace this doctrine of feelings, from DES CARTES down to Mr. HUME, who puts the finishing stroke to it, by making truth and error to be feelings of the mind, and belief to be an operation of the sensitive part of our nature.

' To return to our subject, if we hearken to the dictates of common sense, we must be convinced that there is real excellence in some things, whatever our feelings or our constitution be.

' It depends no doubt upon our constitution, whether we do, or do not perceive excellence where it really is: but the object has its excellence from its own constitution, and not from ours.

' The common judgment of mankind in this matter sufficiently appears in the language of all nations, which uniformly ascribes excellence, grandeur, and beauty to the object, and not to the mind that perceives it. And I believe in this, as in most other things we shall find the common judgment of mankind and true philosophy not to be at variance.

' Is not power in its nature more excellent than weakness; knowledge than ignorance; wisdom than folly; fortitude than pusillanimity?

' Is there no intrinsic excellence in self-command, in generosity in public spirit? Is not friendship a better affection of mind than hatred, a noble emulation, than envy?

' Let us suppose, if possible, a being so constituted, as to have a high respect for ignorance, weakness, and folly; to venerate cowardice, malice, and envy, and to hold the contrary qualities in contempt; to have an esteem for lying and falsehood, and to love most those who imposed upon him, and used him worst. Could we believe such a constitution to be any thing else than madness and delirium? It is impossible. We can as easily conceive a constitution, by which one should perceive two and three to make fifteen, or a part to be greater than the whole.

' Every one who attends to the operations of his own mind will find it to be certainly true, as it is the common belief of mankind, that esteem is led by opinion, and that every person draws our esteem, as far only as he appears either to reason or fancy to be amiable and worthy.

' There is therefore a real intrinsic excellence in some qualities of mind, as in power, knowledge, wisdom, virtue, magnanimity. These in every degree merit esteem; but in an uncommon degree they merit admiration; and that which merits admiration, we call grand.

' In the contemplation of uncommon excellence, the mind feels a noble enthusiasm, which disposes it to the imitation of what it admires.

' When we contemplate the character of CATO, his greatness of soul, his superiority to pleasure, to toil, and to danger, his ardent zeal for the liberty of his country; when we see him standing un-

involved in misfortunes, the last pillar of the Liberty of Rome, and falling nobly in his country's ruin, who would not wish to be CÆSAR rather than CÆSAR in all his triumph?

Such a spectacle of a great soul struggling with misfortune, *SENeca* thought not unworthy of the attention of *JUPITER* himself; "Ecce spectaculum Deo dignum ad quod respiciat *JUPITER* suus opus intentus, vir fortis cum mala fortuna compositus."

As the deity is of all objects of thought the most grand, the descriptions given in holy writ of his attributes and works, even when clothed in simple expression, are acknowledged to be sublime. The expression of *Moses*, "and God said, Let there be light, and there was light," has not escaped the notice of *LONGINUS*, a Heathen Critic, as an example of the sublime.

What we call sublime in description, or in speech of any kind, is a proper expression of the admiration and enthusiasm which the subject produces in the mind of the speaker. If this admiration and enthusiasm appears to be just, it carries the hearer along with it involuntarily, and by a kind of violence rather than by cool conviction: For no passions are so infectious as those which hold of enthusiasm.

But, on the other hand, if the passion of the speaker appears to be in no degree justified by the subject or the occasion, it produces in the judicious hearer no other emotion but ridicule and contempt.

The true sublime cannot be produced solely by art in the composition; it must take its rise from grandeur in the subject, and a corresponding emotion raised in the mind of the speaker. A proper exhibition of these, though it should be artless, is irresistible, like fire thrown into the midst of combustible matter.

When we contemplate the earth, the sea, the planetary system, the universe, these are vast objects; it requires a stretch of imagination to grasp them in our minds. But they appear truly grand, and merit the highest admiration, when we consider them as the work of God, who, in the simple style of scripture, stretched out the heavens, and laid the foundation of the earth; or, in the poetical language of *MILTON*.

In his hand

- ' He took the golden compasses, prepar'd,
- ' In God's eternal store, to circumscribe
- ' This universe, and all created things.
- ' One foot he center'd, and the other turn'd
- ' Round thro' the vast profundity obscure;
- ' And said, thus far extend, thus far thy bounds;
- ' This be thy just circumference, O world.

When we contemplate the world of *EPICURUS*, and conceive the universe to be a fortuitous jumble of atoms, there is nothing grand in this idea. The clashing of atoms by blind chance has nothing in it fit to raise our conceptions, or to elevate the mind. But the regular structure of a vast system of beings, produced by creating power, and governed by the best laws, which perfect wisdom and goodness could contrive, is a spectacle which elevates the understanding, and fills the soul with devout admiration.

A great

A great work is a work of great power, great wisdom, and great goodness, well contriv'd for some important end. But power, wisdom, and goodness, are properly the attributes of mind only: They are ascribed to the work figuratively, but are really inherent in the author. And, by the same figure, the grandeur is ascribed to the work, but is properly inherent in the mind that made it.

Some figures of speech are so natural and so common in all languages, that we are led to think them literal and proper expressions. Thus an action is called brave, virtuous, generous; but it is evident, that valour, virtue, generosity, are the attributes of persons only, and not of actions. In the action considered abstractly, there is neither valour nor virtue, nor generosity. The same action done from a different motive may deserve none of those epithets. The change in this case is not in the action, but in the agent; yet, in all languages, generosity and other moral qualities are ascribed to actions. By a figure, we assign to the effect a quality which is inherent only in the cause.

By the same figure, we ascribe to a work that grandeur which properly is inherent in the mind of the author.

When we consider the *Iliad* as the work of the poet, its sublimity was really in the mind of HOMER. He conceived great characters, great actions, and great events, in a manner suitable to their nature, and with those emotions which they are naturally fitted to produce; and he conveys his conceptions and his emotions by the most proper signs. The grandeur of his thoughts is reflected to our eye by his work, and therefore it is justly called a grand work.

When we consider the things presented to our mind in the *Iliad*, without regard to the poet, the grandeur is properly in HECTOR, and ACHILLES, and the other great personages, human and divine, brought upon the stage.

Next to the Deity and his works, we admire great talents and heroic virtue in men, whether represented in history or in fiction. The virtues of CATO, ARISTIDES, SOCRATES, MARCUS, AURELIUS, are truly grand. Extraordinary talents and genius, whether in Poets, Orators, Philosophers, or Lawgivers, are objects of admiration, and therefore grand. We find writers of taste seized with a kind of enthusiasm in the description of such personages.

What a grand idea does VIRGIL give of the power of eloquence, when he compares the tempest of the sea, suddenly calmed by the command of Neptune, to a furious sedition in a great city, quelled at once by a man of authority and eloquence.

- ' Sic ait, ac dicto citius tumida æquora placat ;
- ' Ac veluti magno in populo, si forte coorta est
- ' Seditio, sævitque animis ignobile vulgus ;
- ' Jamque faces et saxa volant, furor arma ministrat ;
- ' Tum pietate gravem, et meritis, si forte virum quem
- ' Conspectere, silent, arrectisque auribus adstant.
- ' Ille regit dictis animos, et pectora mulcet.
- ' Sic cunctos pelagi cecidit fragor.

The wonderful genius of Sir ISAAC NEWTON, and his sagacity in discovering the laws of Nature, is admirably expressed in that short but sublime epitaph by POPE :

' Nature and Nature's laws lay hid in night ;
' God said, Let NEWTON be, and all was light.

' Hitherto we have found grandeur only in qualities of mind ; but it may be asked, Is there no real grandeur in material objects ?

' It will perhaps appear extravagant to deny that there is ; yet it deserves to be considered, whether all the grandeur we ascribe to objects of sense be not derived from something intellectual, of which they are the effects or signs, or to which they bear some relation or analogy.

' Besides the relations of effect and cause, of sign and thing signified, there are innumerable similitudes and analogies between things of very different nature, which lead us to connect them in our imagination, and to ascribe to the one what properly belongs to the other.

' Every metaphor in language is an instance of this ; and it must be remembered, that a very great part of language, which we now account proper, was originally metaphorical ; for the metaphorical meaning becomes the proper as soon as it becomes the most usual ; much more, when that which was at first the proper meaning falls into disuse.

' The poverty of language, no doubt, contributes in part to the use of metaphor ; and therefore we find the most barren and uncultivated languages the most metaphorical. But the most copious language may be called barren, compared with the fertility of human conceptions, and can never, without the use of figures, keep pace with the variety of their delicate modifications.

' But another cause of the use of metaphor is, that we find pleasure in discovering relations, similitudes, analogies, and even contrasts that are not obvious to every eye. All figurative speech presents something of this kind ; and the beauty of poetical language seems to be derived in a great measure from this source.

' Of all figurative language, that is the most common, the most natural, and the most agreeable, which either gives a body, if we may so speak, to things intellectual, and clothes them with visible qualities ; or which, on the other hand, gives intellectual qualities to the objects of sense.

' To beings of more exalted faculties, intellectual objects may perhaps appear to most advantage in their naked simplicity. But we can hardly conceive them but by means of some analogy they bear to the objects of sense. The names we give them are almost all metaphorical or analogical.

' Thus the names of grand and sublime, as well as their opposites, mean and low, are evidently borrowed from the dimensions of body ; yet it must be acknowledged, that many things are truly grand and sublime, to which we cannot ascribe the dimensions of height and extension.

' Some analogy there is, without doubt, between greatness of dimension, which is an object of external sense, and that grandeur, which is an object of taste. On account of this analogy, the last borrows its name from the first ; and the name being common, leads us

is to conceive that there is something common in the nature of the things.'

The substance of these Essays was delivered annually for a course of many years in lectures, to a large body of the more advanced students in the university of Glasgow. Hence it has happened that there is greater diffusion in them, and more repetitions and illustrations than there would have been if they had been written originally in the closet with a view to immediate publication. And our author expresses an apprehension that the more intelligent reader, who is conversant with such abstract subjects, may think that there are repetitions still left which might have been spared. But, he observes that what to one reader is a superfluous repetition, to the greater part less conversant in such subjects may be very useful. The repetitions are indeed exceedingly multiplied. Perhaps they would have been fewer in number if the Doctor had been employed in maintaining a doctrine founded in the clear and distinct precision of truth.

Although we are of opinion that Dr. Reid's theory has not in general added to the stores of human knowledge, yet it would be unjust to withhold from him the praise of a very learned, acute, subtle, and temperate writer. If his doctrine cannot be established by his genius or invention, his precision, and most perspicuous, dispassionate, and pleasing eloquence, it will never be recommended to the assent and approbation of speculative minds by the desultory and embittered declamation of Dr. Beattie, and the whole herd of popular and passionate, (popular indeed because passionate) writers who have followed him in the paths which he has marked out. In Dr. Reid's manner there is an air of candour, and of respect for his adversaries, of a sincere regard for truth, for the dearest interests of mankind, for the dignity of human nature, and above all, a veneration for the Supreme Being. His readers are convinced that he is a learned and able, and inclined to believe what fame reports him to be, a good man. His publications contain an history, and as it were an introduction to the study of all philosophy. They lead on the mind to reflection and inquiry, and, if not to assent to his doctrines, yet to search and to find out the truth.

ART. XIII. *Analysis Equationum. Auctore Guili. Hales, D. D. Coll. S. Trin. Dublin, Socio. i. e. The Resolutions of Equations By William Hales, D. D. Fellow of Trinity College, Dublin. 4to, 10s. 6d. White and M'Kenzie, Dublin. Faulder, London.*

THIS book answers well to its title: it contains the most valuable methods of solving equations that have hitherto appeared, and illustrations of those methods by well chosen examples. That much time and attention must have been employed in collecting these rules from books, not only in the dead languages, but also in the modern ones, will be readily allowed by the judicious reader. Nor will the labour of arranging them, and supplying several elegant demonstrations, which we believe are no where else to be found, be thought little by those who are best skilled in those matters. Indéed, the intention of the author seems to have been, to write a concise, methodical treatise of algebra; which, it must be confessed, was much wanted: for, as Dr. Hales justly observes, the greatest algebraists have been more employed about extending the limits of that science, than establishing the evidence of their inventions on valid and legitimate demonstrations. We sincerely congratulate the Doctor on his success in this difficult undertaking. In short, if judgment in selecting, skill in arranging, and perspicuity in delivering all the most valuable methods of solving equations that have hitherto appeared, can entitle an author to commendation, then is it due to Dr. Hales, and we may pronounce the *Analysis Equationum*, a *compendious but comprehensive System of Algebra*.

We will dismiss this article with applying to Dr. Hale what Quintilian said of some learned men of his time.—*Sunt clari hodie, et qui olim nominabuntur.*

ART. XIV. *An earnest and Affectionate Address to Farmers, in Relation to the Payment of Tithes.* Designed to remove some of the unhappy Prejudices arising from hence, that have done great disservice to the Cause of Religion. In a Letter from a Minister to his Parishioners. 2d Edition. 8vo. 6d. Rivington: 1785.

WE were surprized when, some time ago, the inconvenience of tithes was agitated in the House of Lords, and another mode of provision for the clergy was suggested, that Lord Thurlow should have shewn himself so adverse to any alteration. It is certain, from every day's experience, that no mode of provision can be more unsuitable to the present state of society, and the temper of the times. According to their place in society, clergymen, with a few exceptions,

ceptions, are worse provided for than any other body of men. What adds to the disagreeableness of their situation is, that they are obliged to draw their subsistence from unwilling paymasters, who have ever considered, and ever will consider the dues of the minister as a heavy burden upon themselves. The clergyman is therefore forced to accept what the farmer is willing to bestow, or live at enmity with his flock. He must do in justice to himself and family, or abandon every hope of instructing his parishioners with any effect. He must starve, we had almost said, or the interests of religion must suffer.

The present address paints in the strongest colours the unhappy situation of a clergyman, who draws his annual income from tithes. When the author came to reside on his benefice, though he was convinced that the composition for tithes was much under the real value, yet he took no steps towards raising them till, by his exemplary behaviour, he had acquired the love and esteem of his parishioners. He then, at a parish meeting, ventured to say, as he could prove to them, and as they themselves must be conscious, that their compositions were greatly under the real value he made no doubt they would willingly consent to some advance. The poor clergyman was astonished to meet with nothing but clamour, reproach, and a positive and rough denial. When he attempted to take the tithes in kind, every expedient was tried, with which farmers are well acquainted, to render the gathering as irksome and unprofitable as possible. This he bore for two years, hoping that time, and his unremitting attention to his duty would conquer their obstinacy and rancour. When he saw no prospect of any change for the better, by the advice of a friend he let the tithes to a neighbouring farmer at the rate he had offered them to his parishioners, who compounded with most of them on higher terms than the composition offered them by their minister, yet, to the astonishment of their pastor, they lived in harmony and friendship with the tithe-tenant, while their malevolence to him suffered no abatement.

Such is the state of the case. The address is really earnest and affectionate. It plainly and clearly establishes the right of tithes, the folly and injustice of the farmers; and warmly exhorts them no longer to persevere in their malignant antipathy to their pastor, or hurt the cause of religion by absenting themselves from his instructions.

We wish success to the labours of this worthy clergyman, but the evil seems to have taken deep root, and there appears but little prospect of a cure.

ART. XV. *Tableau de l'Angleterre pour l'Année 1780, continué par l'Editeur, jusqu'à l'Année, 1783.*

A Picture of England, for the Year 1780, continued by the Editor till the Year 1783:

THIS publication appears with an air of mystery: the title page neither informs us by whom, nor where it was printed. In this the author was prudent: no reputation was to be gained by publicly acknowledging this offspring of rancorous malignity. Darkness and assassination are congenial. It is not, however, difficult to guess, from the dull teutonic style of the work, and from other internal marks, that it is of German manufacture. One of that numerous and needy herd of adventurers which swarm in this country, and which appear among us, according to their own phrase, *pour faire fortune*, may have been disappointed in his pecuniary expectations, while his pride was hurt by what he considered as neglect of superior merit. What was to be expected from a person whose self-consequence, ambition, and interest, had all received so rude a blow? What else than that his work would be deeply tinged with the colour of his mind. That he would produce exactly the "Picture of England," he has drawn. If we give credit to this disappointed German, who pretends magisterially to judge of royalty, of government, of learning, of arts and sciences, of commerce and manufactures, of every thing, our King and Queen, with contemptible characters, are besides daily contributing to the ruin of the country—the younger branches of the family are not more respectable—our public schools are despicable—our Universities still worse, and our laws a chaos. And although he mentions the state of Arts and science, of trade and manufactures with a kind of unwilling approbation, yet he foretells the decline of the latter; and from a combination of circumstances, which he arranges in battle array against us, pronounces we shall soon be inevitably ruined. Mercy on us! how triumphantly does this terrible German brandish his poisoned *sölinguen* dagger!

The work is divided into 40 chapters. Which treat of the King, Queen, and royal family; of the Court, the Ministry, the privy Council, and junto; of Lord Bute, Lord Mansfield, Lord Sandwich, and a variety of other characters; of the parliament and constitution, opposition, and Lord George Gordon; of our revenues, finances and funds; of our force by sea and land, and of our jurisprudence; of the state of the church, of literature and science; of education, the fine arts, population, agriculture, and mines; of manufactures and commerce: of London; of the character and manners of the English; of Scotland, Ireland, and America, and the American war.

This is a wide field indeed; and it would have been surprising, had a foreigner, however impartial, produced any thing tolerable, on subjects so multifarious. When he is wise enough to copy well informed guides, sufficient accuracy is preserved; but the predominant features of the work are the most indecent virulence against royalty, and the court, and a pointed animosity against the British nation. Here, his materials seem to be gathered from the lees of party-newspapers and pamphlets, to which is added all the acrimony of the bile of disappointment.

A few extracts from this work will satisfy the public as to the justice of our strictures. Having established it as a maxim, that despotism is the great object our monarch has in view; he endeavours to prove it by the following frontless, and ridiculous assertion. "As the army alone can establish the despotism of the monarch, they have long been preparing it for the decisive moment when it shall be wanted, by admitting as subalterns, and by advancing hardly any but *Scotchmen*: what is more, *almost all the soldiers* are enlisted in *Scotland*, where poverty, and attachment to the nation's chiefstains, have already bent the mind to slavery." p. 36. He tells us that, at court, the King assumes the air of an effeminate courtier, and that he is not chaste from moral considerations, but for fear of the Queen; who, "it is said, caught him tete a tete with one of the ladies of the court, and somewhat seriously engaged; gave Miss a good slap in the face, and darted at her Jupiter the glance of wrathful Juno." p. 3. As to the Prince of Wales, he says that "he has nothing but a handsome face and figure, that can prepossess us in his favour." p. 11. And though he seems to allow, that the Bishop of Osnaburgh possessed vivacity, with an enlightened and solid understanding, he in fact robs him of the latter good qualities, by representing him as sunk at Hanover in the lowest and most scandalous debauchery. His insolence to the Princess Royal is equally flagrant and disgusting. We are told "That she has none of that modesty and softness which adorn her mother: and that all she inherits from her is a cock-nose. She endeavours to make up by haughtiness for her failure in mental accomplishments; and therefore refuses all application to learning; alledging as a good reason for her refusal, *I have no occasion for that, for I am the Princess Royal.*" p. 14. But let us pass to the sketch he gives of the nation at large. The general diffusion of learning in Scotland, to a certain degree at least, has been long remarked. Dr. Johnson, who had no partiality for that nation, has confessed it in his own way, by saying that every man possessed "a mouthful" of knowledge

knowledge. The intimate acquaintance which the lower ranks have with their religion is equally well known. But this candid, and well-informed German, sees things with a very different eye, and informs us that "The people in the interior parts of the country are exceedingly ignorant, hardly possessing the first principles of religion." p. 290. In England, he tells us, it is fully as bad, the masters of country schools, he says, are mostly incapable of doing their duty, so that the English youth are, of course, ruined in their education. How capable he is of giving an opinion on these matters will appear from the intimate knowledge he discovers of our great schools, Eaton, Westminster, and Winchester. He confesses that there is commonly an able master at the head of the school, but he, to save expence, *hires one*, or perhaps *two* ushers, to instruct two or three hundred boys; whose learning and morals must, consequently, be neglected. He farther tells us, that at these schools Latin, Greek, and the elements of *Arithmetic!* are the only things taught. This may pass very well in Westphalia, but here, sir, you must allow Englishmen to laugh at your ignorance and folly. Our author goes on to pronounce that "manners are much neglected in all the English schools; and they feel that these young men, without principles, without morals, blended with the public, form a race, which must prove dangerous to the state, and which sooner or later, will overthrow all order, good manners, morality, and the rights of society." p. 163.

It is no wonder that a race, so miserably educated, should possess neither taste, nor religion. "The fine arts, it is true," says he, "are protected and encouraged in England, but it is through ostentation, rather than from taste—an Englishman has not sufficient judgement to discern what is really beautiful in the arts." p. 171. Our morality and religion keep pace with our taste: but this could not well be otherwise, for, with every other disadvantage, our clergy are the most worthless set of men that ever existed on the face of the earth. Their "sermons, instead of being useful instructions, are, for the most part, insipid declamations. In a word, there is neither zeal, nor patriotism, nor gravity, nor virtue in the English clergy." p. 102.

By this time we imagine the reader is well acquainted with the spirit of the performance. We shall now present him with what may be termed the author's wish for the degradation of Britain. He has assembled every circumstance within the verge of *possibility* that could injure us, he looks with pleasure on the *airy castle* he has raised, and thinks it like that of his compatriot

compatriot, the Baron von Tonder-ten-Tronck, the best of all possible castles. "The commerce of Britain has already sunk a million in value. *If*, at the general pacification, America should remain independent, the English will be great losers. *If* a manufacturing nation should seize one of the West India islands, she would gain much by trading with the Spanish Americans, and the English lose considerably. *If* the Russians continue to establish manufactures in their country, *if* the Spaniards redouble their efforts to encourage manufactures and agriculture, *if* fishing on the banks of Newfoundland should be laid open, *if* the princes in the East Indies should unite to shake off the English yoke, and should lay open commerce to all the trading nations: in short, *if* the Turkish empire should fall into the hands of a civilized people, who should establish manufactories, and work up the raw materials, which are now sold to the French and English, and *if* the Danes chose to take a more considerable share in the Hudson Bay fishery, it is *then* certain that the commerce of England would neither be so extensive nor beneficial; *then* the source of her power at sea would be in a great measure dried up, and she no longer would have the presumption to attempt to give law to the other trading powers of Europe, who have too long suffered the monopolies of that nation." p. p. 269. 270.

Here we should have dismissed this anonymous writer, if we did not wish to expose him still more fully to public disgust and contempt, by exhibiting the portrait he has dared to give of our most amiable queen.

"The QUEEN.

"Charlotte of Great Britain was never handsome; her cock-nose, and wide mouth are however forgotten, when we contemplate her fine complexion; and a certain modest and languishing air, which she contrives to diffuse over all her little person. The Queen dresses with taste: and, since the Nabob of Arcot, and the English, who enrich themselves by the pillage and oppression of India, have found means to do it with impunity, by dividing with the Queen their immense, and ill-gotten wealth, and by lavishing their diamonds on her Majesty, she appears, on birth-days, and other great occasions, loaded with jewels. Her shape would be unexceptionable, were she not always pregnant. She endeavours to captivate all who approach her by an affected softness: but if you observe her in those moments when she is not upon her guard, the grimace, and the motive are easily discoverable; it is assumed as an engine of power. She is a Juno for
"jealousy,

" jealousy, and never quits the King, even at a stag-chace.
 " The English, who look for, and highly esteem gentleness
 " of character in women, dislike every thing that appears
 " masculine in the fair sex. They are therefore greatly
 " scandalized that a lady, who affects so much softness,
 " should enjoy an amusement so unsuitable; and not con-
 " tented with going to the field herself, should carry her
 " daughters to a spectacle so cruel and unnatural; and at that
 " tender age too, when impressions become habits, and form
 " passions, which the purest morality, and most sound phi-
 " losophy cannot afterwards eradicate. Her early educa-
 " tion was not such as ought to have been bestowed on a
 " Princess, destined for a King, who then sat upon one of
 " the most powerful thrones of Europe. But since that
 " time, she has read much, and at present she has a well cul-
 " tivated understanding.—Yet still, she has not been able
 " to get rid of that air, and those pitiful manners which pre-
 " vail in little courts. . . She receives presents from every bo-
 " dy, even from persons of the lowest extraction, without
 " making any return; at least she very seldom gives any
 " thing to her favourites. She hoards up immense sums,
 " and places all her savings in foreign funds, under bor-
 " rowed names. It is even said that the frequent journeys
 " of Madam Schwellenberg into Holland and Italy, ac-
 " companied by her Cicisbeo, the pliant De Luc, a bankrupt
 " merchant of Geneva, have no other object in view but to
 " place there the pecuniary acquisitions of the Queen.—The
 " Queen is exceedingly regular in the œconomy of her court;
 " all the officers of her household are paid on the quarter
 " day, with a punctuality so much the more commendable
 " and surprizing, as the officers of the King's household have
 " often waited eighteen months for *their* appointments." P.
 " p. 8, 9, 10, 11.

We have now finished our examination of this anonymous
 performance, in which we have been able to discover nei-
 ther information nor entertainment. Where the author thinks
 himself correct and profound, he is, in general, superficial
 and ill-informed; and his attempts at satyrical gaiety are
 awkward and abortive. After having read the book, we can-
 not help feeling, from the general tone of it, the same im-
 pression we have been used to receive from the harsh, in-
 sipid, monotonous drone of his countryman the bear-leader's
 bagpipe, while the lighter parts of it present us with a strik-
 ing resemblance of the cumbrous exertions of the bear him-
 self.

Ox

On closing our strictures, we have been told that the work is attributed to the Forsters, known in this country by their connexion with Captain Cook. We are unwilling to give credit to this report, but should it prove true, we have only to lament that they have been so ill employed.

MONTHLY CATALOGUE.

[For DECEMBER 1785.]

MISCELLANEOUS.

Art. 16. *The School of Arts; or, an Introduction to Useful Knowledge;* being a Compilation of real Experiments and Improvements in several pleasing Branches of Science, on the following Subjects, viz. Mechanics, Electricity, Optics, Construction of Optical Instruments, &c. Grinding and Polishing Optic Glasses, Clock and Watch making, and Astronomy. The Miscellaneous Articles contain the most approved Art of Drawing, Etching, Engraving, Crayon Painting, Gilding on Glass, Pots, &c. Silvering Looking Glasses, &c. Lacking, Varnishing, Soldering, Casting in Plaster, &c. Cements, Glues, Staining Wood, and a Composition for Ornaments, &c. By John Imison. 8vo. 8s. boards. Murray.

Mr. Imison has performed the promises held forth in this ample title page. He appears to have consulted the most approved authors on the various subjects he has treated, and he informs us he has ascertained by experiment the truth of every thing which he has admitted into his publication. In this the present work possesses peculiar advantage, as we know that the variety of compilations of this kind have but too often copied each other's errors. On the subject of grinding, polishing, &c. optical glasses the author is equally accurate and clear; and his processes are well worth the attention of the artist, and the philosopher. With regard to stile and composition, Mr. Imison, in his preface, modestly obviates any remarks that might be made, by saying that 'the author does not pretend to communicate his information upon these subjects, in a style and language which will bear the test of strict criticism; his employment as a mechanic, it is hoped, may be pleaded as an excuse for errors or inaccuracies in this respect, as he has endeavoured to convey his ideas in a plain, artless manner, that they may be apprehended by the generality of common readers, for whose information this work is principally intended as an easy introduction to useful knowledge. In the Miscellaneous part, such secrets are discovered for their information, as are well worth their attention.'

Upon the whole we recommend the "*School of Arts*," both to the artist and amateur, as containing a fund of useful knowledge and amusement.

ENG REV. Dec. 1785.

G. L.

Ans.

Art. 17. *Appearance is against them.* A Farce, in Two Acts, as it is acted at the Theatre Royal, Covent Garden. 1s. Robinson. 1785.

A sort of tacit acquiescence seems to have exempted Farce from the severity of criticism. Every fault is pardoned except indecency and dulness. If these after pieces contribute to the mirth and good humour of the audience, they are considered to have answered the end of their creation, and are allowed quietly to laugh their short hour upon the stage. In the present case, we are disposed to submit to this award. "Appearance is against them," has done its duty—the roar of numerous audiences speaks loudly in its favour.

Art. 18. *The Satires of Juvenal, translated into English Verse;* with a correct Copy of the Original Latin on the Opposite Page, in Two Volumes. By E. Owen, M. A. Rector of Warrington. 6s. Lowndes.

Of the antient poets none perhaps is more productive of difficulty to a translator than Juvenal. He is justly considered as a very unequal writer. In some of his best satires, amidst that splendour of genius which dazzles, delights, are to be found many careless and uninteresting passages. To his beauties, being of so superior a kind, it is difficult for a translator to do sufficient justice, and if he consults propriety so far as not to throw a false glare over his author's imperfections, the defects of the original will be too often injudiciously attributed to him. In spite of these, and several other impediments which might be mentioned, the translation before us has a considerable share of attraction. Its fidelity to the original constitutes a very principal part of its merit. This, in every translation, ought doubtless to be considered as its first requisite. The spirit and harmony of numbers, though inseparable from excellence, is a secondary consideration. In this respect, however, the present work will not be found defective. The versification in general flowing chaste, and spirited. As a specimen of the translator's powers, we will present our readers with the following passage from the tenth satire.

* Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa, atque insignis honorum
Pagina: descendunt statum, restemque sequuntur;
Iplas deinde rotas bigarum impacta securis
Cædit, & immeritis franguntur crura caballis,
Jam stridunt ignes, jam tollibus atque caminis
Ardet adoratum populo caput, & crepat ingens
Sejanus: deinde ex facie toto orbe secunda
Fiunt urceoli, pelves, sartago, patella.

60

Pone domi lauros, duc in Capitolia magnum
Cretarumque bovem; Sejanus ducitur unco
Spectandus; gaudent omnes: Quæ labra? Quis illi
Vultus erat? Nunquam, si quid mihi credis, amavi
Hunc hominem: sed quo cecidit sub crimine? quisnam
Delator? Quibus indicium? Quo teste probavi?
Nil horum. Verboſa & grandis epistola venit
A Capreis; Bæc: habet: nil plus idterrogo, Sen quid

70

Turba

Turba Remi? Sequitur fortunam, ut semper, & edit
 Damnatos: idem populus, si Nursea Tusco
 Favisset, si oppressa foret secunda senectus
 Principis: hac ipsa Sejanum diceret hora
 Augustum. Jampridem, ex quo suffragia nulli
 Vendimus, effudit curas. Nam qui dabat olim
 Imperium, fasces, legiones, omnia, nunc se
 Continet, atque duas tantum res anxius optat,
 Panem, & Circenses. Perituros audio multos:
 Nil dubium: magna est fornacula: pallidulus mi-
 Brutidius meus ad Martis fuit obvius aram.
 Quam timeo, victus ne poenas exigar Ajax,
 Ut male defensus! Curramus præcipites, &
 Dum jacet in ripa, calcemus Cæsaris hostem.
 Sed videant servi, ne quis noget, & pavidum in jus
 Cervice attricta dominum trahat. Hi sermones
 Tunc de Sejanis: secreta hæc munitura vulgi.

75

III. "Some, by high pow'r, the envied dread of all,
 Have been betray'd—their magnitude their fall.
 Their long resplendent catalogue of place
 Serv'd but to overwhelm them deeper in disgrace.
 Down come the statues: cars triumphal feel
 The batt'ring axes: broke is ev'ry wheel:
 All-piece-meal fly the legs of brazen steeds,
 Poor harmless sufferers for their master's deeds.
 The rope disgraceful drags them all away;
 The forges blaze; fires hiss: the bellows play
 With lab'ring lungs; and, in the fiery bed,
 See! melting lies the great Sejanus' head!
 That idol head, lov'd by the world's great Lord!
 By crouching crowds, with distant awe ador'd!
 Of this are made (ah! see what pow'r produces!)
 Pans, kettles, pots, and things for dirtier uses."

Go now, and court preferment's high renown,
 Your happy doors with festive laurels crown;
 Lead to the Capitol a milk-white steer,
 To show the Gods we hold their blessings dear!
 Sejanus had these honours all; yet look,
 He's dragg'd degraded by the penal hook!
 Mark, how the joyous rabble, as he goes,
 Load him with curses, and insult his woes.

"What blubber lips (they cry) what hideous phys!"

"Believe me, I ne'er lik'd those looks of his!"

"But tell me, who's th' accuser? what th' offence?"

"What were the proofs? and who, the evidence?"

"Talk not of evidence: from Capra sent,

"A bulky letter came—oh! I'm content,

"I want no more: the rascal has his due:

"What Cæsar says, must certainly be true."

G. S.

Well,

: Well, but the people : how do they decide ?

The people swim, as usual, with the tide ;

Watch fortune's looks, and still adopt her frown ;

Trampling the wretch, who happens to be down ;

Yet had his Tuscan Goddess heard his pray'r,

And the old monarch perish'd by his snares,

This self-same rabble, in that self-same hour,

Had hail'd him sov'reign lord of Roman pow'r !

Long since they shun all cares ; their business none ;

Since their great trade of selling votes is gone.

For they, who formerly, with potent sway,

Gave power, rank, armies—every thing away,

Have now no earthly business in their head,

But the Ciceronian pastimes, and their bread.

" Many, I hear, must die (a cobbler cries)

" No doubt : the furnace is of largest size :

" Just how Bratidius met me pale with fear ;

" My friend, I fancy, sees some danger near.

" Hark !—a lend our Ajax may not flesh his steel

" In all our veins, vex'd at our want of zeal !

" Let's haste, and kick his foe, a trait'rous knave ;

" Ere Tiber gives his guilt its proper grave,

" But hold ! our slaves must see it done ; if not,

" They'll seize on us as privy to the plot."

Thus, when Sejanus fell with ruin down

From pow'r's high zenith, buzz'd the babbling town.

This edition will not only afford amusement to the mass of letters, but is well calculated to inspire youth with a just taste for the beauties of Juvenal. A laudable attention is paid to their morals, by the improper passages being expunged. It is not, however, likely to encourage laziness, as, from its freedom, the use of the dictionary will not be excluded.

Art. 19. *Eleven Additional Letters from Russia in the Reign of Peter II.* By the late Mrs Vigor, never before published. With a Preface and Notes. 12mo.

These letters are of little consequence. The information they afford has nothing to recommend it; and their style is below contempt,

Art. 20. *An Historical Account of the Settlement and Possession of Bombay by the East India Company, and of the Rise and Progress of the War with the Mahratta Nations.* 8vo. 3s. Robson.

There is nothing new in this publication; and the narrative proceeds with a most disgusting coldness and languor. The author appears to be altogether illiterate. His manner is dull; he possesses no depth of thought; and his diction is rude, vapid, and ungrammatical.

Art. 21. *Some Observations on the Militia, with a Sketch of a Plan for the Reform of it.* 8vo. Egerton.

This performance is probably the production of a person who has served in a military capacity. It is judicious; and if the plan it proposes were adopted, there might be saved annually to the nation,

tion, the sum of eighty thousand pounds. This is a very serious consideration, and should not escape the attention of the ministry.

Art. 22. *A State of Facts respecting some Differences which have arisen betwixt his Grace the Duke of Bridgewater, and the Proprietors of the Navigation from the Trent to the Mersey.* By Order of the Committee, 24th and 25th February, 1785. 4to.

Art. 23. *A Letter to a respectable Proprietor of the Navigation, from the Trent to the Mersey, in Answer as his Request, to the Assertions in a Letter signed an old Proprietor, dated March 19, 1785.* By Josiah Wedgwood, F. R. S. and Potter to his Majesty. 4to.

It is with respect only to their literary merits that we have any concern with these pamphlets. And it is a pain to us to observe, that they are written with an utter contempt of elegance and grammar. Men of business when called upon to submit their observations to the public, should have the prudence to borrow the pen of some man of letters, who may be disposed to assist them.

Art. 24. *The Crisis of the Colonies considered; with some Observations on the Necessity of properly connecting their Commercial Interest with Great Britain and America.* Addressed to the Duke of Richmond: with a Letter to Lord Penrhyn late Chairman of the Committee of Planters and West India Merchants. 8vo. 1s. 6d. Bew, 1785.

The author of the Crisis recommends the establishment of a free port in the British West India Colonies; the opening of a trade between those Colonies and the North American States; a reduction of the interest of money both in England and the Colonies; and several other innovations of less consequence.

Art. 25. *The Crisis; or, a Defence of Administration against the imaginary Victory and ill grounded Triumph of Opposition inscribed to the People of Great Britain and Ireland.* 8vo. 1s. 6d. Bell, 1785.

The author of this pamphlet asserts again and again, in a great variety of awkward phraseology, that it was false policy in the Irish to reject an advantageous system of commerce offered by a great and liberal nation, renowned for generosity and good faith, and who could, therefore, never intend at any time to slip the yoke of legislation on their dear neighbours, on pretence of commercial legislation.

As two supreme legislatures subject to one sovereign, must necessarily create endless jealousies, he proposes that the British monarch shall resign his royal pretensions to the Imperial diadem of Ireland in favour of his third son PRINCE WILLIAM HENRY: even as the present King of Spain resigned the crown of Naples to his third son: and as the Emperor of Germany relinquished the Grand Duchy of Tuscany to his brother.

Art. 26. *Two Letters to David Hume, by one of the People called Quakers: containing a few cursory Remarks on his Philosophical Essays.* 8vo. 6d. Crowder.

Containing a few common hackneyed observations concerning the impiety of Mr. Hume, and the bad tendency and unreasonableness

of his doctrines, expressed in the *thou* and *thou* style, which is all the merit these letters possess.

DIVINITY.

Art. 27. *Primitive Candor: or, the Moderation of the Earlier Fathers towards the Unitarians, the necessary Consequence of the Circumstances of the Times. Being an Attempt to estimate the Weight of their Testimony in Behalf of the proper Divinity of Christ.* Rivington. 1785.

The author of this pamphlet says, that the testimonies of the earlier Fathers in proof of the divinity of Christ, and against the doctrine of the Unitarians, are not so numerous, and so strong as our view of the importance of the doctrine, absolutely considered, might lead us to expect: and that, though a heresy, which contradicted it, is admitted to have existed, they do not appear to have censured it with that severity which such enemies of the truth must have merited, and which the orthodox of subsequent ages, on such occasions, have discovered. This moderation of the Fathers, as he calls it, he ascribes to the necessity they were under of overlooking disputes among christians and bending all their efforts against the Gnostics, who united in open and avowed hostility against the God of the old testament; the God of Abraham, of Isaac, and of Jacob. In support of this argument he plunges into all the madness of the Gnostics, where we do not choose to follow him. He tells us, in an advertisement, "that it did not seem necessary to be very explicit in declaring his own sentiments respecting the doctrine of the trinity." From this declaration, from the ludicrous manner in which he introduces himself to the question in dispute, and from the weakness of his argument in excuse for the silence of the Fathers if they were really trinitarians, it is probable that our author, if a christian at all, is an unitarian. If he is a believer, his levity is very reprehensible. If he is not, he is but a dull joker.

Art. 28. *A View of the Great Events of the seventh Plague, or Period, when the Mysteries of God shall be finished.* Rev. x. 7, which completes and adds Confirmation to an Explanation of the seven last Plagues, Rev. xv. 16. lately offered to the Public. By Robert Ingram, A. M. Vicar of Wormingford and Boxted, in Essex. 8vo. 6d. Rivington. 1785.

The finishing of the mystery of God under the seventh trumpet, Rev. x. 7. the seventh plague, or the grand revolution, which shall take place in the seventh period, from what is scattered in various prophecies, will, in Mr. Ingram's judgment, in all probability, be accomplished in the following manner. The Jews, when they are converted and restored again to their own Land, will be more remarkably zealous and diligent than ever any people were before in converting all nations to the christian faith: and their having lived in all countries, and learnt their languages will make them fit instruments for that purpose. As the Jews will have no attachment to these corruptions which have been introduced into the christian religion,

ligion, but will interpret its doctrines in strict conformity to the law and the prophets, it may be presumed they will preach it in great purity and perfection.

Mr. Ingram finds plausible ground, which indeed is an easy matter, for his theory in the scriptural prophecies.

Art. 29. *A Dissertation, or Discourse on Suicide; grounded on the Immoveable Foundation of Scriptural, rather than of Philosophical Principles.* Wherein also occur, several incidental weighty Considerations suggested by the critical State of our own Times; which therefore (it is humbly hoped) may be of some Practical Use to the present Generation. 12mo. 6d. Lackington. 1785.

The author of this dissertation shews from natural and revealed religion that suicide is a great sin, and that, however we may be attacked and besieged by guilt and misery, the name of the Lord Jesus is a strong tower, into which the righteous, by faith, may flee and be safe.

Art. 30. *Strictures on Ecclesiastical Abuses; addressed to the Bishops, Clergy, and People of Great Britain.* 8vo. 1s. Dilly. 1785.

The author of these Strictures observes with great truth that an adherence to the ecclesiastical establishments of this kingdom is much relaxed and degenerated since the reformation; and that the influence our religious system, as it is now managed, has on the minds of the common people, is greatly inferior to that even of popish countries. He takes notice of eight abuses, which we join him in recommending to the Consideration of the Bishops, Clergy, and People of Great Britain.

Art. 31. *A Sermon on the late general Thanksgiving; preached in the Parish Church of Blymhill, Staffordshire, on Thursday July 29, 1784.* By Samuel Dickenson, L. L. B. Rector; formerly Chaplain of his Majesty's Ship, Dunkirk. The second Edition, with Additions. 4to. 1s. Wolverhampton, printed for the Author. W. Lowndes, London. Pearson and Rollason, Birmingham. Scott, Newport. Morgan, Litchfield. Ray, Stafford.

A pious discourse, which marks the patriot and the christian, but which gives no indications of either elegance or taste.

Art. 32. *A Sermon preached in the Church of St. Nicholas, Rochester, on June 24, 1785,* (being the Day of the Visitation of the Rev. John Law, D. D. Archdeacon of Rochester,) on the Introduction of Sunday Schools. To which is added a large Appendix, containing various Arguments on the Utility and Importance of the Institution, and Answers to Objections. Together with an Account of their Establishment in the Parishes of Boughton-bleen and Hearnhill, Kent. 8vo. Johnson. 1785.

In this Sermon the duty of clergymen is explained with great clearness, and recommended in a very simple and affecting manner. It is a very essential part of a ministers duty to teach the poor, and to watch over the instruction of such poor children particularly, as must otherwise want the benefit of a religious education. For this

end, Sunday schools are warmly recommended, and a plan for their establishment delineated.

If a portion of the enormous sum paid for poor's rates were appropriated to the instruction of youth, a large portion of that tax might be saved to the nation.

FOR THE ENGLISH REVIEW.

NATIONAL AFFAIRS

For DECEMBER, 1785.

NO passion gains so much strength by indulgence as the love of power and extended dominion. Animal propensities are soon satisfied: and unvaried gratification terminates in total satiety and languor, or breaks out into whimsical freaks and capricious fancies. A rapacious disposition, whether for money, territory, or power, is absolutely insatiable. It is rendered more ravenous by what it feeds on. It is not confined by any bounds of nature; and all that transgresses these, is interminable. Each new conquest presents to the conqueror some new object of ambition: his extended frontier extends his capacity, while he thinks not so much of what he possesses, as of that which lies yet without the line of his power, and seems to his pampered and ungovernable lust of dominion to defy and insult his authority.

If ever a desire of this kind was natural in any prince, it is natural in the prince who now sways the imperial sceptre. The antient pretensions of his family, and of the empire, are constantly recalled to his mind by all that he sees, and all that he reads in modern history. The last plunderer of the Austrians is at this moment his superior in glory, and his rival in political influence and military power. Thus the emperor is, as it were, roused and goaded on to ambitious enterprises. He is by nature ardent and active, and, as he is not under the dominion of pleasure, like his predecessor *Wenceslaus* or *Joseph I.* nor yet devoted like *Rhodolphus II.* to the love of science, the natural ardour and activity of his mind is turned towards the aggrandizement of the Austrians.

The duchy and Palatinate of Bavaria which intersects in so many places the Austrian hereditary dominions, and reaches so near to the capital of the empire, would have presented a tempting object of ambition to the emperor, even if he had not a covering for that ambition in some antient claims. These claims he immediately revived on his accession to the imperial throne; but was forced to desist from urging them by the vigilance and vigour of the King of Prussia. But, perseverance is a part of the Austrian character. The Emperor, though obliged to relinquish his attempt to reduce Bavaria by force of arms, still kept the object in his eye, and now lies in wait for the acquisition whenever he can find an opportunity. For the sake of founding, and thereby strengthening his dominions, he has made an offer of exchanging the Austrian Netherlands for Bavaria, and the Elector is not averse to this proposal. But the Duke of Deux Ponts, a protestant prince,

and who lives in terms of friendship and intimacy with the King of Prussia, is heir both to the Elector of Bavaria and the Elector Palatine. This prince, who is high-spirited, and disposed rather to oppose and curb, than to promote the greatness of the Austrians, refuses to agree to the Emperor's plan, or to renounce for the Netherlands his right of succession to the Duchy of Bavaria. Here the matter rests for the present. On the death of the Prussian King, if his successor shall refuse his assent to the proposed exchange between the Emperor and the Bavarian, an appeal will no doubt be made to arms. And it is probable, that the exchange of Bavaria for the Netherlands is a matter which is agreed on among the three great continental powers who seem to have concerted a species of political connivance, for the purpose of their joint aggrandizement. The princes of Germany are no doubt aware of this, and will be on their guard to improve every juncture that may raise a barrier against the encroachments of the Imperialists.

The part that Great Britain has taken in this matter, for it is in reality difficult to distinguish the King of Great Britain from the Elector of Hanover, appears to be sound and liberal policy.—Although a temporary dissatisfaction should be given to the Emperor or to the Empress of Russia, if she indeed is so zealously interested in the prosperity of his Imperial Majesty, yet the liberties of Germany, which appear to be essentially necessary to those of Europe, and to the independance of Great Britain, are to be preserved, whatever their preservation may cost. Trade is not to be courted, to be begged and implored at the expence of liberty. Foster freedom and you nourish trade: shake the foundations of liberty, and the splendour of trade must soon fade, and at best, only swell the triumphs of the power or powers that are able to dictate to their neighbours with the authority of superior arms.

The rights of the protestant princes and religion in Germany were in a state of situation and danger from bigotry and despotism before they were settled and confirmed by the treaty of Munster. That treaty was long held sacred as the palladium of German and Dutch liberty, and a kind of umpire, in many instances, among other nations. But the general respect for that treaty has been gradually diminishing, and of late it has been violated, in some particulars more important than glaring, in the late treaty of peace between the Emperor and the States General. We have uniformly given it as our opinion that the Emperor in his contest with the Dutch sought gain, at least the point of the opening of the river Schelde. This opinion we founded on the great preparations of the Emperor, his wise oeconomy which might enable him to support his armies, his good correspondence with France and Russia, and on the debility of the United Provinces. Our predictions, though partly, are not fully verified. The Schelde, though opened to the Emperor for inland navigation, is yet shut towards the ocean in favour of the Republic, according to the treaty of Munster. But it is provided by the third article in the pacification between the Dutch and the Emperor, that each of the contracting parties shall be at liberty to make whatever regulations shall seem meet for carrying on internal commerce. That is to say, the Emperor may impose whatever duties he thinks proper on the Dutch ships that shall sail

through that part of the Schelde which he commands; and the Dutch in return may lay what duties they please upon the Imperial vessels sailing into any part of their territories. But it is to be observed that the imports of the Dutch carried through the Emperor's territories by the Schelde, and the territories of other princes of the Rhine over, whom he has almost sovereign influence, are beyond all comparison greater than the exports which are made from the Emperor's dominions into those of the United Provinces. So that if there should arise a war of imposts, as it were, the Emperor would have an advantage of ten, or more perhaps, to one in his favour. And, by such severe imposts it is possible for the Emperor to ruin and interdict a great part of the inland trade of the United Provinces, particularly Zealand and Middleburgh, situated on the Schelde, with France, the territories of Leige, Germany and Switzerland.—In this agreement, there is something at first sight, very plausible. The Imperial power predominates towards the land, and the Dutch power towards the sea. But navigation on the wide ocean is in itself nothing at all. Navigation depends on ports and harbours, and advantageous markets. The Dutch hold fast the *embouchure* of the Schelde; they block it up with great care; they build new forts for those they have been obliged to give up to the Emperor, that, no vessel without their consent, may pass or repass by that channel to the ocean. The Emperor holds fast on the other hand, the inner parts of the great rivers: he sits as collector of the customs on the Dutch trade with some of the most populous and richest countries in Europe. Thus the Dutch are in fact made tributary to the Emperor. And when we consider this, and the sum of money they have agreed to pay him in hand, with the forts and domain ceded to him on the Schelde, and the probable assurances which he has secretly received of support at a convenient opportunity in his favoured scheme of exchanging the Netherlands for Bavaria, there is ground to conclude, that, although a shew is made of maintaining the rights of Holland and the treaty of Munster, the Emperor's preparations have not been wholly vain.—It may be added, that the opening of the Schelde towards the ocean would also have been insisted on, and obtained by the Emperor, if his heart were not chiefly set upon the acquisition of Bavaria. Nothing has of yet been done worthy of the Emperor's mighty preparations. But his plans are imperfectly comprehended. To carry any great point in the present enlightened period, when the interests of princes and states are so interwoven, and well understood by one another, is a very difficult matter. Less is done by force than formerly, and more by intrigue. But political intrigue embraces a greater space of time, and contingencies than fall within the compass of a few military campaigns; and therefore it is difficult for us, at the present moment, to pronounce decisively on the character and abilities of his Imperial Majesty. While the Emperor endeavours to consolidate and strengthen his dominions towards the West and South, it is pretty certain that he has it in contemplation to extend his frontiers eastward along the Danube into the Turkish Empire, whose vast extent and natural importance and power afford to the courts of Peterburgh and Vienna a common prey, and a bond of union.

R U S S I A.

It is doubtless their common enmity to the Turks that unites, for the present, the Czarina and the Emperor. The former, while she boldly seizes on the Crimea with the one hand, and protects the revolted prince of Georgia with the other, seems to menace farther hostilities against the humbled Turks, and to expect of course, resistance. The latter will be her ally in this attack, and they may possibly be good friends for many years; if the French shall think fit to sustain the old age of the Ottomans. If they should not, and the united arms of the Russians and Austrians should fall upon the Turks, the embouchures of the Danube and the Black Sea might soon perhaps afford a scene of contention between the common enemies of Mahomed.

F R A N C E.

It is not easy to conjecture how the Court of Versailles proposes to itself to maintain a good correspondence with the Turks, Russians, and Austrians: yet, it would seem that such a correspondence it does in fact hope to be able to maintain for some time: it is a part of their general plan to cultivate peace and commerce, and by intrigue and negotiation to extend their influence over all nations. They are endeavouring to form a treaty of commerce with the Russians, and at the same time, it is said, one with the Sublime Porte, which last is believed to be in great forwardness. The old Turkish Company of Marseilles is to be revived, which will no doubt, with exclusive advantages from the Porte, be a new source of wealth and power to France. An alliance offensive and defensive is entered into between the French and the Dutch. The French are doubtless a wonderful people: allies to the Dutch, they are yet the friends and intimate correspondents of the Emperor: Allies to the Turks, yet the intimate friends of the Austrians; and the commercial suitors, as it were, of the Empress of Russia, whose treaty of trade with England is just expiring, so that she will be soon a rich widow in the trading market, to be gained either by the most artful address, or the highest terms. If the former prevail, France will succeed; if the latter, England may carry her if she pleases.

It is reported, on very probable grounds, that the French have obtained leave of the Spanish Court to purchase lands and to settle in East Florida; and that they have in fact become the chief purchasers and settlers in that province; and that she even wishes to purchase the sovereignty of that territory. The Dutch are to pay a great sum to France for the protection of its arms during her late war with England. This sum perhaps will purchase Florida from Spain; and the same sum with a great deal more in addition, may perhaps be given to the English in exchange for Gibraltar. And thus in this age of traffic and money-negotiations among states and princes, the poor Dutch pay the piper. It is evident that this Republic is fast declining, or rather that it has fallen into a state of absolute dependence on the great powers that border upon it. The Dutch have agreed to strengthen

strengthen and support the navy of France in case of war. Thus it is expected that the commerce and marine of both France and Holland will be protected, increased, and exalted far above those of England. Now, granting that by a strict union between these maritime powers, the power and grandeur of both should be increased in equal proportion with a rapidity equal to their most sanguine wishes, and that the naval force of France should far overmatch that of England, the Dutch themselves must be governed in that event, by the will of the preponderating power, and they would find at last, that they had blindly laboured for their own destruction.—The French have a very happy address in operating on the passions of aristocracies. The multitude in any state, however paradoxical it may appear, are sincerely attached to the true interests of a state, because they have very little either to lose or gain by any political revolution. It is impossible by bribes, or hopes, or flatteries to soothe and cajole millions of men, who have a natural attachment to their country, and who, for the most part, are instructed by common sense to know its true interests. But the nobles, the heads of factions, leading men in provinces and towns: these are attended to by courts, caressed, flattered, corrupted. They are of consequence enough to be made the objects of bribery and adulation. Hopes are infused into them of obtaining some particular advantages and honours. Patriotism gives way to self-interest, and often to mere vanity; to the mere pleasure of being regarded with complacency, and treated with particular marks of distinction by a great monarch. The princes of the earth are taught by experience that men inherit this weakness, and they are accordingly very assiduous in their endeavours to allure to their courts all on whom they wish to practise. The French agreeably to these observations, by the power of money and address, have long had powerful influence among the Swiss Cantons, and the aristocratical faction in Holland. In the contest between Charles of Austria and Philip of Bourbon, in the beginning of the present century, for the succession to the Spanish Crown, the Spanish people, and at first a great part of the nobility were very favourably inclined to the Austrian; and so also were those of Naples which then, as now, depended on Spain. But it is incredible how soon the arts of the French Court and nation gained upon the affections of both the Neapolitans and Spaniards. At that period too, the money and the blandishments of the French King made him a great favourite with many of the nobility of Portugal at the very time when their King and nation were embarked in the confederacy against him. In short, the French have been accustomed to seek, and with success too, the aggrandizement of their monarchy as much by the arts of urbanity, intrigue and corruption, as by arms. At the present moment, their success in establishing the independence of North America has put them into very goodhumour; and still keeping the prosperity of the nation in view, and the glory of the grand monarch, they are more gallant if possible, and polite than ever. But in their gallantry and politeness, there is at bottom a very considerable infusion of insidiousness and even insolence. They run about from one court to another bowing to the very ground, and smiling inward satisfaction and outward respect,

"You

"You see, they seem to say, how the power and glory of France is visibly displayed in every quarter of the world: she raises and depresses nations at her pleasure. Yet such is her moderation and humanity that she rather chuses to flourish by the arts of peace, than to show unnecessarily how formidable she is in war. Make therefore a league offensive and defensive with a nation so great, so benevolent, and just. Receive her commodities and she will receive yours on equal terms!" In the mean time while France hastens to acquire commercial and political advantages by negotiation, she takes care to provide a most powerful fleet for her protection. The French fleet is now as strong as that of England. Ships of war are nevertheless building at Brest, Toulon, Rochfort, Marseilles, St. Maloes, Havre de Grace, Bayonne, Bourdeaux, and Rochelle. Will the moderation of France last for ever? or rather do not these things seem to say to her neighbours, "Be ye also ready."

S P A I N.

The pacific and humane disposition, as well as the economical spirit of the present age, have extended themselves at last to the animal creation, and given some rest and respite to the bulls of Spain. His Catholic Majesty has issued an edict prohibiting bull-feasts, except in certain limited cases in which the profits arising from them are to be appropriated to patriotic and *pious* purposes. Surely the Court of Madrid have forgotten that "The Lord takes not any delight in the blood of Bulls."

B A R B A R Y.

As the other nations of the world are very anxious and industrious to improve and extend their respective trade, so the Corsairs of Barbary are in like manner, and with equal success, busily employed in extending theirs. In an age when every thing is reduced to arithmetical calculation, and great Emperors and Commercial States settle their differences by pecuniary balances; the Algerines and other Corsairs have an opportunity of which they avail themselves, to drive a very lucrative predatory trade. And as politicians observe, that in a commercial view, the prosperity of one country is the prosperity of another, so the flourishing commerce of other nations, gives a plenteous harvest to the Moors. Never at any period have the piracies of those barbarians been carried to a greater height, and they seem still to be increasing. The English flag alone they respect. The power and bravery of the English displayed before their eyes on the opposite shores of Valencia, in the late defence of Gibraltar, seems to have inspired their corsairs with an esteem for the English, and with a proportionable contempt of their enemies. The corsairs of Barbary have above all, been careful to revenge the cause of England on the Americans.

A M E R I C A.

There is scarcely an American vessel that escapes their rapacity in the Mediterranean. The Americans have neither money to bribe the

the Barbarians, nor power to repel their attacks. These pirates well know, and therefore have no mercy on them. It is a consolation to Britain under her mortification for the loss of America, that she has not lost any reputation with barbarous nations. The Moors still respect her flag, but fall with redoubled fury upon the commerce of her enemies. The Indians too, have no longer any dread of their neighbours, the white men who have withdrawn themselves from the protection of the *great King*. The calumet of peace is smoked out and they now deem it time to dig up the hatchet. It is discovered that the Indian nations are not too much reduced in numbers, not so nearly extirpated as some calculators had imagined. New regions inhabited by Savages are discovered, and other unknown territories are yet to be explored.

As civilized nations extend humanity and refinement over neighbouring savages, so, it would seem that there is a power of assimilation in savage manners, by which men who have lived in civilized society are transformed into their likeness. Sailors, deserters from the European armies: back settlers on the Indian frontiers of the American provinces, emigrants from Europe, who found themselves under the name of indented servants, actual slaves; these have many of them renounced the comforts and the pains of civilized life, and without the instructions of Rousseau, have voluntarily returned to the condition of the *præca gens mortalium*, and spend their time with simplicity and ease among the Indians. Many unhappy men also, who have been compelled to flee from American persecution, have taken refuge among the savages.

These Europeans and Americans, temper the extreme indolence and improvidence of the Indians, and teach them in some degree to provide against the various evils incident to their situation. They also, by that influence which is the result of superior knowledge, acquire an authority in their councils, and give some degree of regularity and design to their enterprises. Their schemes are now grander and more comprehensive than they have ever been; their confederacies more extensive; their attacks more formidable. Whole nations of those savages united, by the intrigues probably of red men who have just cause of hatred and revenge, threaten war against the Americans. An Indian chief, of European extraction and education, is at this moment in the British capital, has been presented to the King, and received, as is said, some private audiences of the Minister.—This Chief will no doubt be surprized to find so young a Senator advising the Indian warriors to light up again the calumet of peace; and begins perhaps to suspect that the *Great King* is less formidable than he had been taught to imagine: for ideas of war and revenge predominate, no doubt, in the mind of this *European Indian* over those of finance and commerce. But what can we do? we have buried the hatchet too deep to dig it up on any sudden emergency: we worship now the calumet of peace. But, after all, it is not probable that the *debertation* of our ministry from war will either be thought so sincere, or, if it should, that it will be so powerful, as to lull the awakened ardour of the savages into their usual sleep.

of indolence. The Americans are therefore at this moment exposed to the devastations and carnage of perhaps an hundred thousand barbarians, sudden in their incursions, insidious in their conquests, and rapid in their retreat. Thus our late Colonists are harassed by cruel enemies, both by sea and land, while civilized and trading nations are shy of giving them credit, and domestic dissensions and discontent defy the power of Congress, and menace a long continuance of anarchy and confusion.—But the Americans are in possession of rich soil, extensive territory, great and spacious navigable rivers, ideas of liberty, severity of manners in the Northern provinces, and advancement of knowledge: circumstances which must at last prevail over every present discouragement, and exalt them sooner or later to a first rank among the nations.

GREAT BRITAIN.

The world is busy about commerce and commercial treaties, and the British cabinet is not idle. The activity of their minds, and doubtless, indolence is not among the number of their faults, is now diverted from Ireland, where it did mischief, and employed in negotiations with foreign courts; and chiefly with France. It is indeed very much to be wished that the two first nations in the world would lay aside those narrow and impolitic jealousies of trade, and open their ports freely to one another for the reception of *such articles as are the natural produce of each*: (for the navigation laws, Britain must still support,) on such terms as are necessary for the finances or revenues of both countries. Let the French open their vineyards to us, and let us open to them our pastures.—If our fashionable gentlemen and ladies are delighted with the fashions of France, let them have them; if the ladies and gentlemen of France are enamoured of English varieties, and other furniture, let them also have them.—If there should be a decline in any branch of manufacture in either kingdom at first, the general mass of industry would soon find a level for itself in both, and flow in the most natural, which will also be found, in the long run, the most profitable channels. Here is one general maxim which ought to be the polar star to the English negociators for treaties of commerce, and which we would earnestly recommend to their attention: that almost in all treaties of commerce, that party has the advantage “who possesses the greatest capital, credit, industry, and invention; and, what is necessary to these, the readiest and most extensive markets.” It should by no means be our object to stand debating and bargaining about trifles: our principal object should be in the present juncture, whatever treaties we wish to make, to make them with expedition; lest our rivals in trade should get before us, and conclude treaties with one another to exclude us from their ports.—Let us open without much hesitation, but with the reservations above specified, our ports to all nations: let them only in return open theirs to us.—But in some instances, the advice we now offer to the British statesmen is too late.—Mr. Eden, appointed negotiator

at Paris, has justly acquired reputation for great knowledge in trade, and the minister's choice and Mr. Eden's acceptance of his employment, is equally honourable to both parties. That one should say, I will not serve my country honestly, unless the men I like be also employed in the other political departments; has ever appeared to us an illiberal and barefaced avowal of party zeal and a spirit of faction. Respecting Mr. Eden, let him guard against something in his disposition like a propensity to subtlety, quibble, and minuteness, where, these are of no great importance.—Let him, as we have already observed, keep a steady eye on great objects: let him not be ambitious of displaying refinement and address; and what he does, let him do quickly.

IRELAND.

Is now freed, very fortunately, from our solicitations, and left to sleep off her bad humours, in a state of repose.

Communications for the ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance, are desired to give in their Names.

*** Title and Contents to Vol. VI. of the ENGLISH REVIEW will be given in our next.*

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